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Editor—J. H. Oldham
Associate Editor—M. M. Underhill

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THE INTERNATIONAL REVIEW OF MISSIONS

SOME PRESENT-DAY TRENDS IN THE LIFE OF THE ORIENT

By JOHN R. MOTT, LL.D.

IT has been my lot to make seven extensive journeys to the Far East, including my recent visit to countries surrounding the Pacific Basin, also three journeys to southern Asia, and likewise three to the lands of the Near East or western Asia. There is a certain advantage in revisiting different parts of the world at intervals. It enables one to observe trends or tendencies and to study the working of the laws of progress and of retrogression. The present situation throughout Asia is so confused and complicated that it would be presumptuous to attempt to characterize it with any degree of adequacy and satisfaction. It may, however, be suggestive to call attention to a few of the more significant trends which are unmistakably evident in different parts of Asia, notably in the Far East and the Near East.

First of all the traveller throughout Asia to-day must be impressed by the startling manifestation of divisive influences. These are certainly observable in the relations between races and nations. The friction points between the races are more numerous now than they were ten years ago, and, what is more alarming, these friction points are more aggravated or inflamed. The atmosphere on every hand seems to be surcharged with distrust. Indicate the

nation in the oriental world which trusts all the elements within its own borders, still less its neighbours near and far. The most conspicuous example is that of China, where there have been and are solemnizing exhibitions of intense anti-foreign feeling. There is an unmistakable determination on the part of the Chinese to be rulers in their own house. The Shanghai incident was in itself but the match which lighted the fuse laid through a century characterized, as the Chinese believe, by acts of exploitation and domination on the part of foreign powers. Be the merits of the different acts of foreign countries through all these years what they may, the outstanding fact of world-wide import to-day is that China has determined to have the unequal treaties abolished.

These influences so much in evidence in racial relations in Asia are also observable in the economic realm. Here we have in mind not simply the omniprevalent, age-long conflict between the rich and the poor, between labour and capital, between employer and employee, but also new aspects of the anti-capitalism agitation. This is by no means confined to the vast stretches reaching from the western borders of European Russia to the easternmost limits of Siberia, but also exists in different parts of China and even in Korea and Japan. In the case of China this is undoubtedly due directly to the propaganda of the Third International operating chiefly from the Russian base. In Japan the Third International is not the only efficient cause. A leading social reformer recently stated in my hearing that he knows of as many as two hundred radical socialist propagandists actively advocating their various theories of syndicalism, communism and sovietism. The classes thus far most affected in Japan are the industrial workers, the peasants or farmers, and the students of the Imperial University and other government school centres. Christian workers in Japan told me that the Church is being attacked at times on the ground that it depends so much on the backing of capitalists. Korea, which has a common front

with Russia, has naturally not escaped coming under the influence of Russian bolshevism. Governor Saito pointed out recently, however, that this influence has come not so much by way of the border as through Japan, by infiltration from Siberia. In consequence of the dark economic outlook in Korea, these radical economic theories are making more headway than is commonly supposed.

Far and wide in Asia, in fact in almost every corner of that vast continent, one may find the divisive political influence exerted by the Soviet Government of Russia. In my judgment not only the wide extent but also the intensive character of this propaganda have not been exaggerated. Vast sums of money are being expended in this campaign of disintegration of modern political institutions. Moreover, some of the ablest brains constitute the mainspring of the effort. Without doubt scientific thoroughness, youth and genuine passion are behind what is taking place, and the shibboleths of anti-capitalism and anti-imperialism as well have come to connote some of the most disquieting facts on the Asiatic horizon.

Another trend to which attention should be called is that of the keen struggle now in progress in many parts of Asia between the forces of militarism and those of anti-militarism. On the one hand there are such stern facts as these: The number of men under arms in Asia is greater than at any previous time in modern days. It is said that the Russian standing army now numbers not far from a million men, and this situation emphatically concerns Asia as well as Europe. By putting together various estimates given to me in China recently, ranging from 800,000 to 2,000,000, I conclude it is safe to infer that the armies of the various military *tuchuns* number in the aggregate at least a million. Add the present military forces of Japan and Turkey, not to mention those in India, and the aggregate would be stupendous. It is not surprising that the financial cost has become such a burden and drain on the peoples of Asia. Is it not a serious fact that all but a few of the governments in

Asia to-day may be characterized as military dictatorships ? The wars actually in progress in the Far East and recently in the Near East would, before the world war, have startled mankind.

On the other hand, influences directed toward the weakening and abolition of militarism are unmistakably growing. The processes instituted by the Washington Conference have already brought relief, especially with reference to naval designs and expenditures. The promise of a second conference in the not distant future to deal with further reduction of armaments is most reassuring. The agitation against military instruction in schools in Japan and elsewhere is highly significant. The educational activities of the Christian Churches and other religious bodies in Asia, also of the socialist and labour organizations, are gathering momentum and are becoming increasingly effective in the direction of discovering and trying to remove causes of war. The non-co-operation program in India and the economic boycott in China have profoundly impressed other parts of the world as employing in the righting of wrongs newer and more effective methods than military and naval force. The oriental peoples may yet become a tremendous makeweight on the side of world peace. In this connexion there is danger that many on the outside may misunderstand what is taking place in China. It should be made clear that the present struggle in that land is not a war conducted by the people of different parts of the country, but a war of military leaders and their emissaries. There are two kinds of militarists there. In the first place, there are those with selfish purposes. One by one these military leaders are falling into disgrace. Formerly one of them might continue in power for a period of years, but now, as a rule, he is not able to maintain himself more than a few months. In the second place, there are militarists who doubtless have the welfare of China at heart ; but their efforts also have been fruitless. Thus far, the more they have tried to unite the country, the more apparently it has divided into smaller groups, with

the result that the Chinese people are losing confidence in military methods as a means of settling the troubles of their country.

With regard to Asia as a whole almost everything is still in flux. That continent, which only comparatively recently the world thought of as so largely changeless, has become the most bewilderingly changeable of all the continents. Notwithstanding the discouraging and disappointing aspects of the Chinese situation, due to the corruption and selfishness of the military provincial governors and to lack of confidence in other powers because of their dealings in the past, the fact is that the evidences of genuine progress in almost every department of the life of China are rapidly multiplying. Give China reasonable time and she will render a good account of herself. We should exercise larger tolerance if we but remembered that China is undergoing simultaneously three great revolutions, the western counterparts of which came at long intervals—a literary revolution or renaissance, a political revolution of the first magnitude and an industrial revolution. As one studies the implications of the present anti-religious movement in China, one is almost constrained to add to these what is tantamount to a religious revolution.

In Korea, also, almost unbelievable changes have taken place. Within a little over a decade there have been great strides in opening up better means of communication, in improving the methods of cultivation of the soil, in afforestation, in the establishment of a monetary system, in the inauguration and development of an educational program, and in genuine administrative efficiency. While not blinding oneself to certain facts associated with the inauguration of this modern régime, one cannot but recognize these marks of modern progress.

The changes which have taken place in the last five years in Palestine, Syria and Turkey seem equally incredible both in their present aspect and also in their significance for coming days. Asiatic as well as European Russia presents the spectacle of the most plastic nation on the map.

Therein lies her danger; and therein lies infinite hope for the day when her present blind leaders of the blind shall give way to those possessing the larger wisdom, unselfishness and ability to co-operate. Though Japan has for a generation dazzled the world with her brilliant achievements, she does not count herself as having attained, but still devotes herself with scientific thoroughness and feverish intensity to effecting improvements in every aspect of her life. One may sum up this trend with reference to Asia as a whole by asserting that stupendous changes have already taken place; that more remarkable changes are now in progress; that still other notable changes are to be expected; in fact, that almost anything is possible.

Attention should be called to an alarming tendency in Asia, as in so many other parts of the world, that of lowering or letting down of moral or ethical standards. Nothing is more disconcerting than to find a whole generation so largely without accepted guiding principles. The present moment in Asia is one of great confusion. Possibly this condition is inevitable in a period of such far-reaching changes and of transition from the old to the new. Be that as it may, the relaxing of the hold of the Confucian ethics and of the teachings and requirements of Buddhism and of other non-Christian faiths, without at the same time adopting some substitute for the shaping of character and the energizing of life, involves the greatest peril for the new generation. Add to this the chilling and devitalizing influence of the Soviet anti-religious propaganda—maintaining as it does that religion is the opiate of the people—and the blurring of the sharp edge of moral distinctions which attended the world war and followed in its wake, and we recognize causes adequate to account for this present serious trend.

The wide spread of the spirit of criticism and enquiry constitutes another tendency observable in different parts of the eastern as of the western world. The Asiatic peoples have been suddenly plunged into the complex life of modern

civilization and all the perplexities of materialistic education. We find the youth in particular examining all foundations, questioning all standards of authority, demanding reasons for the preservation of the social sanctions of centuries. Every religious faith is being challenged. The leaders of many societies and movements are restudying, rethinking and restating their principles and programs. There has been an enormous multiplication of the number of organizations and agencies with ethical, social and religious objects. These constitute both a manifestation and a cause of the prevailing spirit of critical enquiry. In so far as this spirit is characterized by sincerity, earnestness and thoroughness, it is to be welcomed. It is an infinite improvement on the formalism, inertia, indifference and unresponsiveness which so largely obtained a generation ago with reference to moral and religious study and activity. It is not without its very great advantages. In the first place, it affords a wonderful opportunity for the Christian faith to present an adequate apologetic. Under wise guides and teachers it will serve to rivet attention on Christ Himself as the central Reality and as the great Source of spiritual vitality. It makes possible the demonstration of the power of Christianity as a social dynamic as well as an individual transforming power. The very difficulties, conflicts and perchance persecutions involved in meeting the present-day anti-religious attacks in Russia, China and elsewhere, will, as in other generations, lead to a deeper and purer faith and life and a larger realization of the presence and power of the Living God.

Not to extend unduly the list of present-day trends in the life of Asia, let me call attention to one of the most significant and encouraging: the drawing together of the constructive forces. This is observable even in the material realm, as seen in the activities of the World's Chamber of Commerce and the World's Advertisers' Clubs, and in the plans of the International Bankers' Association. It is still more impressive in the political sphere as evidenced in the growing prestige and multiplying international services of

the League of Nations and the International Labour Bureau, and in the almost universal favour attending the evolution of the World Court. The attitude of Asia toward all these economic and political agencies has been most sympathetic. The conferences in Peking dealing with the knotty problems pertaining to the tariff and extra-territoriality are further illustrations of the helpful processes initiated by the Washington Conference. The international health program of the Rockefeller Foundation in all parts of Asia, in particular the development through the China Medical Board of the Peking University Medical College, is serving to associate in common research and remedial action leading minds of the medical science in this and other parts of the world. The gatherings of scientists round the Pacific Basin, including the one held in the autumn of 1926 in Japan, are another peaceful means knitting together the nations on the higher levels of life. The Institute of Pacific Relations, dealing with race relationships and other acute problems of the Pacific, which held its first session in Honolulu over a year ago, and which is to be continued as a permanent institution, is one of the most promising developments of modern times. Special recognition should be given to the Pan-Pacific Union, also centring in Honolulu, as a unifying factor in the Pacific.

The weaving together in unselfish effort of the Christians in each of the Asiatic countries, and in Asia as a whole, is beyond question the most powerful of all the means which are working toward bringing about a right understanding and the most helpful co-operation among the peoples of this continent where the Christian religion had its rise. In nearly every Asiatic country there has been developed within recent years a National Christian Council uniting all the missions and Churches in common fellowship, planning and action. The various indigenous Churches in each country are being drawn together in a genuine spiritual unity and in some cases the foundations of nation-wide Christian Churches have already been laid. In every one

of these lands there are multiplying examples of Christian co-operative enterprises — educational, literary, philanthropic, evangelistic. In addition to all these, bonds of effective union are being established through visits of Christian deputations and through the ministry of such international agencies as the International Missionary Council, the Young Men's and Young Women's Christian Associations and the World's Student Christian Federation. It cannot but be that this unification of the Christian forces of Asia will help greatly to counteract and overcome many of the divisive influences to which attention has been called, and to guide into largest fruition the movements and forces manifested or liberated in connexion with other trends which we have considered.

Let us recognize the advantages attending such testing times as the present unmistakably are. How true it is that great situations like these are required to call out and develop great leaders and great movements. They also make possible the discovery of new and better ways. Above all, they lead to the larger discovery and manifestation of the superhuman resources.

Without doubt the best days for Asia lie in the future— not the dim future, but the near future. Everywhere one travels in Asia to-day one is made vividly conscious of wide expectancy. Every troubled people, every depressed race, every discouraged social group seem to be on tiptoe of expectation of the drawing near of a better order and a better day. 'Now is our salvation nearer than when we believed.' The power of any nation, as of any individual life, lies in its expectancy.

Those who are still prone to entertain grave doubts as to the outcome of what is taking place in Asia should school themselves to take long, wide and uplifted views. If they look far enough into the past, their minds will dwell upon many a period more discouraging and more disconcerting than anything they now witness in Asia. Or, if they look far enough and steadily enough into the future, their gaze

will come to rest upon the day of inevitable triumph of the forces of righteousness and unselfishness. If their view is wide enough to roam over other continents and remind them of what preceded the present development of certain European and American nations, it will result in their regarding with a more patient and confident spirit the evolution of Asia. If their gaze is uplifted to take in the spiritual forces, never more active and potent than to-day, faith will strengthen and confidence in the good outcome of the present conflicts in Asia will deepen.

All of us who are in a position, as we all are, to do anything to strengthen the hands of those in Asia who are striving to usher in a better day, must avoid lending ourselves to a policy of drift. These Asiatic lands will not drift into peace and goodwill. The results we so much desire to see will not come through magic or mere chance. The situation in Asia is not static. We must take advantage of present plastic conditions and of present surging tides and seek to give them right form and direction.

Now is the time of times for all great constructive agencies which are or should be related to Asia to concentrate their energies of co-operative unselfishness in overcoming in Asia the five age-long enemies of mankind—ignorance, poverty, disease, strife and sin.

At all costs the youth of Asia, and in fact of the world, must be captured for the highest ideals and the most unselfish causes. There are some things which can be deferred ten years, or, it may be, left to those who follow us, but not so the safeguarding, enlisting and supporting of the generation which will live long enough to effect the many extensive and profound changes involved in the remaking of Asia. This fact lends supreme importance to the various youth movements in Asiatic and other lands and notably those dealing with matters pertaining to morals and religion.

Of supreme importance is it that the fundamental and essential place of pure and undefiled religion as revealed in Jesus Christ and His teachings be recognized. In Christ

only can be realized the triumphant unity of nationalities, races and faiths of the Asiatic continent, and in His program and through His power only can all the unfavourable tendencies and movements be counteracted and overcome, and the favourable, significant trends of Asia find adequate expression and realization.

Present conditions, tendencies and challenges throughout Asia lend peculiar timeliness and a sense of supreme importance to the decision reached by the Committee of the International Missionary Council at its recent meeting in Rättvik, Sweden, that there be held in Jerusalem, in the spring of 1928, an enlarged meeting of the International Missionary Council. On that occasion recognized leaders of the rising indigenous Churches of Asia as well as of Africa, Latin America and the Pacific Island world, together with Christian leaders of Europe, America and Australasia, will, after extended and thorough processes of research and discussion in all countries concerned, come together, and in intimate fellowship and united counsel, planning and intercession face in a world context the most vital implications and requirements of this and of other truly overwhelming situations.

J. R. Mott

THE UNFINISHED TASK IN JAPAN

By WILLIAM AXLING, D.D.

THE impression that missions and missionaries in Japan have reached their goal is fast gaining ground. The reaction to this from the home base has been swift and staggering. One mission board which has had an important place in the Christian movement from its very inception, and has rendered a conspicuous service, has already voted gradually to withdraw. Some boards have all but ceased sending out missionary recruits. All boards have allowed their missionary staff to dwindle. On every hand work appropriations have been drastically cut. The most that any board is attempting is to maintain the *status quo*.

While fully recognizing that conditions in the sending countries during and since the world war have been influential in creating this situation, there can be no doubt that the psychology of a nearly completed task has been a strong contributory factor.

The result on the field is under-manned institutions, crippled working staffs, shrinking programs, surrender of fields once entered and general paralysis. Not only are aggressive policies and programs impossible but there is a failure to conserve the work of the past and a strangling of the incentive to plan for the years yet unborn.

Facing the Facts

Is Japan ready to pass out of the category of a mission field? Is the indigenous Church ready to cope with the situation? Has the time come when the mother Church in western lands can say that her duty is done?

Japan is a fast-moving nation not only in her progress

but in the increase of her population. Seventy years ago, when the Christian movement was launched in this land, Japan's people numbered between twenty-five and thirty million. Since that time her population has increased at the rate of from 600,000 to 700,000 a year. Moreover, Formosa, Korea, Saghalien and colonies in Manchuria with their populations have been annexed. The result is that to-day her people total 83,454,347. So rapid has been this growth and expansion that there are more people unevangelized within her enlarged borders to-day than there were when Christian missions began their work.

The bulk of this increase in population has poured into the cities. Thirty-four years ago Tokyo had 858,000 people. To-day, in spite of the earthquake disaster with its tragic death list and its scattering of the population, Tokyo's citizens crowd the 2,500,000 mark. Osaka's population has increased more than a million during this period. Since the earthquake of 1923 it has forged ahead and become the largest city in the Orient.

All Japanese cities have expanded in the same proportion. This growth has been almost entirely industrial and commercial in character. Industrial suburbs of 30,000 to 100,000 people have sprung up around her cities like Jonah's gourd. Commercial centres, from and into which a great human tide ebbs and flows, have crowded their way upon the map of every city.

These industrial suburbs and centres of commerce have come upon the scene with such startling speed that the Christian forces have been unable to push out their line of advance in the same ratio. Their whole length and breadth are practically untouched by the Gospel.

East and West the doors are barred to Japanese emigrants. This has forced Japan to launch a great industrial and commercial program. In order to provide work and food for her fast-increasing population she has been compelled, for weal or for woe, to industrialize her national life. Unless the Christian forces capture for Christ these neglected

centres of industry and commerce they will fail to function where this nation's future expansion and creative interest lie.

Then there are the vast unreached classes and the masses. Japan has 3,000,000 operatives in her mushroom factories. Of these a round million are girls, the great majority of whom are removed from the restraining, guarding care of their homes; 707,000 young women have been forced out into the eddies of the sordid, soulless, modern commercialism; 514,000 maid-servants and waitresses are exposed to the temptations that lurk in great cities. There are 2,500,000 fishing folks, 400,000 seamen, 500,000 toilers among the mines, of whom 83,000 are women. There are the down-and-out among the poor—hundreds of thousands of them—and the crowded slums. There are 1,000,000 outcaste Eta, a class which can truthfully say that no one cares for its soul or its welfare. All of the groups enumerated above constitute virgin soil for Christian endeavour.

Two vast social groups, indicative of Japan's youth movement, have sprung into existence during the last few years. One is the nation-wide Young Men's Movement, with its 3,000,000 members. The other is the Boy Scout organization which has rolled up a membership of almost 2,000,000 in an amazingly brief period. Thus far the Christian forces have been unable to bring these within the range of their activity.

Japan has a great student army, 600,000 strong. Four of Tokyo's eighteen universities alone enrol 33,000 students. There are more students in the higher educational institutions of this one city than in the whole of the British Isles. These students, the members of the Young Men's Movement and the Boy Scouts are the Japan of to-morrow. As they go so goes Japan. If the Christian Church fails to bring the impact of the Gospel upon these three creative groups to-day, she loses the opportunity of Christianizing Japan to-morrow.

Furthermore, Christian strategy demands that we face

fairly and squarely the fact that the far-flung rural districts of the empire are still beyond the Christian frontiers. The 36,000,000 sons and daughters of the soil, who make up eighty per cent of the nation's population, are still absolutely unevangelized. The Gospel is as much an untold story to them as it was to their fathers and forefathers.

Japan, like every nation, must look to the farms for moral backbone, stability and the values that flower from the soil. The Christian Church will never root itself in the best life and take on stability and permanency until it wins these simple, sturdy, unspoiled folk of the fields. The present city-centred Christianity must spread to the paddy fields and the terraced mountain sides before it will yield its finest and fairest fruit. Both for its own sake and for their sake the Church must speedily answer the challenge of this unreached agricultural population.

From the standpoint of Christian evangelism the nobility and the upper classes are neglected groups. No constructive effort has ever been made to pass on to them the Gospel of a fuller and finer life. Culture and refinement, place and power are theirs, but these things will not produce a full rounded life nor enable them to save their own and the nation's soul.

The Challenge to Stand By

Christianity has won notable victories among the intelligent, ever-increasing and influential middle class. It has revolutionized the nation's social and moral standards. It has lifted womanhood to a new and higher plane. It has inspired the press and literature with new ideas and ideals. It has leavened Buddhism to such an extent that to-day the leaders of this ethnic faith are thinking and speaking in Christian terms and planning programs cast in the Christian mould. It has brought the impact of its moulding power upon every phase of the nation's life. Nevertheless, there are these vast untouched areas, and

facing this unfinished task the Church of the West cannot fold its hands and say that its work is done. Neither can the missionary serenely pack up and sail for home.

The responsibility cannot as yet be shifted to the indigenous Church. It has made commendable progress. Of the 1690 Protestant churches in Japan proper—this is exclusive of the 570 preaching places—331 are wholly self-governing and self-supporting. They have brought to the birth a strong native leadership both in the pulpit and in the pew. Not only have the larger communions organized home mission societies and undertaken mission tasks near at home but they have gone far afield into Korea, Manchuria, Formosa, China and the South Sea Islands and established missions and churches which they are mothering and nourishing with their own life blood.

But it takes time and creative energy to evolve a living organism. The Japanese Church is still immersed in the task of working out its own life. It is in the throes of solving the problems of self-support. It is in birth pangs, bringing forth an organized life that shall be native to the soil, a life that will interrelate itself in a natural and normal way with the nation's needs, its psychology and its genius. It lacks the surplus energy, the extra initiative and the large resources necessary to undertake the huge pioneer tasks that yet remain.

To throw the whole responsibility upon it now would be abortive. The Church of the West must still stand by with men and means, with sympathetic interest and an understanding heart. No one feels this necessity more keenly than the Japanese Christian leaders themselves. Listen to their estimate of the situation. Bishop Uzaki of the Methodist Church says :

> Can it be said that Kyushu and the Hokkaido are occupied ? 150,000 Protestant Christians in Japan and a population of 60,000,000, what a need for help from and what a challenge to the mother Church ! The multitudes are still unreached. Listen to the call of rural Japan. The weak churches of this area need the missionary.

Dean Ibuka of Meiji (Presbyterian) College in Tokyo says :

> Japanese Christianity is firmly planted. The larger denominations are self-supporting and self-propagating. Yet even though these should unite their forces are they strong enough to Christianize the nation ? Have they adequate men and means to evangelize the 36,000,000 of the rural districts ? Decidedly no. The Japanese mission societies and the indigenous Church are inadequate for the task. Here is a field, not for any kind of a missionary, but for the right man in the right place.

Let still others be heard. Mr Nagao, an outstanding layman and a national figure, says : ' The student and working classes still present a challenging opportunity. From the youth of the rural districts, however, comes the Macedonian cry for missionaries. Here Japanese endeavour lacks both in quantity and quality.' President Ebina of the Doshisha (Congregational) University says : ' The students' minds and hearts are open. They are internationally minded. They will listen to a Christian leader of any nation or race with a real message. Japan's students are facing philosophical, social and political problems. We need missionaries able to help them in these fields.' Miss Kawai, General Secretary of the Y.W.C.A., says : ' We need missionaries in towns and smaller cities where the people are neither too advanced nor too conservative, also among the families of the upper classes.'

The leaders, the men who know, are of one mind in the matter. Treasurer Matsuno of the Japan Christian Council says :

> The evangelization of Japan is not simply a national question. It is a world question, because Japan's influence is going to be world wide. There will always be need for exchange missionaries between Japan and other nations. Here is a great opportunity for the finest type of American and English youth. We must put the urge into this appeal.

Secretary Kobayashi of the National Organization of the Japanese Congregational Church says : ' We have forgotten the unevangelized commercial centres. The merchants of Japan are practically untouched. This is true in every city and village. Here is an urgent field for

missionary endeavour.' Principal Kawaguchi of the Sendai Baptist Girls' School says: 'I believe there is a special place for the missionary in direct religious work. The time has arrived when he should venture forth in the directest kind of evangelism in every section of society.' The need of missionaries is felt in every field. President Ishizaka of the Aoyama (Methodist) College says: 'Yes, by all means let us have missionaries for the educational and social fields.' Mr Tagawa, ex-Member of Parliament and a key lay worker, says: 'There is a crying need for missionaries in Christian settlement work.' President Chiba of the Baptist Theological Seminary says: 'Missionaries are urgently needed for institutional church work.' Professor Sawano says: 'While the missionary is needed in the evangelistic field as an adviser, in the field of social welfare he is needed as a pioneer and a director of social service enterprises.'

The testimony of one who stands outside Christian circles but is vitally interested in Japan's moral and religious life is doubly instructive. Professor M. Anesaki, of the Department of Religion of the Tokyo Imperial University, influential educator and moulder of public opinion, says:

> Does Japan still need missionaries? It is wholly a question of type. If he is possessed with a sense of racial and cultural superiority, and, murdering the Japanese language, talks down at the people, there is no place for him. However, if he has come to grips with the language and conquered it, has a heart-understanding of the Japanese people, senses their spirit and stands and serves among them as a man among men, he is as greatly needed to-day as he ever was. In fact, in view of the international angle of his task and the growing need of cultivating inter-world goodwill and understanding, the right type of missionary is probably needed more to-day than he ever was.

The Need of a New Technique

The Church of the West must still stand by, but it must evolve a technique suited to the new situation. In every phase of Japan's modern development she sat for a season at the feet of foreign teachers. So marked was her progress

as a pupil, however, that she was soon able to drop these pilots from the West and launch out alone on the high seas of daring endeavour. The results speak for themselves. None will deny that in every field she has on her own initiative and through her own genius achieved conspicuous success.

The Japanese Church is no exception. She has not only been an eager student of the centuries of life and experience of the mother Church but has evidenced fine powers of assimilation. She has shown a willingness and an ability to take over from that experience such elements as are fundamental and adapted to her genius. She is no longer a child. She has developed a self-conscious soul and a mature mind. She has back of her the significant spiritual content of Japan's age-long older civilization. This is reinforced by more than seventy years of her own accumulated Christian experience.

Both in her pulpit and in her pew there can be found men and women who in the fineness of their faith, the Christ-likeness of their character and the fervour of their devotion are the peers of the best in the Church of the West. In every field of Christian endeavour she has shown high power of initiative and has notable achievements to her credit.

The day, therefore, of paternalism in mission work in Japan has passed. The day of building up foreign-planned and foreign-led organizations has passed. The leadership must be handed over to the nationals. The native Church and indigenous organizations must be made the medium through which the Christian movement of the empire shall function. The time has come for missions and missionaries to realize anew that like John the Baptist they are simply forerunners and that the indigenous Church and her leaders must wax while the workers from the West wane.

Not only is this a natural stage in the evolution of the Kingdom's extension in Japan and the path towards the realization of our real goal, but the psychology both within and without the Japanese Church points to this as the way

of wisdom. Within the Church there is a growing consciousness of selfhood, of strength, of responsibility, of a life to live and a work to do. There is a growing feeling that she must live this life and do this work in her own way and in accordance with her own genius. In order to do this she feels that she must be free. She is, therefore, increasingly impatient with anything that savours of dictation or domination from without.

This trait is not a vice but a virtue. It is an asset of high value and should be thankfully and tactfully nourished. It is the only way in which she can develop her own soul and become a strong, self-dependent, upstanding unit of the Church universal. Moreover, it is the only way in which she can make her distinctive contribution to Christian experience and help to enrich the faith and life of the Church. With it all, however, she is conscious of her own insufficiency in the face of the unfinished task, and while she resents paternalistic direction and control she not only welcomes but is eager for fraternal co-operation on the part of the Christian forces of other lands.

The psychology outside the Church likewise makes it imperative that the Christian movement in Japan should have a leadership native to the soil. History shows that nothing from either the East or the West has ever found a large place in this nation until it became indigenous. Buddhism had to pass through the process of indigenization before it found large acceptance among this people. The Japanese are an open-minded folk and are keen to learn all that they can from any land; yet their self-respect, their ultra-patriotism and their genius for adaptation prevents them from taking over a system or an institution until it has become bone of their bone and flesh of their flesh. No Christian movement set up and led from abroad can ever evangelize or Christianize Japan. There are vast areas of this nation's life to which only an out-and-out indigenous Church can appeal with any hope of receiving a response. The sooner, therefore, that the Christian Church and her

institutions become part and parcel of the nation's life, with nationals as leaders, the sooner will the people as a whole be disposed to face her challenge and accept her Gospel.

The conclusion is clear. Christian missions have as yet only touched the outside fringe of the task of the Kingdom in Japan. The work of Christianizing this nation has but begun. Withdrawal now on the part of missions and missionaries is absolutely out of the question. Curtailment in men and money will mean a failure to conserve the work of the past and will cripple the future. The way out is to develop a technique of co-operating from within in such a way as to help and not hinder the indigenization of the Christian movement and to learn the lesson of functioning increasingly in and through the Japanese Church in this critical and creative stage of her development. If we of the West are wise we can help to make this new era an epoch-making one in the history of building the Kingdom in this forward-looking, forward-moving nation, this strategic area of the world's life.

William Axling

THE CHRISTIAN MISSION IN AFRICA

AS SEEN AT THE INTERNATIONAL CONFERENCE AT LE ZOUTE

By J. H. OLDHAM

THE problems of Africa and the demands which they make on the Christian Church were focussed at the International Missionary Conference held last September at Le Zoute in Belgium. Before attempting to present in outline the conception of the Christian Mission in Africa which took shape at Le Zoute, a few words may be said about the Conference itself.

The predominant feeling in the minds of many—probably of all—who were present was that they were enjoying the privilege of being associated for a few days with a very remarkable group of people. More interesting and striking than anything that was said at the Conference, and even than the conclusions reached, was the body of people who gathered in the hall of meeting and who, outside the meetings, at meals or in the lounges of the hotels or on the promenade along the shore, exchanged their different experiences. Here were a company of men and women of a dozen different nationalities who were doing things in the most varied spheres and in every part of the continent of Africa. The wealth of experience of life in many diverse forms was a never-ending surprise and delight. Every important Protestant and Anglican missionary society in Africa—American, British, Scandinavian, German, French, Swiss, Belgian and South African—was represented both in its home administration and by its missionaries. The experience of work among the Negroes in the United States and the activities of the large philanthropic funds which have rendered such notable services in this field were strongly and ably represented by

both white and coloured leaders from America. Distinguished administrators, British and Belgian, lent the weight of their counsel for the deliberations. The African race was represented by several of its prominent leaders both from Africa and from the United States. The enrichment of experience which resulted from contact with so many minds was, though incommunicable in words, perhaps the chief and most prized gift of the Conference.

The preparation for the Conference had been thorough. A series of papers treating of many of the principal aspects of the Christian mission in Africa had been prepared in advance. The best expert knowledge was laid under contribution. A number of these papers were sent in draft to correspondents in Africa, Europe and America and rewritten in the light of the suggestions and criticisms received. It was widely acknowledged by the public press that the number of *The International Review of Missions*[1] containing these papers was a contribution of unusual value to the study of African questions. Moreover, the delegates to the Conference had the probably unique experience of having this preparatory material in their hands two clear months before the Conference met, so that they had ample time to read and digest it before reaching Le Zoute. In this way a common point of view, or at least a common approach to the questions to be considered, had to some extent been achieved before the Conference assembled.

As regards procedure, the work of the Conference fell into three main divisions. The long morning session was given in turn to each of the four main subjects which engaged the attention of the Conference—Evangelism, Education, the Church and Race Relations. After a brief introduction of the subject the discussion was thrown open, speeches being restricted to seven minutes. There was some criticism that the discussion ranged over too wide a field and that no attempt was made to focus it on clearly defined issues. This would have been a fatal weakness if there had been no

[1] July 1926.

sectional conferences to gather things to a point. As things were, the more general discussion, diffuse though it was, seemed to me to be an indispensable stage in the process of arriving at a common mind. It provided an opportunity of ascertaining what was in the minds of so varied an assortment of people. What Robinson said may not have seemed relevant or particularly interesting to Brown, but it was essential to know at some point that this was what was uppermost in Robinson's mind. The morning discussions were a process of mutual self-revelation, which enabled the Conference more or less subconsciously to arrive at a genuinely common mind, and made possible the remarkable measure of agreement reached when the sectional conferences presented their reports and resolutions on the final day.

The evening sessions were devoted in the main to listening to addresses, and some of the speeches delivered by men possessing exceptional experience in their own spheres of work were well worth coming to Le Zoute to hear.

In the afternoons the Conference broke up into five sectional conferences or committees, meeting simultaneously and dealing each with one of the five large subjects of Evangelism and the Church, Education, Languages and Literature, Health and Native Welfare and Economic Factors affecting Native well-being. Three afternoons allowed an absurdly small amount of time for the consideration of subjects of such far-reaching importance and great complexity. The discussion might in each instance have ranged over a variety of topics which might well have claimed the entire time of the whole Conference. The necessity of discovering what was of common interest amid differences of view arising from varying conditions in different parts of Africa, and of focussing attention on the essential points on which it was desirable to obtain a consensus of opinion, made the most exacting demands on the chairmen of the sectional conferences. The task was possible at all only because there were present at Le Zoute a certain number of people who had given years of thought and study

to the questions involved, not merely as local problems but as affecting the continent as a whole, and because the chairman of each sectional conference had met with a small group of assessors for a day before the main Conference began to plan out the work of his section. As it was, the work done by the sections reached a high level; and when the reports were brought before the whole Conference on the last day, the larger body rose to the occasion and displayed a striking capacity for concentration and discrimination in dealing with the immense mass of business brought to its attention, losing no time in the discussion of resolutions which it regarded as adequate, fastening at once on weaknesses in others and rendering invaluable help in putting the conclusions into final shape.

The whole work of the Conference was done under a sense that a human drama of absorbing interest and deep significance was being enacted with the African continent as its stage. Within the lifetime and memory of many of those present the opening up of its vast interior had taken place. New forces were pouring in like the tides of the sea among peoples who, as a former Minister of State for the Belgian Congo reminded the Conference, however great their qualities and however real their prospects of development under the leadership of another race, have remained for millenniums without any real and fundamental approach to civilization. Now for the first time these peoples are being swept into the main stream of human history, and what their development is to be under the impact of the new forces has become one of the major questions of the twentieth century.

A second fact which impressed and coloured the thought of the Conference was that not only missions but governments also are alive to the human problem resulting from the introduction of these new forces. To them also it is apparent that the future of the continent depends in the last resort on the human factor, and they too are interesting themselves in the health, education and moral progress of the Native peoples. This common interest seems to make possible under

present conditions a kind and degree of co-operation in the service of the African peoples between the different elements from outside that are influencing them—administrative, missionary and commercial—and with the Natives themselves, that is without an exact parallel in any other mission field. Co-operation in this wide sense was one of the keynotes of the Conference.

It was perhaps the chief disappointment of the Conference that the report of the sectional conference on Evangelism and the Church failed to sound a more ringing and challenging note. It was here that the difficulty imposed by the limitations of time proved most insurmountable. Probably it was a mistake to include two such vital subjects as Evangelism and the Church in a single sectional conference. It was, moreover, the section for which the largest number enrolled; this increased the difficulty of reaching definite conclusions within the time available. The problems of the Church in Africa are many and perplexing. Divergencies of view on particular points existed which the time proved to be too short to reconcile. The sectional conference was consequently compelled, instead of presenting a comprehensive report on the whole subject, to content itself in the end with offering some suggestions on Evangelism. It may also be that less intellectual effort has been directed in recent years to the problems of Evangelism and the Church than missionaries have been compelled under outside stimulus to give to those departments of their work in which they are brought into more direct contact with other agencies and influences.

But while the Conference would have wished, had time permitted, to have expressed its mind more fully and strongly in regard both to the primary task of Evangelism and the part of the African Church in the Christian Mission in Africa, there was no doubt as to the central place of these themes in the thought of the Conference. They governed the approach of all the other sections to the topics with which they were specially concerned. The Education section prefaced and

concluded its report with a statement of its fundamental faith which might fittingly have formed the preface and conclusion of the work of all the sectional conferences. This statement reads as follows :

Many definitions of the aim of education are being offered to-day which the Conference could accept as true and valuable in themselves, as consistent with the religion it professes, and as peculiarly relevant to this age and the conditions existing in Africa ; but all together these would form only a partial statement and come far short of the height and breadth of the Christian ideal of education. The members of the Conference see in Jesus Christ all the elements of human greatness meeting in the perfection of grace and truth. To have the mind of Christ is, in their estimation, the mark of maturity for any man. This Conference, therefore, regards Christlikeness as the supreme moral achievement, and to fashion character after the pattern of Christ is to them that definition of the aim of education which, traced out in all its implications, is felt by the consent of our whole nature to be at once the highest and the most comprehensive.

The following outline of recommendations and proposals is inspired and governed throughout by this faith and conviction.

. . . . . .

The Conference would conclude this statement as it began. All those measures which are here proposed—the willing and loyal co-operation with Governments and all the agencies of a properly constituted society, the setting up of boards and councils, the drafting of codes and curricula, the establishment of schools and colleges, the appointment of supervisors and other educational officers, the relation of a village school to the activities of the rural community and the emphasis on instruction not in word only but in deed and truth, the training of teachers and the preparation of suitable text-books—are nothing more, and nothing less, than means to one end, uniting Africa to the whole world of men.

' Until we all come unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, that we may be no longer children.'

The distinctive message of the Conference seemed to be a call to discover deeper meanings in the fundamental evangelistic purpose of missions and to express this in the new and richer forms which the conditions in Africa demand. I may be allowed perhaps to quote the words in which I tried to give expression to this thought at the Conference.

The new call is to a fresh advance, a further step forward, an enlargement of our conception of the mission of the Christian Church. It is not

a substitute for the call sounded by the pioneers of the missionary movement a century ago ; still less is it something that contradicts that call, or makes it less imperative and urgent than before. Rather it is a call to go further, to break fresh ground, to expand our ideas of what the missionary obligation involves.

The difference may perhaps be expressed in this way. The missionary call to the Church a century ago was to go forth into Africa, into Asia, into the other unevangelized fields ; to spread out as widely as possible through these lands in order that as many people as possible might be brought within the reach of the Gospel. The thought of geographical extension was predominant, and the idea of expansion still dominates and determines to a large extent missionary thinking and policy. The need for expansion still exists, though in some fields as a result of the success of a century of missionary effort and of the growth of indigenous Churches the foreign missionary has ceased, or is ceasing, to be the main factor in evangelization. The old call to spread abroad, to bring the Gospel within the reach of all the dwellers on the earth has lost none of its urgency. But what we are now beginning to see is that the task of evangelization demands not only this but also something more. The horizon recedes. New lands come into view. The world is seen to be larger than we thought.

It is not enough for the fulfilment of the missionary task that the missionary representatives of the Church should be *in* Africa, scattered throughout the continent. It is possible to be in Africa in the physical sense, to stand on African soil, and yet to be outside the real life of the continent. Our attention has been directed in this Conference to the powerful new forces that are reshaping the life of African peoples. We are not discharging our missionary obligations if, while present physically in Africa, we ignore these new forces and remain apart from them. They are a vital part of the world in which our Christian witness has to be borne. To be truly missionary we must be in among them, in living relation with them, bringing to bear on them the leavening influence of the Christian revelation. Not to rest content with being in Africa and preaching on African soil, but to get as near as we can to the throbbing heart and centre of the movement of African life is the further call that comes to us, as our understanding of the missionary task expands and deepens.

It is in the light of this call that the important resolutions relating to Education, to Health and Native Welfare, to Literature and to Land and Labour must be read.

The sectional conference on Education produced a series of resolutions which, as amended and, after full deliberation, endorsed by the Conference, provide missions in Africa with

a considered and clearly defined educational policy such as they have never had in any other field. A definite policy of co-operation with Government and with other agencies in the education of African peoples was approved. It was agreed that the formulation of educational policy and the general supervision of education are functions of Government. But it was urged that to assist governments in carrying out these functions there should be set up, as has already been done in many parts of Africa, advisory boards of education on which, besides the Government, missions, the Native peoples and the non-official European community should be represented. It was agreed—in striking contrast with the policy widely adopted by missions in other fields—that under the particular conditions obtaining in Africa the special responsibility of missions and of the African Church lies in the field of village, intermediate and secondary education, and very specially in the training of teachers, while higher and technical education in colleges and in industrial, agricultural and medical institutions should ordinarily be undertaken by Government, missions being represented on the governing body of such institutions. Emphasis was laid on one of the indispensable conditions of any real and effective partnership between the Government and missions in the task of education, namely, that where Government and missions are conducting similar types of schools, the expenditure in government schools and the grants to aided schools should be so adjusted as to secure for the latter equal opportunity of attaining the same standard of efficiency as is aimed at in schools under the direct control of Government.

Agreement was reached regarding the type of education to be aimed at, i.e. an education conceived and planned in complete awareness of the life of the community. That such unanimity was possible is the result of the exploratory work undertaken during the past few years by the Phelps-Stokes Commissions to Africa and the educative influence of the ideas embodied in their reports. The special contribution made by the Conference was that it effected a synthesis

between the set of ideas so ably set forth in the reports of the Phelps-Stokes Commissions which it whole-heartedly accepted, and those evangelistic and religious aims which are the distinctive purpose of Christian missions. Not only did it make clear, in words that have already been quoted, the controlling and unifying aim of the whole programme of missionary education, but in an important section of its resolutions it drew attention to the special place and significance of religious education and urged the setting up of a commission to undertake the study of this important subject.

As in regard to education, so in regard to literature, the Conference gave its approval to a clearly formulated policy and programme of work. The policy aims at the maximum co-operation in the preparation and publication of literature both between the various agencies engaged in the task and between different areas in Africa. The Conference heartily welcomed the recent establishment of an International Institute of African Languages and Cultures, and recognized that in the preparation of certain classes of literature, such as school text-books and books on hygiene, agriculture, child welfare and mother craft, the help and co-operation of the Institute and of Governments might be counted upon. It was plain, however, that there remained a large number of subjects in which the task of producing the much-needed literature must rest with the missionary societies alone, and the steps necessary for the successful accomplishment of this task were clearly laid down.

A similar definiteness and clarity of policy was reached in regard to the question of health. The Conference expressed the conviction that the problems of health and population are basic in any plan for the sound development of Africa and the Africans. It recognized that Christian missions have available for the destruction of disease in Africa one of the most powerful of all weapons, which nevertheless is being used at present to a far less extent than it might be. That weapon, as Dr Garfield Williams impressively reminded the Conference, is the system of sub-standard schools throughout

the length and breadth of Africa. These schools are a potential instrument for the stamping out of disease in the continent, and to fail to use them in this way is to fail in the living expression of the Gospel which missionaries are carrying to Africa. The conclusions of the Conference on this subject deserve to be quoted in full :

1. Recognizing that the health of any people is ultimately dependent on education along sound lines, we would draw attention to the fact that the necessary machinery already exists whereby the teaching and practice of the laws of hygiene and personal cleanliness can be carried out, and we would stress the importance of utilizing such machinery. We refer especially to village schools, which exist in most areas, and where health education on the simplest lines can be imparted as an integral part of the daily curriculum.

Among the subjects which we deem to be of primary importance we include education in housing, food, personal and moral hygiene, general sanitary habits and simple measures against existing diseases.

All teaching should be of a simple practical nature and, wherever possible, illustrated by object lessons intimately connected with village life.

It is obvious that education along these lines can be carried to a further stage at the centres of higher education ; but we would stress the point that all teaching should be essentially practical. It should be found possible to include in such teaching the elements of mother craft, first aid and responsibility towards the sick.

(*a*) From the above suggestions it follows that Native teachers for village schools will themselves have to be trained in the above subjects, and such training must be an integral part of the education they receive at the normal schools.

(*b*) If health education is to be carried out along these lines it will be necessary to survey existing local conditions, and among other measures to provide simple primers in the vernacular dealing with the subjects taught. A start has already been made in this direction, and it has been found to be of great assistance in several countries to publish simple health tracts in the vernacular for free distribution.

(*c*) We would draw the attention of mission boards to the vital necessity of establishing maternity and infant welfare centres along with other general health measures. This ought to be possible in any district where there is a hospital in existence, or where a maternity training school can be established.

Finally, the section which dealt with economic questions drew the attention of the Conference to two subjects of funda-

mental importance for Native welfare, namely, those of land and labour. The Conference was unanimous in emphasizing the fact that the question of land holds a central place in the consciousness of African peoples and that consequently guarantees to the Native peoples that the tenure of their lands is absolutely secure are essential to ensure peace and goodwill among all Native communities and must be the basis of all endeavours to promote Native welfare. It was urged, therefore, that all Native lands should be (*a*) clearly delimited, and (*b*) protected by title-deeds or vested in a trust providing a security not less valid in law than that under which non-Natives hold titles.

Attention was called in a further resolution to the disturbing effects on Native life of excessive demands for labour at a distance, and a plea was made for the investigation of the whole subject by competent authority. The Conference expressed its conviction that compulsory labour for private purposes is inadmissible in any circumstances and its resolute opposition to all forced labour for public purposes, the only exceptions being (*a*) when such compulsion is the only means of combating epidemics and floods and of dealing with similar national emergencies, and (*b*) reasonable communal labour in accordance with Native law and custom.

Only a bare summary of the conclusions of the Conference has been possible in this article. The resolutions may be read in full in the Report of the Conference which has just been published and which contains, in addition to the resolutions, a presentation by the skilled hand of the Rev. E. W. Smith of the situation in Africa which the Conference sought to face and of its response to that situation, as well as some of the main addresses delivered at Le Zoute.

The continent of Africa, largely unknown a century ago, to-day lies wide open. New forces are pouring in, and nothing hinders the Christian Church from taking a foremost place among them. The lines of advance for the Christian forces have now been well surveyed and the routes plainly

mapped. On many important issues the missions have a clearly defined policy in which they can unite. It remains only to act—to act with power and energy, with courage and faith, in the unswerving confidence that God has a purpose of large good for Africa, and as those who know that greater than human resources are at their command.

J. H. Oldham

IMPRESSIONS OF LE ZOUTE

By A CONSULTATIVE MEMBER OF THE CONFERENCE[1]

AT Le Zoute, on the Belgian coast, were assembled, between September 14th and 21st, 1926, nearly two hundred missionaries, or representatives of mission bodies, and a small number of laymen interested in the great African problems with which the Conference was concerned.

It may, perhaps, be of interest to record some of the impressions left on the mind of a layman who was present at discussions which were led by missionaries, and which dealt with questions of vital importance to the African people, regarded naturally from the point of view of the Christian missions in Africa.

Perhaps the most striking feature of the Conference was the earnest desire shown by all to arrive at a *modus vivendi*, which would be generally acceptable to Governments and missions, and yet not antagonistic to the life and customs of the Native peoples. This attitude did more than any other direct cause to put the Conference in a position to secure agreement and co-operation on the part of all the many bodies represented. It was made clear from the start that all questions were regarded from an African point of view, and that there was a real attempt to visualize the position as it is seen in Africa both by European and African.

Co-operation was the keyword of the Conference's deliberations, discussions and resolutions. This note was struck so repeatedly and confidently that members of different religious bodies, cleric and laymen, realized, possibly in many cases with surprise, that instead of having to correct points of view and discuss questions from different

[1] The writer of this article has had wide administrative experience, and was one of the consultative members attending the Le Zoute Conference.—Ed.

angles, the clear and open vision was possible for all. As the Conference developed, so did the spirit of understanding. At first, doubt was expressed by many of the ability of representatives of missions and lay bodies to agree on broad general grounds, but full agreement was reached, which showed that there need be no issues to be determined between parties. Provided only that necessary limitations dependent upon the conservative elements in the Native population and the necessities of gradual development were recognized, it was clear that Government and missions could work together in the common field of progress.

It was shown that in education, medical services and Native administration there are the fullest opportunities for combined efforts. To government officers it may have come at first as a surprise that the Conference should have unanimously agreed that 'the formulation and general direction of educational policy, the general administration of the educational system and the supervision of all educational institutions are among the proper functions of Government.' It was, however, evident from the discussion that the missionaries fully recognized the imperative need of a government controlling force in education, and that they welcomed the formulation of a government policy in education. It was clearly established that, provided there was no attempt to divorce Christian teaching and Christian mission schools, both administrative control and supervision by Government would be welcomed. It is of the first importance to the progress of education amongst the Africans that every administrative officer and every missionary should recognize such an agreement and that they should work together to its practical adoption. Too frequently is it the case that an administrative officer knows little or nothing of the work of the mission schools in his district—he has not conceived it to be his duty to visit them, nor has he thought that a visit would be welcomed. There are faults on both sides. It is obviously the duty of the government officer to interest himself in all the activities in his

district; it is also the task of the missionary to get into touch with the administration and to encourage and invite inspection of the work he is doing. Both too often refrain from association from a certain shyness or self-consciousness which leads each to believe that he may appear to be trespassing on the other's preserves. There can be no preserves in education.

Practical effect can be given to the expressions of opinion at Le Zoute, which are in accord with what most men in Africa think but few apply, only by executive action on the part of both Government and missions. It is to be hoped that the resolutions passed will go beyond the covers of a report and that steps will be taken to ensure both their circulation amongst the field workers and their adoption. Such action can only be made effective by the missions circulating the recommendations and resolutions to all their missionaries in Africa, so that they reach the individual, while the co-operation of Government may be secured in advising their administrative officers of the policy of the missions and by inviting their assistance to render it effective. It would be advisable to seek the help of Government towards the circulation of the resolutions as *recommendations* which Government can support as such, rather than as declared statements of policy. Once the sympathy and moral support of government officers is obtained, and it is realized by them that Government is favourable to their giving practical effect to this feeling, the results desired will be obtained. The plan of campaign has been drawn up on the shores of Belgium but victory can only be won on the mission fields of Africa. If every missionary who attended the Conference calls his Native flock together on his return to Africa and tells them fully and frankly of the discussions at Le Zoute and of the recommendations adopted, thus only can the Conference reach the vast continent in the solution of whose problems they were endeavouring to assist. It is vain to urge co-operation if all parties to it are not fully cognizant of the implications involved.

There is a real danger lest the attempt to deal with the Native races as a whole may leave out of consideration the problems of the individual. In education in India it is generally admitted failure has to a large extent been due to the mistaken importance attached to higher English education for which only the very few were fitted. The needs of the many have been sacrificed to the ambitions of the few. In Africa there is a risk of the reverse happening. There is a grave danger that the African, who has been encouraged to reach a high standard in education, should view with suspicion a policy which appears to him to be dictated by a desire to prevent his countrymen—and it is his children who will be in his thoughts—from rising to an intellectual level which he has been taught to believe to be the greatest gift which European civilization can bestow. It is undoubtedly sound to stress the importance of elementary education and the need for a curriculum in touch with the life of the community. But such a policy should be combined with prospects of further advancement for those who are qualified to proceed further up the ladder of education. The more enlightened African will always be suspicious of limitations in education, however clearly he realizes their necessity in the interests of the vast majority of his people; he will always consider that he is the exception and will conclude, unless he has evidence to the contrary, that the policy is one of suppression rather than of progression.

As pointed out by one of the speakers at the Conference, it is most desirable that there should be provision of scholarships, both by Government and by the missions as well as by the people themselves, which will enable their holders to carry their studies further and which will be open to the few who show special promise and capacity for a higher education. Hundreds of thousands of Indians and Africans have been rendered useless, discontented and pauperized members of the community by the facilities offered to all to secure a very small number of prizes, for which special qualifications were imposed. No attempt was made to require preliminary

qualifications—all were invited and even encouraged to compete. It would be regarded as madness to admit the sick and weakly to physical tests which it was obvious that they were quite incapable of performing and which it could only injure them to attempt. But in education there has been little, if any, effort made to impose conditions at a stage when vain effort and hopeless struggle could have been averted. The greatest care must necessarily be exercised in deciding the conditions governing the grant of scholarships, which should be awarded not merely on paper examinations, but also on character and physical tests. Powers of leadership, clearness of thought and expression, gifts of eye and hand, staying capacity, endurance, courage—all should be factors in governing the choice of scholars.

The genuine and unselfish efforts of mission work in Africa can only succeed if the African is satisfied that beneath all the apparent interest in his future there is no attempt to prevent his ever reaching a goal which he is quite convinced he is able to reach. While he can and does appreciate the fact that the vast majority of his fellows should not be given an education beyond a certain point and which might only unfit them for future usefulness, the African asks that there should be possibilities and openings for those youths who show special promise and who are capable of deriving the benefits of a higher education. Opportunities must be afforded for the training of African leaders.

The suggestion made in the educational section that the International Missionary Council be asked to set up a commission or committee to help and advise those engaged in the education of women and girls is one of particular interest to all laymen, as well as all laywomen, in Africa. To the ordinary lay observer of mission work it is always a matter of surprise that mission effort is not concentrated to a greater extent on female education. The influence of the African woman in the African home cannot be exaggerated. Africans are extremely sensitive to ridicule ; what they fear more than anything else is to appear ridiculous or weak

before their women. The best agency, therefore, for introducing anything novel to the African is through the women —convince the women and the men will soon follow suit. It is to be hoped that in missionary work amongst the women, the co-operation of the wives and daughters of the European officials and non-officials will be sought. Women throughout Africa need more work to do amongst their African sisters in the interests of both. If such a commission or committee is appointed, its personnel should not be confined to mission workers—the assistance and advice of other women who have lived or are living in Africa should be secured. In East Africa domestic service is performed almost entirely by the African man (or 'boy')—there is much to be done in the training of the African girl in all branches of domestic knowledge. It is deserving of consideration that at future conferences a woman's section should be appointed from the start, and that a day should, if possible, be devoted to the consideration of the problems affecting the women of Africa dealt with in this section.

The language and literature section made excellent suggestions for the creation of a vernacular literature for the needs of the African people—the lack of which presents the greatest difficulty in fostering the study of these vernaculars. The Committee did not apparently deal with the possibilities of disseminating information through the vernaculars by means of a vernacular press. It would be of considerable assistance if a specimen news-sheet could be issued through a mission, which would be suitable for use as a reader in the schools; it could be translated into other vernaculars, and could embody much of literature suggested in the report of this Committee. It is the case that in Kenya and Tanganyika there are at present newspapers under government management, but it would no doubt be possible to secure amalgamation. It has already been suggested in Kenya that the *Habari*—the Native newspaper —should be edited and printed by a mission body. For the Native of many parts of Africa, who has no history or

civilization of his own to connect him with the past, it is essential that all text-books should interpret for him the facts around him, rather than that they should devote so much space to the events of the past that the reader may never arrive at the results and events which directly affect and interest him.

As in Bible history many Natives' only conception of Christianity is derived from a study of the Old Testament as far as the Kings, so in English history his knowledge of the English people is derived from a study of the customs and habits of the Saxons and Normans and his idea of the British Constitution is of a struggle between rival roses. A news-sheet in which the events of the day—cosmopolitan, economic, scientific — would be briefly explained with a brief explanatory synopsis of past events, such as is given in newspaper feuilletons, would be of considerable interest to the African. The fact that in East Africa there is a considerable demand among the Natives for the paper *News of the World*, due primarily to its alluring title, clearly shows what the African wants ; no propaganda can succeed unless it appeals to the public for whom it is intended.

In the field of health and Native welfare a valuable step in advance was taken in the assurance given that missionary societies would render ' all possible assistance to Governments in the forwarding of any particular measures of public health, which it is desirable should be carried out.' The medical missionary and the government medical officer can work successfully together only if they are both ready to work in the same field. It has been felt sometimes in the past—with or without justification—that the missionary hospital was regarded rather as an extra attraction for Christian converts than as a definite contribution to the health problems of the country. The Government Medical Service has viewed with some suspicion institutions at which a laxer discipline and supervision is sometimes found as unfair competition. The missionary has regarded the government hospital as an official, specialized and un-

sympathetic, if efficient, organization. There should be no competition—both services have much to learn from one another, and in co-operation and working on a system each can render still greater benefits to the community. The Native has to realize that all medical services are rendered for his benefit and by bodies working on a like policy.

The economic section was faced with problems which had not previously been directly brought before a missionary conference. It was felt that no discussion of Native problems in Africa could ignore the two subjects on which every Native is directly concerned and which are never absent from his mind—his land and his labour. The resolutions embodied conclusions at which expert bodies, who had reported on these questions, had arrived. Their value lies principally in their earnest of missionary interest and their assurance that mission bodies, while in no way shirking or lessening their responsibilities to the Natives, are prepared to recognize a trusteeship of the Native, which should assure to him the protection of his own land and labour. It was made abundantly clear that conditions differ so greatly throughout the great continent that it is not possible to lay down more definite recommendations. Further, it was realized—and this is a point on which all administrative officers are anxious to be assured of mission appreciation—that the whole fabric of Native life is based on Native law and custom, to such an extent that any attempt to weaken their force, where they are directed to the advantage of the community, could only have the effect of shaking the foundations of law and order amongst the Native people.

As in education, in medical services, so in administration there must be guidance and rule; the preservation and security of boundaries were recognized as safeguards of Native life, and European rule is based on preserving law and order.

It was satisfactory and encouraging to all who are interested in the success of mission work, that the importance of training for missionaries was strongly emphasized in all

sections. It was recommended that missionary societies should provide full opportunity and time to African missionaries, by means of recognized courses at home and on the field to study Native languages, customs and religion, that they may make an effective approach to the African mind; that a greater mastery of African speech and thought should be attained by the foreign missionaries; that new missionaries should have an introduction to phonetics and the principles of African language study before going to their mission field; that more emphasis be put by all missionary boards and agencies upon training for missionary service; and that time be allowed for the study of phonetics and the principles of language, manners, customs and religion before going to the field as well as on furlough. Only those who have worked abroad can know what a potential danger and fearsome responsibility to Government an untrained and ill-educated missionary can be, not only in Africa but in all parts of the world.

It is not only in his relations to the African that it is important that a missionary should have acquired some knowledge and appreciation of the customs and manners of the races amongst whom he will work, it is equally important that he should have made himself acquainted with the policy and working of the Government which administers them, if he is to co-operate successfully with the administrative officers—his only white neighbours in many parts. The writer was once informed by a missionary that it took two years to make a fully fledged Christian; it certainly takes that length of time to produce a fully fledged missionary.

Two members of a foreign mission from Africa, like so many of the delegates at Le Zoute, were taking advantage of the excellent sea bathing. One was heard to remark, as they faced the waves, 'Courage, mon enfant, pas de crocodiles.' Assuredly the conference at Le Zoute persuaded missionaries and laymen alike that in co-operation and in courage in facing together the problems of Africa there was

as little danger as of meeting crocodiles in the North Sea, and that many of their fears of misunderstandings and obstruction were as visionary.

Every step which makes for a better understanding between these two great trustees for his future must lead to the betterment of the conditions of the African, and to the spread of the Christian spirit throughout the continent.

A Consultative Member of the Conference

THE INDIGENOUS CHURCH

By WILLIAM PATON

NO missionary conference is now complete without a discussion of the problems relating to the indigenous Church, and the more abstractly-minded professors of the subject have even produced a new word—indigeneity—which I like so much that I hesitate to look for it in a dictionary lest it melt away like a wraith and no true word at all. Yet, while one may be tempted to feel that some of the discussions are unduly abstract, there can be no sort of doubt of the immense importance of the subject. Too much attention cannot be given to it. It is constantly changing as new developments take place, the best possible proof of the living nature of the subject. The present paper does not set out to cover the whole ground, but rather, drawing solely on Indian conditions for illustration, to invite attention to one problem in this complex mass of related issues.

Has it been sufficiently observed how that, along with this increasing and indeed almost unanimous emphasis on the importance of the ' indigenous ' Church and of its securing freedom to develop along ' indigenous ' lines, there goes another and not less significant chorus ? It is the insistence that in India—may one not say throughout the East ?—there is the distinction being made between Jesus Christ and the Christian Church, between the Figure of the Master and the communion of souls which on earth is to be His body and instrument. One needs not to elaborate this point. Every book about India makes it. Dr Stanley Jones' remarkable *Christ of the Indian Road*, Mr Holland's new *Indian Outlook*, and many others, more as well as less recent, agree here. It is Jesus Himself, they all say, who attracts, not through and in the Church but in spite of, or,

if that is too much, then at least apart from, the Church. The drawing towards our Lord which is witnessed in divers manners and in divers measures in so many Indian hearts, is in no wise, we are reminded, a drawing towards any organized Church.

One wonders what St Paul would have made of such a condition. Certainly to him the Church and the message and the Person of the Lord were not so separated. That the Church is the Body of Christ was more than an ideal reached at in noble words in moments of exaltation. It was the foundation of his missionary method. We see the principle expressed not only in the immortal passages in the letter to the Ephesians, but in the laborious striving with the Corinthians that they may shake off the heathen vices and become truly witnesses and interpreters of the Christian message and spirit to those without. He would have found it hard to understand the complacency (if that is not too strong a word) with which some people seem to be able to contemplate this dichotomy between Christ and the Church.

Nevertheless, the witness is true, in the main. There is this turning in many minds and hearts to Jesus Christ, and there is also in many of the same men and women a complete indifference to, or even hostility towards, the Church as an organized body or bodies. Of course there is another side. Recently the Bishop of Dornakal [1] has shown how in villages where the mass movement among the Telugu outcastes has progressed so far that a perceptible difference in the life and tone of the pariahs' quarter has been brought about, the Sudras, the middle-class landlords and employers living in the village proper to which the *parachery* is an appendage, show the real and deep impression made upon them by the sight of the change in their poor and despised serf-neighbours. There may some day be a movement among the Sudras, there are indeed signs of it already, and when it comes it will be one more proof of the power of the witness of the Church as the body in which Christ dwells. More-

[1] In *The National Christian Council Review*, October 1926.

over, it ought not to be forgotten that wellnigh every one of those who know anything at all of Christ—the students in the colleges, the thoughtful graduate who buys and reads books, the half-casual attender at a lecture about Christ—has learnt what he knows from the Church. For it is the Church that sent out the lecturer and built the college and provided the book.

Yet the analysis so often made is true. There are scores and hundreds and thousands in India who in books or through addresses or by one or another of the channels by which men share the things they care about, have seen Jesus—only a glimpse, perhaps, but have seen Him, and felt something of the power and the graciousness, the light and the truth that are in Him. It is seldom that the same tug at the heart-strings, the same arresting of the moral nature, the same challenge to the mind, is afforded by the Church as an organized body.

Now at this point it would have been natural and right not so long ago to proceed to show how the Church in India is hampered in its life and witness by its foreign character, by the lordship of missionaries, by its slavish bondage to western standards in worship. Nor has that ceased to be a valid argument, in measure. But it is a blind partisanship which does not see and admit that in these matters real and rapid advance is being made. It is the bare truth to say that almost every mission in India is wrestling with the problem of transference of authority and responsibility from the missionary council (or whatever its style may be) to the Indian Church. One of the leading nationalists (I use that word in a broad sense) among Indian Christians said to me some time ago : ' The battle over devolution is over, and now the principle is everywhere admitted.' I do not think this is too strong, and one cannot but be impressed by the way in which groups of men who were only a few years ago in open revolt against the missions are now sharing in the responsibilities of the work and doing so in a spirit of hearty and keen co-operation. There is a new spirit abroad,

and it is in large measure due to the fact that a great deal of work, often laborious and detailed, has been done at this particular problem, and with every month that passes the measure of Indian responsibility and control over the Church in India grows greater.

I have just finished studying a pile of memoranda dealing with the devolution problem as it is being day by day worked out in a score of missions, of several different types of ecclesiastical order. They differ greatly, and it is inevitable that they should, for not only must the ecclesiastical type largely dictate the mode of organization through which the devolution is effected, but, what is even more important, it is possible to carry through successfully an advanced scheme for devolution in a region where there is a large Church, with a considerable number of educated men and women and perhaps three generations of Christianity behind many of them, which you cannot expect to see where numbers are much smaller and education and experience less.

It may perhaps be worth while shortly to summarize the main lines along which this work is being carried forward. There is, first, the Anglican method, carried to completion so far only I think in Tinnevelly, whereby the separate societies which were in the past responsible for the work merge their powers and control in the diocese. A secretary of each society is retained for corresponding purposes, but as local controlling powers the missionary societies have ceased to exist, and money is sent in block grants to the diocese and administered through the Diocesan Council, on which, of course, Indians are in an overwhelming majority, and its subcommittees. The *euthanasia* of the missions has here, it would appear, been accomplished. It is to this type of solution that all Anglican policy is directed, but it is obviously simpler to achieve it where there is a large and strong Christian community, together with almost nothing of the complications due to the presence of a considerable European civil or military element, than it would be, say, in Bengal or the Panjab.

The Methodist Episcopal Church is working along similar lines. The leaders of this Church have always claimed that they have no 'mission' at all. There is the Methodist Episcopal Church of North America working in India, and to it the Indians belong and to it the missionaries. The machinery of the Church is already suited to the life of an entirely Indian Church, and the process of 'Indianization' does not mean for them a change in organization whereby authorities held formerly by one body are transferred to another, but the gradual installation of Indians in places of authority. The only constitutional change which, so far as I understand the matter, is discussed, is whether there should ultimately be such autonomy accorded to the Methodist Episcopal Church in India that it should no longer be under the final control of the General Conference in the United States but be its own master, free perhaps to enter into union negotiations with other bodies. In this connexion it may be remembered that the Indian Church Measure, soon to be brought in the shape of Bills before Parliament, in freeing the Anglican Church in India from its parliamentary bondage removes one of the greatest practical obstacles to the development of Indian expression within the Church.

Of quite another type are the lines along which the Presbyterian and Congregational societies are working. For instance, in the London Missionary Society working alongside the South India United Church in southern India, all the ecclesiastical functions formerly performed by the Society are vested in the Church Councils (presbyteries) of the S.I.U.C. Where churches are not yet self-supporting they are subsidized not directly by the Society but through the Church Councils. The missionary sits on the Council not *qua* missionary but *qua* minister of the United Church. Work that has not yet been transferred entirely to the control of the Church Councils is administered by combined committees, on which there is large Indian representation, and a central committee, formed by these combined com-

mittees in the several areas, deals with the home board and allots missionaries to stations. A double line, that is to say, is being followed : on the one hand, the transference to purely church bodies of as much work as possible, including nearly always all pastoral and evangelistic work and elementary education ; on the other hand, the effective association of Indians in the control of all other work, so that no part of the work of the mission is without the guidance of Indians.

A scheme working along similar lines, but less advanced in type as the situation with which it deals is different, is that of the American Presbyterian Mission in the Panjab and in the United Provinces, known as the ' Saharanpur plan ' and the ' Cawnpore plan.' These plans provide for the establishment of evangelistic, educational and medical committees composed in each case of the missionaries in the work concerned, of the evangelists or qualified Indian educators or doctors also engaged in the work, and of representatives of the presbyteries, including women. To these committees is handed over the charge of the work, with certain safeguards against ill-advised action, and also the funds hitherto devoted by the mission board to the maintenance of this work.

Of the Independent type the Baptists are the chief representatives. (In India the Congregationalists have now almost all joined with Presbyterians in united Churches from which both labels are happily absent.) In Burma, if the evidence of two brief visits may be admitted, the complete independence of the congregations has undoubtedly led to a high degree of generosity on the part of the Karen Christians, who are under no doubt as to the control they exercise over the affairs of their Churches. Among the English Baptists of Bengal and North India a slightly more ' connexional ' order prevails, and Church Unions in the several localities have taken over evangelistic work and education in various grades, being thereafter corporately responsible for it. But it is interesting that one Union,

that of Orissa, has staunchly refused either to accept help for the carrying on of the work it has in hand, or to accept charge of mission institutions, preferring to be quite independent.

My purpose in giving this very sketchy summary of the devolution or 'Indianization' movement is twofold: first, to show, what I do not think any person who is conversant with the facts will deny, that great efforts are being made and have for some time been made to solve the problem of the foreign and missionary dependence of the Church; second, to illustrate the extent to which changes in organization have been the dominating consideration. It is no depreciation of what has been done to say this; where organizations exist as the medium of activity it is obvious that they must be changed if there is to be any radical change in the direction and type of the activity. Nevertheless, a problem awaits us here.

It is a sign of the changed condition of things that some of the most trenchant criticisms of the efficiency and the living power of the Church in India are coming from Indians, who direct them not to the missionaries (or at any rate not only to the missionaries) but to the whole system of organization in which the Indian Christians and the missionaries are alike caught up. We are now, on the whole, past the stage where to say 'the Church in India is hopelessly hampered by its foreign domination' was sufficient. We are at the next stage, facing the problems which arise out of the movement for devolution. I am not so foolishly optimistic as to imagine that there is no feeling left of criticism of missionaries, or that there is a uniform enthusiasm among missionaries of all kinds for the principles underlying the devolution movement. But I believe that we have on the whole passed out of the phase where thought rested content with the charge 'foreign domination' as adequate to explain all things. We are facing subtler problems.

What, then, after this lengthy clearing of the ground, are these problems?

They really resolve themselves into one. Is the Indian Church finding, in the organizations through which it is now being invited to share in larger responsibilities, instruments whereby it can express its spiritual life ? Is the Indian Church being led on, as its responsibilities increase, to ever new sources of spiritual power and refreshment ? Or is the armour it is wearing in any way unsuited to it ? Are there any signs of discomfort, of wastage of effort, or of checking and smothering young and nascent life, due to any inherent faults in the systems adopted ?

It is, of course, impossible to answer these questions generally. Where difficulties have arisen they have sometimes been due to purely personal considerations. Perhaps a missionary has grasped the theory of devolution more fully than he has apprehended the practice. Perhaps—and this is not less likely to happen—personal incompatibilities between prominent Indian leaders have led to shipwreck. In all such cases it is useless to blame the method of organization. But there are voices which very definitely challenge it.

One prominent Indian Christian in Western India, Mr D. S. Savarkar, has definitely traversed the whole theory on which a great many missions have worked in their efforts to transfer responsibility to the Church. He holds that the methods employed by missions, which he does not question as employed by them, are too cumbrous and too expensive ever to fit the Indian Church. He would welcome the invitation to Indians to help the mission in running the mission enterprises, but it must be done on the understanding that it is a mission activity, the methods used being missionary methods, Indians being called in to help. That this complicated organism should ever be managed by Indian Christians themselves he does not believe to be either desirable or possible. Let the Indians, he would say, in order to find their own ways of expressing their spiritual life carry on their own pieces of work, make their own experiments on a simpler plan and without the cumbrousness and expense which, from his point of view, attend missionary work.

It may be said that this is somewhat vague and general, and so, no doubt, it is. Yet it is what is in a good many minds. I do not feel that we know enough yet to be able to answer this challenge. In some quarters one finds the devolution scheme working quite admirably. I have read, for instance, in the last ten days two letters from different people—one an Indian and the other a missionary—about the devolution plan of the American Arcot mission. They both said, in almost the same language, that the spirit of the Assembly—the united body to which practically the whole work of the mission is committed—had steadily improved, and that there was more constructive effort and less sense of racial difference than two years ago. But one finds other types of experience, some not so favourable. The Rev. Godfrey Phillips some time ago expressed his sense of the danger of the new combined committees in the London Mission work being not more but less concerned with spiritual issues, and not less but more concerned with questions of cash and status and the like, than the old missionary committees. In a great many places we are still oppressed by the vicious old distinction which kept evangelistic work for the mission and pastoral work for the Church, so that the very thing that should be the life-blood of the worshipping congregation appeared as a preserve of the mission.

It is too soon to form a judgment. My hope is that we may more and more focus attention on this vital question—Is the plan, whatever it may be, under which Indian Christians and the organized Indian Christian Church are being invested with new and larger responsibilities, such as to help those Christians, so far as organization may help, to fresh resources of spiritual life, and to make them feel that they are through it able to express their own love for Christ and desire to serve Him and make Him known? To some it may appear that the question is needless. I do not think so. There are too many of us who instinctively trust the type of organism we have ourselves developed, or in

which we have grown up. If that type of organism is handed over to Indians, we are many of us apt to question no further. But it is not necessarily enough to secure that what was once purely a missionary responsibility is now partly or wholly an Indian one. It is necessary to secure also that the means provided are such as Indians can use.

The question is a spiritual problem at bottom and, as in all great times of change, we are confronted with the opportunity for advance beyond our hopes, and equally with the danger of retreat, through absorption in detail and wastage of power in friction and impotence. My main purpose here is to raise the question, knowing as I do how many men and women have it on their minds, and to make one or two tentative suggestions towards an answer.

In the first place, there are some of our devolution schemes which seem to the outside observer quite needlessly cumbrous and complicated. There are too many bodies related to one another, too many vetoes and references, so that only a man who liked that sort of thing would be happy in it. Indian Christians may be right or wrong, but they have a certain prejudice against having their ministers men of business, or rather, if they appear to them to be primarily men of business they fail to attract the respect and reverence which is the due of the *guru*. We cannot be far wrong in thinking that the simpler our scheme is the better. Let it be said, too, that one reason for some of the complexities is the zeal for safeguards against possible Indian developments or mistakes. There is a call to faith here.

Second, let us—by 'us' I mean missionaries and the boards—welcome with both hands every sign of original development, of experiment along indigenous lines, that may come to our notice and within the orbit of our influence. There are all too few, but what there are possess quite extraordinary significance. I think I have been in touch with most of them, and I do not know one of which it would not be true to say, both that it owed almost everything to the help and sympathy of some missionary in the early

days, and also, that it had to run the gauntlet of hostile missionary criticism.

By experiments I mean, for instance, such things as the various *ashrams* which have sprung up in several places, modelled on an ancient Indian method of religious work, and appealing very clearly to some of the best of our Christian young men as the way by which they would wish to give themselves to the Christian witness. I think of a time lately when in the fragrant darkness of the South Indian night I listened to a man of this sort telling me story after story of the people who had come to his *ashram* to read and pray with him. There is real life here. I doubt if there is any other line along which new light is being shown, and certainly if the traditional type of the Christian congregation, with its pastor, its organized and united worship, its organized alms, is to be altered we shall need more guidance than has yet been given. It may be that here lies one of the inevitable difficulties of the problem. It may be plausibly held that the Christian congregation—itself a little earnest of the mystical and universal Christian fellowship—is really vital to Christianity, and that the absence of any such thing from popular Hinduism must make it a slow task before the new institution can become thoroughly Indian. However this may be, let us give every possible encouragement to those who with real faith and courage are trying new plans of serving India for Christ's sake.

Third, and to my mind this is the most important, the whole future depends on the training of leaders. It is a useless thing to devise a scheme for the transference of responsibilities from mission to Indian Church unless there are men and women able to shoulder responsibility. On the whole, responsibility rests with people who are able to bear it and never long with those who cannot. But in many places not only is it true that there are no Indian Christians at all comparable in experience and education with the missionaries, but that very uncertain and feeble steps are being taken to raise any up. It seems to me that any

observer who studied first our great arts colleges in India and then our centres of theological learning would conclude that we were much more anxious that the standard of the former should approach that of a good college in the West than that the places where the training of the ministry is carried on should compare with the theological colleges in Europe and America. The reasons are clear. Government pressure and competition, together with grants-in-aid, make for efficiency in the one case ; in the other, small budgets, together with the *odium*, if not *theologicum* at least *denominationale*, prevent efficiency. It may seem wrong-headed to plead for more thorough theological training, which will be necessarily concerned largely with western studies as well as with Indian subjects, as a way towards the raising up of more truly Indian leaders. But the fact is that the only way to transcend the limitations, such as they are, which western formulations present to an eastern mind, is to know them so thoroughly as to be master of them. The man who is in bondage to western theology in India is not the man who knows a great deal, it is the man who knows a little. He cannot get freedom in the use of his instrument. A man who has gone deeper will be able to use his knowledge freely.

But the matter is not only one of the training of workers in the more technical sense. We need a greater emphasis on the supreme importance of personal contacts, personal friendships, of time spent with individuals. I have never been honoured with the intimate friendship of any Indian Christian without finding that he regarded himself as profoundly the debtor of some person, it might be a missionary or it might not, who had laid his life alongside his and given of himself without reserve. For life is given of life.

William Paton

THE CONTRIBUTION OF HINDUISM

By R. L. PELLY

THE modern mind is obsessed by the word 'contribution.' It has become almost a dogma that every existing institution, group, Church or nation must of necessity possess something distinctive and something of permanent value which it must be allowed to 'contribute' to the life of the world as a whole. The political doctrine of the right to self-determination depends in considerable measure on such ideas as these, and in ecclesiastical circles it is often maintained that each denomination has its own particular gift and contribution for the life of the Church as a whole.

Similar ideas have invaded the sphere of the comparative study of religion. We drift, almost without noticing it, into the view that no religion may look upon itself as final, that each has its own contribution to make, and that all are necessary to the completeness of that ultimate religion which shall finally emerge. It is some such vision as this which has been one of the inspiring forces behind the theosophical movement.

But the theory of contribution must not be too hastily accepted. The mere fact that a thing exists does not prove that it has any value at all. Some forms of religion can only be compared to a decayed and aching tooth. The sooner they are removed from the system and cease to make their contribution of poison to it, the better for all concerned.

Moreover, even in cases where undoubted value exists, we need to ask the further question whether the valuable element is distinctive and unique. The knowledge of a man which I derive from his photograph is in no way increased by receiving additional copies of the same photograph. In such a case there is only repetition and not true contribution.

Before, therefore, any religion can claim to offer a contribution to another it must show not only that it contains elements of value but also that those elements are not already to be found in the religion to which the contribution is offered.

Hinduism to-day boldly claims that it has such a contribution to make, and probably many of us would be ready to admit that no other religion has a better right to do so. This article proposes briefly to consider that claim. Has Hinduism anything of distinctive and permanent value to contribute to the religious future of the race ? Or we may put the question in other words and ask : Does Hinduism contain anything which is of real religious worth but which is not already to be found in a form as pure or even purer in the religion of Christ ? The Hindu might feel that this latter way of stating the case was not really fair to Hinduism. He would prefer to ask : Has Christianity anything which is not already found in Hinduism ? But for the present writer and for the majority of the readers of this Review the answer to that question is so obviously in the affirmative that it hardly calls for discussion.

Most of us are to-day willing to admit that Hinduism has produced treasures of devotion in literary form which deserve the respectful consideration of every devout Christian. Some of the hymns of Mānikkavāchakar and Tukā Rām, not to mention Tagore, are worthy to be placed by the side of our psalter and hymn-book. No doubt from a Christian point of view they are lacking in certain important elements, but we cannot deny that some aspects at least of religious thought find expression here with a power that has hardly been surpassed in even the greatest periods of Christian hymn-writing.

So also we may recognize that Hinduism can add to our list of heroes of religion. It can show a great series of saints, poets, reformers, thinkers whose names deserve to be recorded because of the way they served their day and generation, not only living up to the light they knew, but

so trimming the lamp of religion that it shone more brightly for their successors. Gautama, Rāmānuja, Kabīr, Tulsi Dās are names which mankind can never afford to forget.

All this we may admit and yet deny that Hinduism has made any real contribution. It has only increased our supply of what we already possessed, it is an offering of additional copies of a photograph we had before. The question still remains : Is there in Hinduism any new ideal of religion, any new thought of God, any new method of approaching Him, any new conception of what is pleasing in His sight, anything really fresh and distinctive and not to be found in Christendom to-day ?

That last clause calls for comment. Christendom to-day is not the final standard of judgment. We shall probably be quick to recognize that Hinduism has a great contribution to make in recalling us to some of our own ideals, which we were in danger of forgetting. For instance, Hinduism insists strongly on the value of peace. '*Shānti, shānti, shānti,*' chants the pandit before he opens his sacred book. The modern Christian from the West finds here a wholesome reminder that calmness of spirit is an essential part of the Christian ideal. 'The fruit of the Spirit is peace.' How often we forget it.

So again, Hinduism may help us to recapture the sense of the supreme value of the spiritual over against all other interests and concerns. The Hindu ideal of religion is represented by the *sannyāsi*, or renouncer, who affirms in the plainest possible terms that nothing which this world can offer weighs in the balance against the affairs of the spirit. God, the soul and the eternal order make all other values look trivial. For this pearl of great price a man will sell all that he has. For this he will count all things but loss.

Or again, Hinduism may renew in us the sense of the value, and indeed the necessity, of long and careful training for those who would climb the heights of religious experience. The words *yoga* and *tapas* cover a variety of conceptions, but their dominant idea is that the highest levels can only

be attained by prayer and fasting, that we must strive (agonize) if we would enter the kingdom, because the gate is narrow. We must keep under our body and press toward the mark if we would win the prize of our high calling.

Or again, a study of the literature of *bhakti* may serve to remind us how fervent an emotion was contained in that relationship which St Paul described by the word 'faith.' He meant no mere intellectual assent, but a burning love and unbending loyalty towards a personal Saviour.

All this may from one point of view be regarded as contribution. To the Christianity of to-day it is a contribution, but not to that of the New Testament. All these things, the Christian may fairly claim, are already to be found in the New Testament and found in forms at least equally valuable with those of Hinduism. Can we go further and point to anything found in Hinduism, and of real value, but not found at all in Christianity ? I speak with the greatest caution. There are certainly things found in Hinduism and not in Christianity, but are they of real value ? And here we have a difficulty. By what standard can we judge of their value ? From the standpoint of Hinduism and its presuppositions a thing may be good which to Christian eyes may be regarded as evil. The appeal must ultimately be to the conscience of mankind, enlightened as we believe by the ever-present guiding of the Spirit of God. If we seek the good and the true with all our souls we shall not long remain in doubt on any matters of real import. There are two matters under this heading which I should like to commend to the attention of my readers. They are closely related to each other.

The word ' contemplation ' is generally used to describe a form of prayer which consists not so much in speaking to God, as in listening or even watching. The soul finds rest and joy in simply leaning back upon the Infinite and the Eternal. This world with all its variety and its ceaseless

movement drops away and God is all in all. So Plato would have us refresh ourselves in the contemplation of the unchanging ideals of goodness and beauty. Such an attitude of mind is one of the commonplaces of higher Hinduism. No doubt it has often made its appearance within the boundaries of Christendom. Many of the Christian mystics have used language of this kind and it is popular to-day in many circles. But we may still ask whether it is really a part of New Testament Christianity. Does it not trace its spiritual ancestry rather to Plotinus and Platonism than to Jesus and His apostles? The New Testament in the Book of Revelation does indeed give us a picture of the denizens of heaven engaged in adoring contemplation of the mystery of God, but can we say that the New Testament ever commends this to the dwellers upon earth?

A similar question arises with regard to the immanence of God in nature. This too is a commonplace of the Upanishads and the Bhagavadgītā. It is true that sometimes they go further and pass over into pantheistic ideas, but it may fairly be claimed that the thought that God is *in* all is more frequent and more characteristic than the thought that He *is* all. Here too we notice a powerful response in the modern mind. Especially since Wordsworth and Shelley, Christian thinkers have delighted to find God in all that is beautiful and good. But again, can we claim this undoubtedly valuable idea as a true part of New Testament Christianity? The Epistle to the Ephesians says that God is in all and St John affirms that the Word was in the world, but such phrases do not carry us far. The New Testament as a rule is content to think of God as immanent in His saints, rather than in this world, and leaves the matter there.

These two ideas are akin. They both tend towards an impersonal or at least a less personal conception of God. Otto has been telling us that 'designations of deity in impersonal neuter terms . . . are quite indispensable' for the full expression of religion, and the trend of popular devotion

lies in a similar direction.[1] But impersonal ways of thinking of God are little akin to the spirit of the New Testament.

The conclusion, then, which we reach may be summarized as follows. When the question is asked: Can Hinduism contribute anything to Christianity? we must at once define more closely what we mean by Christianity. If we mean the religion of the Christian Churches as we see it to-day, then the answer is in the affirmative. It can recall us to some of our own half-forgotten ideals. If we mean the religion of the New Testament, the answer is again (though less confidently) in the affirmative. There are ideas, such as those of contemplation and divine immanence in nature, which seem good yet have but little attention in the New Testament. But if by Christianity we mean the whole wealth of that great river of religious thought which took its rise from Jesus but has gathered into itself subsidiary streams from elsewhere in the course of its history, then the reply seems to be in the negative. Christianity so defined may find rich illustration from Hindu thought but no real addition to its message.

R. L. Pelly

[1] The hymn which begins 'Immortal, invisible,' may be quoted as an example of the appearance of Hindu ways of thinking in popular religion.

> 'To all life thou givest—to both great and small;
> In all life thou livest, the true Life of all;
> We blossom and flourish as leaves on the tree,
> And wither and perish—but nought changeth thee.'

A Hindu would surely recognize here his own favourite ideas of the indwelling and unchanging *Atman*, which alone is real and permanent. 'We wither and perish' seems a little sub-Christian.

THE JEWISH SITUATION IN AMERICA

By JOHN STUART CONNING, D.D.

JEWS have been at home in America from colonial days. Individuals of 'the tribe of the wandering foot' found their way to Maryland and Virginia as early as 1633. In 1654, thirty-four years after the Pilgrim Fathers landed at Plymouth, twenty-three Jewish refugees from Brazil landed at New Amsterdam. So poor were they that when they reached port their baggage was seized and sold at public auction for their passage money, and two of their number were held in jail as hostages until the balance should be paid.

The coming of this group of Jews, with several others from Holland about the same time, filled the authorities with apprehension. A vigorous protest was made to the Netherlands against the introduction of such a troublesome element into the population of the New World. Among the protestants was Rev. John Megapolensis, who wrote the following pungent letter on March 18, 1655, to the Classis of the Dutch Church at Amsterdam :

> Some Jews came from Holland last summer, in order to trade. Later a few Jews came upon the same ship as Polyheymius. They were healthy but poor. It would have been proper that they should have been supported by their own people, but they have been at our charge, so that we have had to spend several hundred guilders for their support. They came several times to my house weeping and bemoaning their misery. If I directed them to the Jewish merchants, they said that they would not even lend them a few stivers. Some more have come from Holland this spring. They report that still more of the same lot would follow and thus they would build a synagogue. This causes among the congregation here a great deal of complaint and murmuring.

Peter Stuyvesant, the colonial governor, also shared in the general vexation at the coming of the Jews. He notified the home authorities of the presence of these immigrants, and requested ' that none of the Jewish nation be permitted to infest New Netherlands.' His proposal, however, was not supported by the directors in Holland. Instead they sent to him the following decision, dated April 26, 1655 :

> Honourable, Prudent, Pious, Dear, Faithful,
>
> We would have liked to agree to your wishes and request that the new territories should not be further invaded by people of the Jewish race, for we foresee from such immigration the same difficulties which you fear. But after having further weighed and considered this matter, we observe that it would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil shares of this company. After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail and to trade in New Netherlands and remain there, provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation. You will govern yourself accordingly.

But the testy governor was not disposed to abide by the decision of the directors-general. He forbade the Jews to purchase real estate, or to trade on the Hudson or the Delaware. It was only after a sharp rebuke from Holland and an injunction strictly to obey his instructions that freedom was given to the Jews to live and trade in the colony. Thus reluctantly was the door of the New World opened to the race of Jesus. Who then could have dreamed that within three centuries that little company in the hamlet of New Amsterdam would be the nucleus of the New York Jewry, which now numbers 1,750,000—the most extraordinary Jewish community the world has ever known ?

The early Jewish settlers belonged to the Sephardic, or Spanish-speaking group. They encountered at first, as we have seen, many difficulties in securing the rights and privileges which they sought. But by 1748 there was a large and prosperous colony, described as having a synagogue, comfortable homes, large country estates, retail shops and ships

trading with many ports. They enjoyed every privilege and liberty accorded to others.

Ashkenazaic, or German-speaking Jews, began to arrive after 1740. In that year an English law was passed granting to the Jews of the American colonies the full privilege of naturalization. The tidings of this extension of liberty spread afar. At that time the lot of the Jews in many parts of Europe was peculiarly bitter. Trade restrictions, exclusion from guilds, and mediæval persecution were general. Adventurous spirits among them, especially from Alsace, the Palatinate, Prussia and Prussian Poland, set out for the New World in quest of liberty. These strangers settled mostly in Philadelphia, Lancaster, Easton and the hamlets of Pennsylvania. There, separated from their people, many of them married and settled and became identified with their Christian neighbours.

At the time of the revolutionary war the number of Jews in the thirteen original colonies did not exceed two thousand. Most of this number espoused the colonial cause. There were over forty Jews in Washington's army. Colonel Frank was on his staff and Haym Salomon of Philadelphia negotiated the necessary loans with France and advanced $800,000 of his own funds for the Valley Forge campaign.

The rapid increase of the Jewish population dates from about 1840. Conditions in northern Europe following the Napoleonic wars shattered the hopes of the Jews for an amelioration of their condition. Many emigrated to America. Between 1840 and 1880 there landed no fewer than 200,000 German Jews. As pedlars and small merchants they scattered everywhere. Such names as Straus, Altman, Gimbel, Stern and Meyer remind us of the industry and indomitable purpose which enabled these pioneers to break the shackles of poverty and become great merchants.

Then came the third and by far the greatest wave of Jewish immigration, a wave that still continues to flow despite the restrictions of the present quota law. This tide

of Jewish life comes from eastern Europe. It was induced by the ever-increasing rigours of the anti-Jewish laws in Russia. In 1882 the barbarism of these measures culminated in the infamous May Laws which denied to the already harassed people the common rights of residence and education, while imposing military service under the most brutal and humiliating conditions. What wonder that the eyes of this oppressed people were turned to America ? Every Russian ghetto sent its contingent.

When the exodus from Russia began the Jewish population of the United States was estimated at 230,257. The amazing increase has been due mainly to this immigration, as many as 153,748 arriving in a single year. These immigrant masses, coming to the cities extremely poor, have found a severe struggle for existence awaiting them. Most of them work in factories at the needle trades. Some are employed in the tobacco and building industries. Others are engaged as pedlars and small merchants. Seventy-five thousand have gone to the farms.

While American Jewry is compounded mainly of the three groups mentioned—the Sephardic, the German and the Russian Polish—many other types are found. There are in New York Jews from Salonica and Turkey who maintain synagogues and a newspaper published in their peculiar Spaniolish-Turkish dialect. Here also may be seen black Jews from North Africa and the Malabar coast. Individual Jews may be met with from India, China, South Africa, South America and every European land. From everywhere the ' scattered people ' have sent their representatives to America.

The Jews of America are prospering in a phenomenal way. Should they suddenly cease their activity the commerce of America would at once be thrown out of gear. They are in almost everything, and in some things they are in control. They largely clothe the American people. They control the tobacco and jewellery trades. They are extensive producers of electrical and radio appliances. They conduct

huge department stores. They are busy on the cotton and stock exchanges. In many cities they have a firm grip on the real estate business. They are becoming increasingly influential in the building trades. As owners of leading newspapers, as bankers, as beef-barons and in many other callings they have become eminently successful. They control places of amusement. Ninety per cent or more of the operatic, theatrical, vaudeville and moving picture entertainments are provided by them. Klaw and Erlanger, the Schuberts, Charles and Daniel Frohman, David Belasco, the famous Lasky Players and many more are all Jews.

Of even greater significance is the way in which Jews are taking advantage of American educational opportunities. The Russian and Polish Jews in particular have an appreciation of learning. There is nothing finer in American life than the way Jewish parents and whole families will endure sacrifices in order to give a gifted child the opportunity of reaching a higher cultural and economic level. Though Jews constitute but three per cent of the population they constitute ten per cent of the student body in the higher schools of learning. Consequently, out of all proportion to their numbers, they are entering all the professions. They are attaining eminence as lawyers, doctors, scientists, educationists, engineers, journalists, authors, artists, musicians — in fact, in every calling which challenges their interest and ability. Eleven Jews are members of Congress. Judge Brandeis is on the Bench of the Supreme Court of the United States.

Though the Jew has won for himself an assured place in America and has become an important factor in its activities, it cannot be claimed for him that he is a popular citizen. Manifestations of anti-Jewish feeling here and there have greatly disturbed him. This is one of the few lands of the earth where his enjoyment of liberty and justice seemed assured. Here he has suffered no civil or religious disability. He has shared with his fellow citizens the same freedom of educational, economic and political opportunity. Nowhere

has Judaism been characterized by so many outward marks of prosperity. But to-day the Jew is ill at ease. He is less sure of his position. He has been discriminated against in clubs, hotels and exclusive neighbourhoods. At times he has encountered suspicion and ill-will. A definite anti-Semitic propaganda has singled his people out as an undesirable element in the life of the nation. The present quota immigration law has been interpreted as an action specially directed against them. As a consequence the Jew has been put on the defensive. He is eager to prove his patriotism and the greatness of Jewish contributions to America. He is ready to co-operate in every movement calculated to create goodwill and a better understanding with his neighbours.

It is not easy to account for so much hostility against the Jew, especially in America. The equality of man is a cardinal principle of our political creed. Religious toleration is our boast. It cannot be all due to racial differences, for already many races, including Jews, have entered into the making of America. The prosperity of the Jew is quite in accord with the American spirit of 'getting on.' The traditional attitude is one of pride when a man who landed without a dollar ends by owning a railroad. The Jew at times comes in for criticism because of ostentation and vulgar display, but flaunting of dollars is by no means the monopoly of the Jew. He may be charged with being unscrupulous in business. But a few examples of Jewish trickery proves nothing. The average Jewish business man lives quite up to accepted standards. Shylock and Fagin are anachronisms. The Jew is often objected to for his manners. It is claimed that he is uncouth and pushes himself into circles where he is not wanted. This certainly is not true of all Jews. And social discrimination is not anti-Semitism. Any other racial group showing the same characteristics would receive the same treatment.

The main difficulty with the Jew is his exclusiveness. Beyond a few contacts with his neighbours in business or in

public affairs, he keeps himself apart and lives his own life. Part of the blame doubtless falls upon the Christian, but quite as much or even more rests upon the Jew. The keynote of his religion is separateness. It fosters racial isolation. It prevents him from observing the same rest day, and from sitting at the same table with Gentiles. It breeds pride and aloofness by teaching the Jew every morning to say: 'Lord, I thank Thee that Thou hast not made me a Gentile,' and by reminding him that he is one of the chosen people and not as other men. The only way that Jewish leaders can devise to save the Jews for Judaism is through the preservation of their Jewishness. And so they are determined to keep their clannishness and continue to wear beneath their outer garments the Arba Kanfoth—the undervest of Judaism. If Jews will persist in maintaining a distinct ethnic consciousness, a culture different from that of their neighbours and an exclusive community life, it may be expected that mistrust will thrive and that their very patriotism will be suspect by many.

Christians are also disturbed by the persistent efforts of Jewish leaders to secularize America. They deny that it is a Christian country. They oppose the teaching of religion in any form in the public schools, or the observance of Christmas or any Christian holidays. They are constantly seeking to abolish any public recognition of religion. Rabbi Drachman, President of the Jewish Sabbath Alliance, has declared the government of the country to be non-religious, as distinguished from anti-religious, and has affirmed that 'in a general sense this can truly be said to be as much a Jewish as a Christian country.'

Side by side with this effort of Jewish leaders to secularize America, we have to recognize how greatly certain Jewish elements are adding to problems with which the Christian Church already has to deal. Take the theatre. While some Jews have rendered conspicuous service for the elevation of the drama and have made financial ventures for the sake of art, the great majority of Jews in the theatre business

make no pretension to higher virtues. Let Ralph Philip Boas, himself a Jew, state the case. In the *Atlantic Monthly* for May 1921, he says :

> Thoughtful Jews have no defence for the condition in which the theatre finds itself to-day—the drama gone, driven out by salacious and gaudy spectacle, the moving picture keeping just within the law, seemingly ignorant of any artistic responsibility, and as carefully devised for the extraction of dollars as a window display of women's finery. It is the bald commercialism of the whole business that is so discouraging—its utter lack of moral and artistic altruism, its cultivation of a background of triviality and immorality. That the American public has allowed itself to be debauched is no excuse for the men who have served up the poisonous fare. They have betrayed their heritage and their race ; they have been worse than a wilderness of anti-Semites. They have betrayed their race for twenty pieces of silver.

This collapse of moral standards and blurring of ideals is doubtless largely due to the decline of organized religion. One effect of American freedom upon the Jews has been a revolt from the tyranny of the synagogue. It is estimated that eighty per cent of the people have ceased to be ' observant ' Jews. They are religiously adrift. Professor Kaplan, of the Jewish Theological Seminary, says :

> The most heartbreaking disillusionment which we Jews have experienced in our entire history has been the one following the removal of our political and civil disabilities. The least we expected was that we would henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as it is nowadays. The truth is that Judaism is disintegrating.

For two generations or more this de-Judaizing influence of western freedom was held in check by a stream of immigration flowing from Jewish orthodoxy in eastern Europe. But the recent immigration laws have reduced that stream to a rivulet, and even that has been affected by changed conditions since the war. The breaking down of the ghetto walls have brought the Jews of eastern lands also into contact with western knowledge and western ways. The claims of traditional Judaism are being questioned, and young Jews from the old lands can no longer be relied upon

to guard the tottering ramparts of orthodoxy. As a vessel entered New York harbour, within sight of the Statue of Liberty, a young Russian Jew was observed tossing his phylacteries overboard. On being asked the reason for his surprising conduct, he replied: 'I am through with such foolishness.'

It is this casting away of old values without replacing them by new which constitutes the real Jewish peril of our time and the most acute problem of official Judaism. Just the other day the gifted son of one of New York's most distinguished rabbis announced the abandonment of his preparation for the rabbinate on the ground that liberal synagogues are 'mortuary chapels' and that 'there is no future for Judaism in America.'

One factor which has had much to do with these changes taking place in Jewish life and thought is the wide distribution of the people. They are in every state and territory. Even in large cities the majority do not live in ghettoes but in American residential neighbourhoods and in proximity to Christian churches. They are found also in most towns and villages and even in the open country. For the first time in their history Jews in large numbers are in daily contact with evangelical Christianity. This unique situation is bringing about several noteworthy results. In the first place, many Jews are losing their anti-Christian prejudices. They read the New Testament and other Christian literature. They listen in to Christian messages on the radio. They occasionally attend Christian churches and frequently, especially in communities where there is no synagogue, send their children to Sunday school. Another result of free Jewish and Gentile contacts is a marked increase in the number of intermarriages. While occasionally a Gentile wife enters the synagogue with her Jewish husband, in the great majority of cases intermarriage means loss to Judaism. Significant also is the changed attitude to Jesus. For fifteen centuries no reputable Jew ever mentioned His name. If learned rabbis had occasion to refer to Him, He was designated as

'That man,' 'The Nazarene,' or 'The crucified one.' To-day He is spoken of freely among enlightened Jews, and there is a disposition to claim Him as one of the great men of their race.

Many Jews are in search of a substitute for the ancient faith. Many have adopted theosophy, spiritualism, ethical culture and other modern cults. Christian Science has a large following. Young Jewish working people have adopted socialism with its doctrine of human brotherhood as their religion. Among educated Jews rationalism predominates, or agnosticism, with the conception of Judaism as an outgrown tradition.

To meet this situation Jewish leaders are displaying feverish activity. Organizations and institutions of all sorts—mainly patterned after those of Christians—are being multiplied to stay the drift and develop a larger Jewish loyalty. But Parish Houses, Young Men's and Young Women's Hebrew Associations are not in any large way meeting the needs of Jewish young people, for it is not the institution but what it represents which makes it really effective.

Quite generally the racial appeal has been substituted for the religious. Jews identify race and religion; and their leaders have found that the racial tie holds when the religious slips. In every way they seek to develop the racial consciousness and emphasize the racial claims. Splendid synagogues and philanthropic institutions and generous support of every needy cause at home and abroad bear eloquent testimony to the power of the racial appeal.

Some base their hopes for the future of the Jews on Zionism. Ruppin has declared that 'it is the last desperate stand of the Jews against annihilation.' But already the thrill that passed over the Jewries of the world, when the British Mandate opened the way for the establishment of a Jewish home land in Palestine, has largely waned. While the spell of the Holy Land still grips every Jewish heart, and the progress already made is a cause of national pride, it is

now clearly seen that it will take more than geography to cure all the Jewish ills. So far as America is concerned there has been no exodus to Palestine. The American Jew is willing to contribute toward the rehabilitation of the ancient home land of his people, but he himself is well content in America. America is his home land and New York his New Jerusalem.

Both Orthodox and Reform synagogues pin their faith on the expansion of the type of Judaism which each represents. The Reform leaders are seeking to reduce Judaism to its essential principles. They discard everything that is merely traditional and aim to adapt it to the conditions of life about them in America. They have introduced mixed choirs, organs, family pews and a score of other things that are an abomination to their orthodox brethren. On the other hand the Orthodox party, which is still by far the larger element in American Judaism, is relying wholly on a revival of Talmudical religion to save the people. They would build up in America the ghetto environment of eastern Europe, establish schools for the study of the Talmud and regulate daily life by the interminable requirements of the Shulchan Aruch. The futility of seeking to reimpose this dead weight of tradition upon the Jewish people in the free life of America would seem to be obvious, even to the most sanguine. Yet the Rabbi Isaac Elchanan Theological Seminary was established in New York in 1896 for this very purpose. It has recently secured an endowment of five million dollars and has purchased a whole city square on which it is erecting fine buildings. One wonders what a Russian Yeshivah can do, here in the free life of America, to meet the clamant needs of the modern Jew.

The future of Israel is in the balance. This ancient and once highly privileged race is now facing a crisis, perhaps the most momentous in its long and eventful history. What is the significance of this to the Christian Church ? Has it forgotten the rock from which it was hewn ? Surely this crisis for the Jews is for Christians an unparalleled oppor-

tunity to rise above irrational prejudices and to interpret Christianity in terms of sympathy and kindness, thus doing something to remove the reproach of centuries of injustice and ill-will. The attitude of Jews is changing. Their minds are more open to the truth. They are seeking spiritual satisfaction. They need the Gospel and they need it sorely. Never before have they listened so sympathetically to Christian teachers. The situation constitutes a very call of God to the Church. We cannot afford to miss the tide. What will it profit if we minister to all other unevangelized peoples and pass this people by—the most virile, the most tenacious, the most persistent and intellectual with whom we have to deal ? By further neglect we but add to our existing difficulties. To do nothing is really to do something grave. The time has passed when haphazard and irresponsible efforts would serve. The Church must take to heart the expressed will of the Master, learn to look with fresh and friendly eyes on this resilient and imperishable people ' who are Israelites ; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever.' To leave them out of our missionary programme is unthinkable. For their sake, for our own sake and for the sake of the world we must, in this time of change, give ourselves wholeheartedly to the task of winning them for Christ.

JOHN STUART CONNING

THE SOUL OF AN AFRICAN LANGUAGE

By CARL MEINHOF, D.Theol.

IT is easy enough to get a sufficient knowledge of the English language to make yourself understood. But for a foreigner to speak the language really well is extremely difficult. There are too many things to be considered. Even though you make yourself understood, any Englishman will at once find you out for a foreigner. The very pronunciation of the word ' girl ' suffices for an English ear to detect the social class you have consorted with. English grammar is simple enough, no doubt ; but it is far from easy to know an abundance of current English terms so thoroughly as to make use of them in their proper places. It is hard work for a foreigner to take part in English table-talk carried on in an undertone. It is still more difficult to follow a discussion on the subtleties of the language, the discrimination of which is often beyond a foreigner's reach. How much more difficult must it be for him to speak to an English public with persuasive fervour. A long and toilsome way opens out before him who would attain that end.

And yet English has an idiom closely related to the rest of the European languages as to grammar and vocabulary, and English literature is only a section cut out from the vast European literature which has been produced by a collaboration of Romance and Teuton genius, and under the predominance of Christian thought. Now how much greater is the difficulty for a European to enter into the spirit of an African tongue, to penetrate lovingly into the soul of an African nation that in its nature and history is widely different from the European nations and is subject to religious ideas unknown and almost inconceivable to them.

Nevertheless a European will often fail to see the difficulty in question. African barbarism cannot, he thinks, be compared with European civilization; and though he admits the difficulty of entering into the language of a civilized nation, he doubts the existence of any hindrances with respect to the idioms of savages. But, even as to outward civilization, it is comparatively easier to get accustomed to more advanced stages than to adopt primitive forms of living. It is simpler to cook on gas than on three stones in the open air. It is easier to light a fire with matches than with a fire-borer. It is simpler and safer to travel on board a steamer than on a rickety canoe. Is it not likely to be the same with mental culture? It is a proved fact that African Natives have no great difficulty in learning European music. But how many Europeans are there who can render African music? There are a good many Africans who speak and write European languages correctly, but how many Europeans know how to speak African languages correctly? Things cannot, therefore, be as simple as they look. The fact is not to be denied that a language gets the more polished the greater the number of people who speak it, and that a language spoken by a limited number of people contains many peculiarities that are not easily, if at all, to be mastered by foreigners. This applies to pronunciation, to grammar, to the whole mental structure of a language.

In Africa as in England you quickly learn to make yourself understood. But the result is often that the language you make use of in your intercourse with the Natives is a childish language which is neither European nor African. In such a language of course the expression of any deeper thoughts is impossible. Such childish speech often causes the European to form the mistaken opinion that the Native is stupid—only because of his own inability to talk to him on any but the simplest topics. He who forms such an erroneous opinion entirely overlooks the fact that this way of talking to the Native is not apt to make the latter enter-

tain a favourable opinion of the European and of his mental faculties.

But, leaving aside this extreme case, there are a great many intermediate stages between such childish talk and a thorough mutual understanding. And the true missionary will find it his duty not to stop at any of those stages, but to strive after a more and more perfect understanding. He cannot rest satisfied with just making himself understood, for he has to bear a message to the people. He must not deliver it by preaching like a preacher at home, who generally communicates to his listeners what they have known for a long time and which he once more earnestly enjoins on them with convincing eloquence; no, his is a new message which has never been delivered, never been listened to before. How can he do this if he does not master the language sufficiently to be able to speak fluently even about things quite familiar to his audience?

It is not a case of simply learning words by heart. I remember a Congo missionary complaining of the lack of a term meaning 'Redeemer' in the Congo language. He probably thought the study of an African language as simple as that of French, where the European student finds a well-known world of ideas and has only to put in the new words which he either looks up in a dictionary or which he gets some one to tell him. Christian missionaries are, however, sent to people who know nothing of redemption and who, therefore, cannot have the word 'Redeemer' in their vocabulary. One need not travel to the Congo to learn this. On the other hand, it is a matter of course that the conception of saving, delivering, redeeming and helping can be expressed in all the languages of the world, and that consequently it is also possible to speak of a deliverer in this outward sense. The Christian conception can only be conveyed by a circumstantial preaching of the Gospel according to the New Testament. It is the pioneer missionaries who meet with such difficulties. They are, as a rule, followed by another generation who find the well-

coined terms for Christian ideas ready made for them, and who make use of them as they would do if they belonged to some Christian language. Here the difficulty seems at an end, but in many cases this proves an error. For it does not follow that because words have been introduced into the speech of Christian missionaries as terms for Christian ideas such as ' holiness,' ' justice,' ' spirit,' ' God,' they have necessarily received this meaning in the speech of the Natives. Such words help to create a language of missionaries, not of Natives, and it is to be wished that the second and third generations of missionaries should repeatedly put those words to the test of comparison with the living language. For African words are derived from a different world.

It is not, as we said before, a question of learning words. If in the African text of the Bible you find again the English text, word for word, you may be fairly sure that the translation is as good as incomprehensible to the Native. The reason is that the translator has been thinking in English. In a good translation you cannot simply put in a noun for a noun, a verb for a verb. The passage has to be altogether recast. I will give only a few instances concerning non-essential things. When translating into Nama, you have to make up your mind whether in Luke ii there were present two shepherds, or more than two. In many languages one has to decide whether the man in Luke xii, 13 was the elder or the younger brother. In Luke xxii some one is said to carry a water-pitcher. Every European will suppose this person to have been a man, as is stated in the English version ; but an African will be sure to think it was a woman. What does the text mean to convey ? Even such simple things as these cannot be translated without careful deliberation.

It is a well-known fact that the language of a people is not a thing casually acquired, but the most elementary expression of a people's nature. Nations speak as they do because they are what they speak. This is the reason why

matters of disagreement are settled, even among fellow countrymen, not by writing but by word of mouth. He who has to negotiate through the intermediation of an interpreter, be the latter never so clever and reliable, deprives himself of the best means of personally influencing his listeners. A chance traveller through a country may speak to a Christian congregation with a certain measure of success if the interpreter too be a Christian. But he has to confine himself to speaking generally, without going into details. A repetition of such an attempt is not, generally speaking, to be recommended. But in speaking to a non-Christian audience through the mouth of a non-Christian interpreter a missionary will not, as a rule, be very successful.

The difficulties in question are to be looked for, in the first place, in the nature of the African languages. The soul of a nation is to be recognized in its economic life, its social order, its legal views, its art, its religion and most of all in its language. The Bushman's mind is wholly bent on the killing of game and the escaping from the dangers of the bush. That is why he listens to the manifold tokens offered him by the starry skies, the wood, the field and his own body. The African husbandman needs prosperity for the fruits of his field, and so he tries to induce the powers of heaven and the spirits of his ancestors to send rain and fertility. The shepherd is taken up with the care of his cattle. That is what fills his mind, and the horns of his beloved cattle are even placed on his grave. And out of these different worlds of thought every Native speaks to his fellows.

You have but to glance at the grammar systems of the African language in order to see how much they differ from each other and from the languages of Europe. Those grammars represent the inner construction, the mental growth of the language. They reflect nice distinctions which do not even occur to us. Thus, for instance : whether the man alluded to be absent or present, whether or not the chief's horse mentioned is still in his possession, whether the

people addressed are to be included in or excluded from the pronoun ' we,' and so on. It is clear from this that the African forms of thinking are wholly different from ours. Many languages dissect every action into so many single sections, like the single pictures in a cinematograph, and the succession of those sections makes up the action which we are wont to designate by one word. Other languages divide the great number of phenomena into classes : human beings, animals, spirits, liquids, tools and so on ; you must know to which of those classes each thing belongs, and the sign of the class has to be added to each word of the sentence, just as many people in Europe are used to put the name of their firm or their private name upon every object belonging to them, upon every page on which they write. In some languages a great variety of plural forms, of pronominal forms, of verbal suffixes crowd in upon us. Other languages make their sentences such entanglements that the European has great trouble to find out the beginning and the end, and the meaning of the whole only gradually dawns upon him. And yet all those peculiarities and discriminations seem just as necessary to the Native as the distinction, for the European, between the forms ' he comes ' and ' she comes,' or the use of inversion in interrogative sentences, and so on.

Again, Europeans often think that the style of African languages can afford no difficulties whatever. They need only peruse the Somali Texts published by M. von Tiling (Berlin, 1925), all of which were collected from the same Native, in order to see what variety of styles there are. Let me only mention the childlike style of the animal fables and the narrative style interwoven with religious ideas in the report on the agitation against the ' mad Mullah ' and in the more than vivacious report on a plundering raid. These examples serve to illustrate the variety of styles which the African has at his command. We realize the unsuitability of a pathetic style in everyday life at home and of a conversational tone in the pulpit. The African too feels such distinctions.

And, last but not least, we come to the melody of the language. There is no actor, no public orator but knows the importance of melody. And what do we know about the melody of the African languages ? Some pioneer work has been done in this field by such experts as Endemann, Westermann, Laman, Röhl. But we are still very far from thoroughly knowing and mastering that matter of melody. With the exception of a few specially gifted Europeans there is only one group of people who really succeed in acquiring a thorough knowledge of African languages, namely, the sons and daughters of missionaries, who were born in the country and have been speaking its languages from their earliest childhood.

But this great variety of phenomena has not only to be to a certain degree mastered, it has to be felt and understood as necessary and reasonable, as it is by the Natives themselves. Only then can you hope to speak to the soul of the Native. How much remains to be done before this end is reached. It is by no means enough to study the elements of an African language by means of the small grammars, for the publication of which we are greatly indebted to the S.P.C.K., and to try to make oneself barely understood ; it is necessary to continue studying the language on the spot so as to contribute towards the end of adding to those small handbooks, which are so useful for beginners, bulkier books comprising the whole of grammar and vocabulary like those written by Steere, Bentley, Krapf, Lang-Heinrich, Brincker and others.

But what about the danger of getting too much absorbed in linguistic study and losing sight of the real aim, the preaching of the Gospel ? Well, it is not for every one to write such books. But unquestionably it is the duty of every missionary to enter as deeply as possible into the soul of the people. Can he ever go too far in this respect ? Can he lose sight of his aim by being too thorough ? Certainly not. But it is possible, indeed, to misunderstand and to mislead the soul of a people through superficiality,

and it is this mistake that has most of all to be avoided.

Difficulties do not lie, however, altogether on the side of the African languages; to some extent they also lie on the side of the biblical records. It is not a matter of chance that the Gospel was given to a large extent by means of similes and parables. These latter help to place the Gospel clearly before our souls and to impress it on our mind and memory. The pictures chosen from the life of people living in the Near East make a direct appeal to the minds of Europeans. But not so to those of Africans. The story of the miraculous draught of fishes by Peter, and the parable of the fisherman's net, will always remain incomprehensible to a people loathing fish. Where flocks are unknown, the parable of the Good Shepherd will never grip the heart as it does in our country. Nor will the parable of the leaven be appreciated by a people unacquainted with leaven. To a people that does not speculate in land, the parable of the treasure hidden in the field will need lengthy explanations, and so on.

But a greater difficulty lies in the fact that the similes used in an African language are often quite different from the similes used by Europeans. In Liberia, in order to express the idea 'he has advised me,' people will say in the Vai language, 'he has made my mouth swell,' because they have observed a person to whom advice is given open his mouth as though it were swelling. This induced a Liberian speaking English to say 'he has swollen my mouth' when he meant to convey that he had been given some advice. This will always happen when an African literally translates the similes of his own language. And it will happen to the European just as much when transferring his European way of speaking into African languages. It is most instructive to compare African and European proverbs, a comparison that has been successfully carried through in W. E. Taylor's wonderful *African Aphorisms* (London, 1891). A European trying to explain an African proverb

seldom hits the nail on the head, in most cases quite a different idea underlies the African saying.

It is also necessary to study the world of ideas peculiar to the Native, his myths and legends, his fables and fairy-tales, in short, the traditions of the people. That is where you may learn to understand the African's mind. You may begin by reading these things in some European translation. But you must not stop at that. You can approach the very soul of the people only by reading all this in the original text, or better still, by having it related to you. It is only thus that you come to understand how the African speaks, and that you learn to speak to him yourself in his own peculiar way. Only then can you hope to bear him a message that will help him on and serve to set free the fettered powers of his soul.

CARL MEINHOF

MORAL SENSE AMONG THE BANTU

By HENRI A. JUNOD, D. ès L.

THE Bantu religion, particularly the worship of ancestors which is the heart of it, guarantees social morality, respect for the hierarchy, the maintenance of order and authority within the tribe. This is a great deal, no doubt, but it has little effect upon the life and the morality of the individual. It shows a strange indifference on this point. Alongside of it, in the very depths of the Bantu soul, there is a moral sense independent of it which plays a considerable part in the daily conduct of the Native.

Does this moral sense really exist ? Does it exist outside of the religious ideas of animism which controls the social life and the magical conceptions of dynamism which gives rise to taboos ? The question is important and that from two points of view, the scientific and the practical. Firstly, from the scientific point of view. We shall try to analyse the Bantu soul. We must take care to neglect no single element of truth. This soul is very different from our own. It is dominated by a host of ideas which are foreign to us. But does it not contain—in some form perhaps rudimentary, but none the less real—this feeling of responsibility which is one of the glories of the human spirit ? Secondly, from the practical point of view also ; if the whole moral edifice of the Bantu crumbles away when he abandons his ancient worship and repudiates his magical ideas which are incompatible with science, then what hope remains for him ? What chord can we touch in his heart to create in him a new spiritual life ? If on the contrary a certain idea remains in him of the good which he must do and the evil which he must avoid, is it not there that we shall find the point of contact necessary to remake his moral personality ?

My experience has shown me that this moral sense is one of the constituent elements of the psychic nature of the Bantu, and I want to prove this by three classes of facts, namely, linguistic facts, facts of daily life and folklore.

Firstly, linguistic facts. There is in several Bantu languages a root which it is interesting to study, the root *bi* which has given rise to the verb *ku biha* in Thonga. Colenso in his Zulu-English dictionary translates it : ' Evil of any kind, moral or physical.' He might have added : ' or æsthetic.' A man is *bi* when he has an ugly face ; he is also *bi* when he commits a bad action. Does this mean that Bantus entirely confound æsthetic ugliness and moral ugliness ? Not at all. They do not consider them as identical any more than we do when we speak of a bad dog or a bad action. The opposite idea, that of goodness, exists also, expressed by numerous roots, and it also is applied to moral goodness as well as to beauty. We also say ' a fine act of courage ' and ' a fine landscape.' This apparent confusion does not prevent the words from expressing, according to the context, perfectly authentic moral ideas.

I would even maintain that the root *bi* makes itself quite clear as signifying particularly moral evil in contradistinction to the idea of taboo. It has been supposed that taboo and moral evil are one and the same thing in the Bantu mind. I am convinced of the contrary. Let me prove it. We know that if polygamy is practised and cordially approved by the majority of Bantu people, polyandry, on the other hand, is deeply abhorrent to their moral instinct. Among the Thongas, in any case, it is absolutely forbidden to a woman to have relations with several men. For the latter it is both taboo and evil. It is taboo, for, if two men have drunk from the same pool, as the saying is, they become a danger to each other. Should one of them be ill, the other must not visit him ; the patient might die. If he runs a thorn into his foot, the other must not help him to extract it ; the wound would not heal. If one of them dies, the other must not take any part in the burial ; he

would die himself. If, however, he is called by customary law to preside at that burial, there is a means for him to avoid this dreadful misfortune; he can obtain medicines which remove the contamination: by those drugs the *yila* (taboo) is destroyed, but the *biha* (the moral wrong) remains. These are the expressions used by my Thonga informant. It would be difficult to express more clearly the difference existing in the Bantu mind between the taboo which must be avoided because it is a danger, and moral evil which must be avoided because evil is evil.

Do not let us exaggerate, however. The moral idea is still rudimentary. The conscience is confused with the diaphragm (*mapfalo*), the organ where the twinges of remorse are felt. The term used to express 'duty' is *fanelo*, a word which would be better translated 'what is proper.' But there exist also a quantity of other expressions to indicate the virtues which are approved and the vices which are condemned. A study, however superficial, of a dictionary triumphantly proves the existence of a moral sense in the Bantu soul.

It is shown also quite clearly in everyday life when one lives in the midst of Bantus and learns to know them well. Assuredly the motives which dictate their conduct are not drawn primarily from their animism or their magic but more frequently from their notions of justice and of 'what is proper.'

Secondly, facts of daily life. In 1922 a revolution broke out in Johannesburg. Under the influence of Bolshevist ideas, thousands of Whites attempted to take possession of the town in order to establish a Soviet there. The Government called up the army and acted with much vigour and practical wisdom. But the great question was what would be the attitude of the Natives. Would they join the rebels? The latter made a dead set at them. The support of 200,000 Natives would have given them the victory. And for the Natives themselves what a temptation! They would have been able to abandon themselves to the joy of pillaging the wealthy city. Had they not cause to complain of the

Government? Had not the moment come to avenge themselves in drastic fashion? But these 200,000 Bantus behaved admirably. They considered that, whatever might be their grounds for discontent, it was not just, it was not moral to overthrow authority and to kill the Whites. Several paid with their lives for this exemplary attitude. When the revolution had been put down General Smuts paid a magnificent tribute to the Natives. He declared that they had been an example to the Whites. What motives inspired these 200,000 Natives to exercise such self-control? Was it because of the religious respect which they had for their ancestors? Was it because of their superstitious fears? I do not think so. They considered that it would be wrong to take part in the massacre. They proved that they had a moral sense. I do not need to insist on the sense of justice which is one of the outstanding features of the Bantus, either in their discussions in court or in their dealings with their fellows or with their white masters.

So much for men in the mass. It is the same when we consider the conduct of individuals. Of course one must acknowledge differences among them. Some are much less susceptible than others to moral influence. It is the same thing among all peoples and in every civilization, precisely because the moral realm is also the realm of liberty. I know a Thonga who is actually a pastor in the Mission Suisse Romande and who told me the following tale: When he was a young boy, long before he had heard of Christianity, he did not dare to join his comrades to practise *gangisa*. *Gangisa* is the custom of young men paying court to girls. It is universal in the tribe, and since relations between the sexes are very free it leads usually to abuses which we regard as most immoral. Duku, that was the name of this young man, heard within him a voice saying: 'Do not lend yourself to such a practice. It is bad.' Every missionary has noted analogous facts. You meet in the heart of these tribes remarkably pure and upright souls of most delicate sensibility. What is the secret of this distinction of character? These

souls have not found it in ancestor worship—so poor, so empty, so ineffective for guiding individual conduct. They owe this superiority and charm to a special development of that moral sense which is present in all and which is particularly keen in these Natives.

Is a third proof necessary ? I find it in the Bantu folklore. Its richness is well known. From the Equator to the Cape they tell the old stories, the picturesque tales handed down by their forbears. Where do these tales come from ? That point might be debated long enough. For my part I do not doubt that they are an authentic product of the Bantu race. They are of many types. The best known are those belonging to animal folklore. They recount the exploits of the hare who succeeds by his astuteness in getting the better of all the big animals—the elephant, the hippopotamus and the lion. These most amusing tales have no moral value except that they remind those in power, the chiefs, that strength is not everything and that an intelligent subject is worth quite as much if not more than they.

But there is another class of popular tale, specially developed among certain tribes. These I should not hesitate to describe as moral tales. I have collected at least a score among the Thongas. Would you have an example ? I shall choose at random the story of the year of the famine.

Famine was raging in the land. A woman went to gather little cucumbers in the fields to feed her husband and children. No more maize to eat ; they were hungry indeed. The husband went out one day during a storm and killed an antelope in the bush. He hid, cooked the animal, enjoyed the soup and prepared to eat the meat also, all alone. But his wife followed him, saw the animal already cut up and laid on a piece of bark, and carried it off surreptitiously without the man seeing her. When he wanted to cut a slice, the antelope had disappeared. He was angry and upset the pot with the soup. Then he went back to the house. In the meantime the mother had distributed the meat to the children and hidden all that was left after the meal.

The famine came to an end. The cereals ripened and this woman prepared some beer. She invited the family of her husband and her own relations to the feast. When they had drunk well she went and fetched the bones of the antelope which she had buried in the soil, and she said to them, 'Listen.' She told them the whole story and they were so indignant that, there and then, her parents bundled together her things, carried off her and her children and the man was left alone without a wife. I doubt very much if they gave back to him the cattle or the implements with which he had bought her. The moral sense had arisen against the monstrous egoism of the husband and this was his punishment; the moral order upset the social order.

Other stories could be quoted of punishment of folly, presumption, hardness of heart, disobedience, self-confidence. One could easily draw up from this collection a whole little code of practical morals which has nothing to do with religion and magic. The most remarkable of these moral tales is perhaps that of Zili which I have published in *The Life of a South African Tribe*,[1] where the voice of conscience is described in striking terms. In the form of a bird it pursues the criminal until he receives his just punishment.

The Bantu soul is extremely complex. There is no doubt that it is powerfully dominated by the complicated influences of animism and dynamism, but the moral sense, aspiration after good and repugnance for evil are all present in it. When, therefore, the Bantu mind has understood and accepted the Christian God, who is at the same time the Infinite Spirit, the Master of the forces of nature and the Founder of the moral order, we might expect to see it growing and blossoming like a flower in the light of holiness. And already we have seen with joy such a blossoming in the life of many Bantu followers of Christ.

HENRI A. JUNOD

[1] Vol. ii. p. 242.

THE NIAS REVIVAL

THE STORY OF A SPIRITUAL AWAKENING

By ED. KRIELE

NIAS, the largest of the chain of islands lying off the west coast of Sumatra, has during the last ten years been the scene of a movement hardly to be otherwise described than as a special manifestation of the Living God and a visible revelation of the vital power of the Gospel in the mission field. If, amidst the fiercest storms of the world war, which paralysed the activities of German missionaries in nearly all their spheres of labour, God vouchsafed this crowning experience precisely to a German mission (Rheinische Missionsgesellschaft), we may surely understand that the occurrences which He permitted to take place in Nias were a special gift of grace for the strengthening of faith among German missionaries everywhere. Yet not to these alone, but to all in every nation who long for the coming of Christ's universal kingdom, the Nias revival is an event of the greatest significance in missionary history.

The Nias mission is, in a sense, an offshoot of the well-known Rhenish Mission to the Bataks in Sumatra. Denninger, one of the few Rhenish missionaries who escaped from the Borneo massacre in 1859, had taken up work at Padang, chiefly among the Nias men settled there as dock-labourers. This induced him to remove, at the end of September, 1865, to Nias, where he settled at Gunung Sitoli, the only place where any Europeans were living at that time. This was the beginning of the Nias mission. The soil was a stubborn one. It was not till nine years after, in 1874, that the first converts, twenty-five in number, were baptized. For some decades the mission consisted only of

three stations on the east coast of the island, which, moreover, were so close to each other that the missionaries could easily visit one another in an afternoon and return home in the evening. This, in fact, was the outside limit of the Dutch Government's influence. The farther interior was practically closed to us ; it was inhabited by a savage people, who practised head-hunting as a regular occupation. The chiefs' abodes on the hills resembled the castles of robber barons, and the very names of these chiefs indicated their character and mode of life : 'He of the nine flames,' 'He who is threefold more to be feared,' and so forth. Roads, moreover, were non-existent. It was only in the 'nineties of the last century that the missionaries were able to emerge from their cramped position and establish one new station after another—on the west coast, in the north, south and centre of the island. But even then Nias remained, for several years more, a mission without a single out-station : a sign that its influence scarcely extended beyond the immediate area of the stations occupied by Europeans. Notwithstanding this, however, the mission had gained a firm footing in all parts of the island at the outbreak of the world war. In 1914, the number of stations was thirteen, that of Native Christians about 18,000.

Thus, in 1915, when the storms of war were sweeping over the whole world, it was possible to prepare in Nias to celebrate the jubilee of the mission. The place of celebration was Gunung Sitoli, the actual day September 27th, the anniversary of that on which Denninger had, fifty years earlier, set foot on the island. This fell on a Monday. On the previous Sunday, the visitors from a distance being of course already present, the then head of the mission, the late Edward Fries (who was afterwards Director of the Rhenish Missionary Society and died in 1923), preached. The church was crowded to its utmost limit. The text was from 1 Cor. iii, 9–13—the well-known passage dwelling on God's husbandry and building, His work and its one foundation in Jesus Christ.

On the actual anniversary, a meeting of elders representing all the Nias congregations took place. Out of a total of 233 a considerable number, namely 158, attended. 'It was our intention,' Fries had written, 'to bring home to the people of Nias what the fifty years of mission work meant for their country and its people.' The best way of effecting this was to induce the Nias Christians themselves to get a clear idea on the subject, and, in order to do so, none but native speakers were called on to address the meeting. The first important question was: 'What has been gained in Nias during the last fifty years?' One of the native teachers, with the help of a map prepared by Fries, gave a geographical and historical survey of what had been done by the mission. A second filled up this outline by recounting the blessings resulting from the introduction of the Gospel, comparing the present state of things with that which formerly prevailed. The subject for the second part of the proceedings was comprehended in the question: 'What lack we yet?' which was discussed under four headings: Deficiency in recognition of truth, the fear of God, the obedience of faith and love to our neighbour. Fries had purposely abstained from giving the speakers any hint as to how they were expected to answer these questions, leaving them to think over the matter for themselves. He was able to write, subsequently, that the way in which these men had performed their task, showing a deep spiritual insight into the situation, had filled him with heart-felt joy. If God should grant more such men, of independent judgment and initiative, there was no need, he thought, for anxiety about the future of the Church in Nias. Thus the Jubilee did its part in encouraging us to start work in the second half-century inspired by joyful hope. Yet no one could at that time have imagined how soon after the most extravagant hopes were to be more than abundantly fulfilled. Before nine months had passed the missionaries found that they had entered on the 'Year of the Great Experience,' as they still call the year 1916.

The revival began at the station of Humene, on the east coast, at Whitsuntide in that year. What took place there may be regarded as the direct result of the solemn and touching celebration at Gunung Sitoli. In order to retain and deepen the impression made by the jubilee, Mr Rudersdorf began to hold Bible classes and prayer meetings with some of the more advanced Christians in his own house. The discussions and prayers at these meetings were concerned with the various defects in the life of the congregation, considered in the light of God's Word, and the serious question of what permanent blessing had resulted from the preaching of the Gospel through so many years.

Some of these meetings were especially devoted to preparation for a celebration of the Lord's Supper, and on these occasions 1 Cor. xi was discussed with its earnest call to self-examination. Men might, it was pointed out, deceive their fellows or even themselves as to the true state of their hearts, but not the all-seeing Eye. These meetings, designed at first for a small circle, such as could easily find room in the missionary's study, were attended by ever-increasing numbers. Those who had been once brought their friends, and the study was soon found too small, so that several other rooms were used in addition, the furniture being moved out of the way. Yet more and more thronged to the meetings, and one evening, when it seemed as if all, though with great difficulty, had been accommodated, word was brought that the open space in front of the school and church was crammed full of people. The only thing to be done was to throw open the church. This was the beginning of the Humene revival.

Contrary to expectation, it did not stop at Humene, but went on from one station to another, and from them to the out-stations—even to the remote hill villages. It happened that elders came from other stations in order to see with their own eyes what was really taking place at Humene, as there had been so much talk about it. They were so much impressed by all that they heard and saw that, when they returned home and related their experiences, the movement

started in those villages also. It was not only the existing Christian Church which was touched by it, but the heathen and even the Mohammedans. In this way the Word of God literally had free course through Nias, and soon pervaded all the districts of the island.

The course taken by the revival was more or less the same everywhere. People were seized by the terrors of conscience, suddenly feeling themselves unescapably confronted with the divine holiness. The sense of sin and guilt overwhelmed them with elemental force, and it seemed as though a sentence of annihilation were being passed on their whole life. As one of the missionaries wrote at the time, ' The fear of God is passing over our island.' They cried to God for forgiveness, but could not feel that this was enough. An irresistible force drove them to the missionaries, who had already for several decades been laying the gospel message before them. Crowds streamed to the mission house in a way our workers had never yet experienced—or even thought possible. For weeks and months together they were able to do little else but hear confessions for many hours, day after day. Mr Fries relates that, when he came out of his house at six o'clock in the morning, he found the whole open space in front crowded with people patiently waiting their turn, as one by one came forward for a private talk with the missionary. Those who could not secure an interview that day returned on the next. Terrible revelations were made at that time; matters of which neither the missionaries themselves nor anyone else had the least suspicion, which had perhaps taken place twenty or thirty years before, were brought to light. Unsparingly they stripped the masks from their faces, caring for nothing but to be free of the load which oppressed them. Some who had hesitated to approach the missionary afterwards declared that they had known no peace till they came. One recalls the word of the Psalmist : ' When I kept silence, my bones waxed old.'

As to the missionaries, they were not required to rebuke or judge. That had been done by the people's own con-

sciences, by God Himself. Many were seen to be trembling all over and stood as if crushed before the missionary, who only needed now to direct them to the consolation of the Gospel, to the Cross of Christ. As a drowning man seizes the plank which saves him, they seized upon the Gospel, which now most truly became 'glad tidings' to them. Both the missionaries and their converts had to recognize the truth of the saying: 'Where sin abounded, grace did much more abound.' One of the former wrote: 'This has been the happiest time I have yet known in Nias: the cure of souls, in the deepest sense of the word, has now become a reality for us.' It is true that, as might have been expected, some aberrations occurred—cases of extravagant and frenzied fanaticism—but, characteristically enough, these were chiefly to be found at a station from which the missionary happened to be absent at the time, and the people, swept away by the prevailing enthusiasm, were thus left to themselves. They expected the second coming of Christ. One man, driven by panic terror, destroyed all his possessions and threw himself from a window of his house. Others thought they saw visions and heard voices telling them that the Lord had appeared. One man declared himself to be the returning Christ; he was accompanied by a woman believed to be a prophetess and by his sister as 'the Holy Ghost.' These three, followed by a crowd of spiritually intoxicated people, marched from place to place in order to proclaim their revelations and receive the homage of believers. When they arrived at one station, with the intention of converting the missionary in charge, the latter immediately got the excited people, who were quite exhausted with hunger and thirst, into the hospital and provided them with food.

Such outbreaks, however, were the exception and did not direct the movement into wrong courses or import extraneous matter so as to check its career. It was carried on by the testimony of those who could not choose but speak, because they had themselves experienced the power of sin and of grace.

The missionaries had from the first to face the question whether what they saw before them was not the result of mere temporary excitement—a fire of straw—fed by suggestion. In the first place it should be remembered that those touched by the revival were not excitable, hot-blooded Negroes or Hottentots, but phlegmatic Malays, whose whole view of life and of the world is determined by a fatalism which affects not merely the external course of human life but the whole domain of ethics, and does away with all sense of moral responsibility. But, above all, we have clear and irrefragable proofs that the revival in Nias was no mere emotional excitement, but a real spiritual movement, the work of God Himself, by means of His Word—as, in fact, it is impossible to discover any external impulse which could have produced it. These proofs must be enumerated, if we are to appreciate the movement at its true value.

We have already pointed out one distinguishing characteristic of the revival, the deep conviction of sin, together with a recognition of God's holiness, which overwhelmed people with a sense of guilt and sent them in crowds to open their hearts to the missionaries. One girl said, ' If there were a thousand people here, I would tell them all my sins, if so I could get the burden taken away.' Dark secrets were then revealed, and, among other things, there came to light remnants of old heathen superstitions and magic kept up side by side with a Christian profession. One remarkable point is that most of the crimes confessed—and they were serious enough, including theft, homicide and murder—had been committed many years before and were unsuspected by any but the perpetrators, who might have carried the knowledge to their graves but that the awakened conscience knows no statute of limitations. They were forced to confess, however terrible the effort and however great the sacrifice of a hitherto unblemished reputation. Still more : the sense of guilt embraced not merely overt acts, manifest transgressions of divine and human law, but the most secret thoughts and impulses of the heart, of which no one thinks himself

obliged to give account to another, of which, perhaps, he gives no account to himself—thoughts and impulses of envy, untruthfulness, impurity, spite, hatred ; these had suddenly made themselves felt as sins for which God's forgiveness must be obtained. The Nias people had all at once seen sin as it really is, and this is true repentance. They could have found no fitter name for the year 1916 than that by which they know it : the ' Year of the Great Repentance.'

Now comes the second testimony, closely connected with the first. Penitence is a change of mind. Not content with confessing their sins, they made reparation, so far as it was still possible. Old quarrels were buried ; married couples who had been living in strife were reconciled. Goods unjustly acquired were restored, sometimes by men who had repeatedly denied their possession. Where the rightful owner could no longer be ascertained, the money was brought to God's treasury. Fruit in fields and gardens, which formerly—especially when fallen—had been considered as anyone's property, henceforth was left lying untouched. There was perceived everywhere a great increase in truthfulness and trustworthiness, in neighbourly love, in readiness to render mutual help and in self-sacrifice ; and a diminution in sins of speech. Many pernicious customs, which the missionaries had hitherto combated in vain, such as filing the teeth, indulging in exaggerated lamentations at a death and other things of the same kind, spontaneously ceased. A new earnestness, never before observed, showed itself in the whole conduct of life. ' Our Nias folk are a changed people,' wrote one missionary. Even the heathen and Mohammedans noticed the change, which gave them food for serious thought. Taking it all round, here it was, manifest, tangible ; genuine fruit of penitence in a new life.

The new life showed itself also—and this is the third sign of the genuineness of the movement—in a touching desire for the gospel message and for a fuller and deeper knowledge of it as revealed in Scripture. The usual regular services were soon found to be insufficient ; they had to be doubled

and trebled, and it was necessary to make supplementary arrangements, so as not only to accommodate the increasing numbers, but to meet the growing spiritual needs of individuals. We hear of gospel meetings, Bible classes, prayer meetings, evening meetings in the various villages, conferences of different groups, pastoral conversations of all kinds and so forth. And a change came in the way in which the missionaries were able to address their people. 'Formerly,' writes one, 'I had to choose texts as a rule from the historical parts of the Bible in order to gain attention; now, I can preach on any kind of text.' The questions and answers at the Bible classes showed a deep spiritual comprehension of saving truth. Every Friday afternoon, as Mr Fries reports, 'the congregation of those who love the Lord and would fain grow into union with Him who is the Head,' met together to commune with one another and study the word of God, continuously and by way of catechetical instruction, every one taking part. These Bible classes began by studying the first epistle of Peter; next, the meaning of the Holy Communion; and finally, at the beginning of 1918, the first epistle of John. Both old and young, alike by their questions and answers, plainly showed the strength of their spiritual life. One missionary reports that family prayer was held in every household of his congregation. Is there to be found in any Christian country a parish of which the same could be said? The book depot was positively taken by storm; there was a continually renewed demand for Bibles, catechisms and hymn books. Even old people bought primers and slates, that they might learn to read and write. The want of New Testaments was soon acutely felt. Mr Fries ordered a thousand copies by cable from the Netherlands Bible Society at Amsterdam, and, later on, ten thousand copies by letter. It was impossible to wait for an urgently needed revision of the text. As a provisional measure in this emergency he had separate portions printed on his own very primitive press, so that those who attended the Bible classes could procure a small-sized Gospel or Epistle for a few cash,

and so could have the text before them during the discussion, thus making it easier and more profitable. When the Testaments ordered by cable arrived, they proved to be only five hundred in number, to the great disappointment of all concerned, and had to be very carefully distributed among the various stations and villages. Fries writes : ' My station, Ombolata, for instance, only received twenty-five copies, which arrived at six o'clock in the evening. The news spread —without any action on my part—with lightning speed through the village, and by seven o'clock next morning there was not a single copy left.'

This increased activity, as was to be expected, made increased demands on the directors of the Nias mission. The missionaries by themselves, even with the existing number of native helpers, were quite unable to cope with them. These helpers were mostly teachers trained in the seminary, but their time and energies were almost entirely taken up by school work. ' We ought to multiply our forces tenfold,' wrote one missionary. It is well known that dormant or dead churches make few or no demands, while those of living churches are high in proportion, and the Nias congregations had most certainly come to life. The call for labourers at the harvest became more and more insistent. But, again, it should be noted—and this brings us to a fourth guarantee for the soundness of the movement—that the same revival which awakened the need for fuller opportunities of hearing the Word, also supplied resources for the same. The movement had, indeed, mainly attained its great extent through the fact that the persons touched by it had themselves passed on the account of their experiences to others. Up to this time only four native helpers had been ordained. The new curriculum just inaugurated (known as the ' pundit course ') was entered on by young men who had passed through the revival, with whom it was a joy to work.

But it was impossible to wait for the completion of this course, which occupies several years. Besides, the number of those who could receive a thorough theological training

was naturally limited. Mr Fries, therefore, at the request of his colleagues, undertook, in addition to the pundit course for which he was responsible, the training of suitable men, though plain and unlettered, to serve as helpers to the congregation of which they were members. Thus there arose—another result of the revival—a simpler Bible school, or training institution for evangelists, side by side with the seminary for teachers and preachers (pundits). The task in view was to guide these enthusiastic young men into a deeper knowledge of the Scriptures, leaving aside other subjects, in order both to further their personal religious life and to equip them for their special work as evangelists. At the end of their training they returned to their native villages and were remunerated by those who benefited by their services. It is extremely characteristic of the Nias revival that the people themselves supplied the additional workers who had become necessary. The number of these evangelists rose from 6 in 1916 to 81 in 1922, 93 in 1924 and 100 in 1925.

All these are permanent fruits of the revival of the year which will ever live in the memories of those who experienced it, whether natives or missionaries. It is true that the movement has become calmer ; it has lost the tempestuous character which is so apt to attach itself to the beginning of a mental and spiritual awakening. The rushing, mighty wind has become a still, small voice. That is no loss and implies no permanent injury. The fire, though its first blaze may have died down, burns on quietly and, from time to time, in one village or another, minor local revivals take place. Another result, which might have been expected, was that some who were swept away at first by the general enthusiasm did not remain steadfast, the fire died out. But the results of the revival have been so abundant and so manifest that it would be mere unbelief to deny that it came from God.

The year 1919 brought a searching test. The influenza epidemic which devastated the whole world caused frightful havoc in the Dutch East Indies and in Nias in particular. In many districts the number of deaths exceeded that of

births. A letter from Mr Fries describes the situation as follows: 'It was heartrending in those days to enter the houses where the poor people, old and young, lay on the ground in long rows, groaning piteously, not one able to do the most necessary household tasks. Already weakened by malaria and under-nourishment, they had no power of resistance, either mental or physical, to the infection. But it should be most especially emphasized that we nowhere came across the querulous complaints and suppressed bitterness which had formerly made visiting the sick such a difficult duty. Many showed in this time of trial an astonishing power of endurance and a truly Christian spirit of resignation, quite untouched by pagan fatalism. Even when several members of a family had died in succession, the mourners were not merely willing to listen to the missionary's words of comfort, but met him with unexpected fortitude. This, again, was a spiritual fruit of the revival, which could only be made manifest in this year of tribulation. Just as, last year, I was able to illustrate the harvest of the revival by reference to the parable of the sower, so, looking back on the year just ended, I may add that in time of temptation none fell away.'

Just a few figures in conclusion. The number of Christians rose from about 18,000 at the beginning of the revival to 65,000 in 1925, and at the end of that year there were still over 23,000 under instruction, preparing for baptism. But for the revival, this almost unexampled increase would have been unthinkable. The total population of Nias may be about 180,000, so that the victory of the Gospel is decisive.

And now, what judgment are we to pronounce? How is this mighty revolution to be explained? We can give no merely natural explanation of it; it is a mighty work of our God—as we find written in John iii. 8: 'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'

Ed. Kriele

CHINESE DIASPORA

THE CHINESE CHURCH OF MALAYA

By A. S. MOORE ANDERSON

THE territory known as Malaya, or more exactly as British Malaya, comprises the British Crown Colony or Straits Settlements, the Federated Malay States and the Un-Federated Malay States. The populations at the census of 1921 were as follows :

Straits Settlements, 883,769 ; Federated Malay States, 1,324,890 ; Un-Federated Malay States, 1,149,395 ; total for British Malaya, 3,358,054. The total numbers of the principal races were in round numbers as follows : Malays, 1,651,000 ; Chinese, 1,174,000 ; Indians, 471,000 ; Siamese, 18,000 ; Europeans, 14,000 ; Eurasians, 12,000 ; Japanese, 6000 ; Arabs, 4000 ; Sinhalese, 2000 ; Jews, 700 ; Filipinos, 400.

In such a cosmopolitan population, differing so widely in language, customs and beliefs, it is obvious that the Christian Church must be faced with many and complex problems, and that within the Church there are difficulties in the way of union or co-operation of which the Church in the West can know little. It would be quite impossible to treat of all these within the limits of one article, and we shall confine ourselves to certain problems in connexion with the Chinese Protestant Churches. It will be seen that the difficulties in the way of union or effective co-operation among the Chinese Christian communities themselves are inherently much greater than those which face the Christian communities of the West or of any province or district in China itself. And side by side with these there are other questions to be faced.

The first question is that of the different Chinese dialects. The Chinese in Malaya come almost exclusively from the provinces of Canton and Fukien, precisely the two provinces where reigns a confusion of tongues. But in China there is no confusion within any particular area. In Canton City and South Canton generally the dialect spoken is Cantonese. In the Swatow area the dialect is Tiechew (local pronunciation for the city of Chanchow). In the Hakka regions (inland) there is the Hakka or Kheh language; and in the island of Hainan the Hylam dialect is universal. These names are those commonly used in Malaya. So in Fukien, in Amoy and the south the dialect is Hok-kien (local pronunciation of Fukien); in the Foochow area it is Foochow; in between there are the Hingwha and Hok-chia dialects; further inland there are others still, including a variety of Kheh. But in Malaya these all meet and mingle. And when one remembers that, generally speaking, the six main dialects differ from each other as much as English differs from German, it will be seen that a difficult language problem exists within the Chinese community.

Nor does it end here. Some of the Straits-born Chinese, especially in Malacca and Singapore, do not speak Chinese at all, or do so very imperfectly. Most of them can speak English, and this is becoming the most common language for religious services for Straits Chinese throughout Malaya, although Malay is also used.

Among the Protestant communities there is a clear tendency to group in congregations according to dialect. This is natural, but it is only in the larger centres that the tendency can develop. In a small up-country town any Christians there may be will perforce meet together and make the best of it, and a gift of ears, if not of tongues, is the more easily developed. But as the population grows the segregating tendency may be seen at work. In the little town of Muar, with a population of about 20,000, more than half of whom are Chinese, there are now two

self-supporting congregations of Chinese Christians. One is composed almost entirely of Amoy-speaking people, with an Amoy minister. The other is Swatow-speaking, with a Swatow minister. The two congregations clearly exhibit the natural desire to express and nourish religious life in the worshipper's own dialect. Both are under the jurisdiction of the same presbytery; if they wish European advice both consult the same missionary. But each has its own church building and schools and its own hymn book.

Is it to be wondered at, then, that in the larger centres, and notably in Singapore where all dialects are liberally represented, Chinese worshippers group themselves according to their mother tongue? Thus in Singapore Town the Methodist Episcopal Mission reports one group of Cantonese, one of Foochow, one of Hingwha, one of Hakka, two of Hok-kien and one of Straits Chinese. The last named use Malay at the morning service and English in the evening. The Society for the Propagation of the Gospel have one Hok-kien service, one Cantonese, one Foochow, one Hingwha and one Straits Chinese. At the latter Malay and English are used on alternate Sundays. The English Presbyterians and the Seventh Day Adventists report similar conditions.

In some centres the method of translation is tried. In the Methodist Episcopal Church in Kuala Lumpur, the leading city in the Federated Malay States, Hakka and Hok-kien meet together for worship. If the service is in Hakka, it is translated into Hok-kien, and *vice versa*. The writer happened to be in Kuala Lumpur a few years ago, when the Rev. Stanley Jones was preaching, and was asked to translate for him into Hok-kien. The address was also translated sentence by sentence into Hakka. And as it proceeded slowly the feeling grew that this method of ministering the word to believers or of preaching the Gospel to non-Christians was too cumbrous. If the congregation is homogeneous a visitor's address needs only a single translation, which, if well done, may be effective and helpful. But to have every sermon or address translated must tend to

tediousness. To unite is commendable, but if that is the price of union, is it not too high ?

Possibly some day the dialect spoken over most of China, formerly called mandarin but now ' the national language,' may be the uniting medium even for Canton and Fukien. At present, however, it is only the educated few who understand or speak it. The majority of Chinese in Malaya are unable to do so.

We may now consider difficulties arising out of the connexion of the Chinese Churches in Malaya with their home Churches in China. Should such links be snapped or strengthened ? Here, again, the Straits Chinese Churches occupy a unique position and little need be said about them. There are Anglican, Methodist and Presbyterian groups, just as there are in England or America. It is just as desirable that they should unite in Malaya as in the West. The language presents no difficulty. They have adopted Malaya as their permanent home, as neither the Europeans nor the China-born Chinese have done. Ideally, they should unite among themselves, and with other English-speaking groups similarly situated, to form the Christian Church of Malaya. They should maintain fellowship with the groups of transient Europeans on the one hand, and—in spite of the language difficulties—with those of transient Chinese Christians on the other. They might be an important link in the chain of world friendship in this Clapham Junction of the East.

But the case of the China-born Christian is different. If he has had any church or mission connexion before he leaves home, he will probably seek fellowship with the same or a similar Church or mission in Malaya. Thus we find that the only Swatow-speaking congregation in Singapore Town is that in connexion with the English Presbyterian Mission, which works also in Swatow. And with one or two partial exceptions all the congregations of Swatow Christians in Malaya are in connexion with the Presbyterian group.

Again, both the Methodist Episcopal Church and the

Anglicans (C.M.S.) work in Foochow and Hingwha. So, in due course, the groups of Christians in Malaya from these two districts are almost exclusively adherents of the Methodist Episcopal Mission and the Society for the Propagation of the Gospel.

The questions arise : Is the tendency to retain the same church connexion as in China good and right ? or would it be better to ignore it, and aim at building up a Christian Church of Malaya *de novo* ?

If there were any immediate hope of forming a united Christian Church of Malaya, or even a united Chinese Christian Church, the writer would answer ' No ' to the first question and ' Yes ' to the second. But if denominational distinctions are to continue, he would say ' Yes ' to the first and ' No ' to the second. He would go further and suggest that the links with the corresponding Churches in China should be strengthened, and that the benefits would be mutual.

Without venturing to suggest the lines along which this might best be done for either of the episcopal communions, it seems to him worth considering whether the Presbyterian group in Malaya should not actually become an overseas branch of its mother Church in China. That would involve dropping the name Presbyterian, as the United Presbyterian Church of China did when it entered the larger union formed in 1922. There would be much to be said on both sides, so much that it is probably better not to attempt even to outline the pros and cons here. A word might be said, however, about Chinese Christians in rural areas, far removed from any group of fellow-Christians. Many of these land in Singapore, and pass up to their destinations without forming any helpful links with Christians in Malaya. Closer bonds with the home Church might tend towards the better shepherding of these isolated Christians.

It must be noted that the question of the Chinese Church in Malaya is part of a larger one affecting all overseas Chinese Churches.

The writer is not competent to speak of distant groups such as those in California or Australia. Their case may perhaps approximate to that of the Straits Chinese in Malaya. But long residence in South Fukien, some travel through the Philippine Islands and Dutch Indies and visits to Saigon, Bangkok and Rangoon have convinced him that the relation of Christian groups in these nearer places to their mother Churches in China needs more attention than has been given in the past. Commercially and socially South Fukien is bound up in the same bundle of life with the communities of its children abroad. The relation is in many ways not unlike that of the Greek colonies of old to the mother country. This is probably true also of other districts from which Chinese emigrate. Should not then the Chinese Christian leaders, both in the home Churches and abroad, face the situation carefully and in co-operation with the missions agree upon a policy for serving the Church in China and its Christian communities abroad ?

A. S. Moore Anderson

CAN I GIVE MY LIFE TO CHRISTIAN MISSIONS?

THE JOURNAL OF AN OUTGOING MISSIONARY

By R. C. HUTCHISON, Ph.D.

I

S.S. *CANADA*, *April 1.*—Constantly, relentlessly the ship rolls up and down. There are powerful swells in the sea which lift and lower her in a measured sweep. The water is blue save for a broad silver pathway which leads to the setting sun.

For three weeks we have been on the ship. It seems like a home to us. This morning as we lay at Haifa, a feverish little tug came and carried away most of our travelling companions. They were American Roman Catholics on a pilgrimage to the Holy Land and Rome. We were sorry to bid them farewell. Only a few passengers are left. The deck chairs are empty. Seamen are hammering, scraping and painting the metal surfaces of the boat in anticipation of the journey's end. Officers in the saloon are checking up accounts. I am more alone than I have been at any time for many months, more alone than I shall be for many more.

To-morrow we land at Alexandria. Then again we shall be among men and women, shouting, bargaining, bickering, scolding, laughing men and women. In Egypt there will be fun, excitement and pathos. There will be old friends, new acquaintances, strange scenes and unforgettable experiences. After tracing the ancient ways of the Nile, we shall follow in Palestine the pathways that Christ trod, and then pushing through a thousand miles of desert, we shall

at last climb the rugged plateau of Persia. Before us there are blistering deserts, high and awesome mountain passes, torrential rivers, hot, festering days, dark, silent nights, vermin and bugs, food eternally monotonous or bad, hatred and hospitality, ignorance and curiosity, long, weary drives and, finally, Persia and the new home.

All of this soon, but now as the sun sinks into the greying sea, I am alone and trying to face realities as honestly and frankly as one can in the presence of God. The first scene is past. That was home, school and universities. It included the beginnings of life work, the first defeats and the first victories, the rich friendships and the unforgettable associations. But the curtain has dropped on that scene. Those things are behind, and now is the time of wonder and expectation before the curtain rises again. Dimly I guess what is going to happen in the next act. I can hear the muffled sounds of the setting of the scene. I have caught the thread of the story from that which has gone before. The new scene will be in a strange land amongst people unknown to me. It will mean new environment, new language, new problems of living. It has already meant a separation from loved ones and friends, the harshness of which no sophistry will soften. It all involves a stepping down and beginning again with every handicap of strangeness and isolation. My wavering faith recalls the richness of that first scene on which the curtain has dropped and wonders if anything can be worth its surrender.

Alexandria in the morning! The die is cast. Land rushes on the ship relentlessly. What of the questions which have throbbed through my mind during sunny days and starry nights at sea? What of these surly doubts which thrust their way even into this loneliness and arrange themselves before the gateway to Alexandria like grim sentinels? They cannot be avoided. What of this missionary work on which we are embarked? Is it justified? Is it worth sacrifice and separation? Is it worth isolation and loneliness? Has it a right to claim the investment of the only

life one has in the world? Sophistries and sentiment, idealism and imagination, romance and emotion can be depended on no longer. The way is challenged. The password must be given. The question must be faced and the answer found, or life cannot be built anew in a strange land.

What of the Christian missionary enterprise? Can it be one of those strange human movements in which men frantically pour out their lives, and leave nothing for the world but the glory of their blind heroism? How many crusades have been such, and so foredoomed to failure. Causes crimson with the life-blood of ardent and sincere men, decades exalted by noble and self-sacrificing efforts have netted the world little or nothing because of some fundamental wrongness in it all. I am wondering whether Christian missions in their audacious attempt to win the world to the Christian faith are but another of these strange movements.

This morning our ship lay just off Acre. Wistfully I gazed at the little white city glittering in the sunshine. Here had camped the hero of my boyhood, Richard the Lion-Hearted. Near here he had fought his fierce foe. But Acre could not mean to me what it used to mean. The crusade in which my hero fought has been more or less repudiated by history. Men question its lofty motives and deny its good results. The righteous rancour which it sowed in Moslem hearts still bears fruit in vengeance wreaked on the heads of far distant generations. Even the Christian Church which launched the crusade is beginning to question whether any crusade may claim His name which seeks its end through hacked and maimed bodies, through burnt and pillaged cities. Yet men gave their means, their lives, their all in the fervent conviction that those campaigns were God's will and command, and the Church of Christ flung its banner over those marching hosts. Is there a message in Christianity which justifies this modern missionary crusade, or is this mighty movement but another of the fruitless efforts of idealistic men—and I one of the men?

The sun is setting. The blue of the sea has turned to grey. Delicate tints of purple and pink touch the cold-looking clouds. Alexandria is nearer. I look across the water and know that I must work where He leads me. But has He led me here? I must find the answer to this question. If the answer is negative, if I do not see in Christianity a unique message justifying my mission, if I cannot vindicate my riven life, I must return. The words of a missionary haunt me: 'There are scores of men and women on the mission field to-day who have found themselves unsuited and in the wrong work, but who have stayed, fearing to take their hand from the plough.' If I found myself in the wrong place or in a cause which I could not fully justify, should I return? Could I who was sent to the field so royally by loving friends, by the gifts of faith of earnest followers of the Christ, have the courage, the nerve, the down-right manliness to come again to America?

II

Sea of Galilee, April 19.—The days past have unfolded a new panorama of life. Alexandria swarming with commercial activity; Cairo tense with political unrest; the pyramids, monumental memorials to enslaved humanity; Assiut with Christian schools like a light that shineth in a dark place; Luxor silently sublime with temples made with hands, tragic as are all temples in which human vanity mingles with a smaller part of worship; the tombs of the kings and queens, elaborate attempts to lay up treasure in heaven, earthly treasure; lonely sordid mud villages in which men live, utterly oblivious of a venerable past and but dully concerned with an uncertain future; all this is behind us now and we are in the land where Christ lived.

Days have been spent in Jerusalem and we have visited the traditional places of His birth and death, places desecrated for us by the enshrined jealousy and bitter sectarianism of Churches which have battled for places and facts and

left the unsearchable riches of God unclaimed on the field of battle. Only in the open country or in the narrow streets have we felt His presence again. We can imagine Him only where common men walk, where dirt and disease abound, where blind eyes seek light and where humbler souls pause to gaze with earnest longing into the blue sky beyond the crooked roofs. False tradition seems to have protected the true Golgotha from desecrating veneration. Beyond the city wall it lifts its sad head. The dark eye-sockets look with sombre gaze over the ancient city, as though His words could still be heard, ' O Jerusalem, Jerusalem, which killeth the prophets . . . how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not ! ' In the hillside below Golgotha is a tomb carved out of the solid rock. In the garden about it trees and flowers grow and birds sing. Early on Easter morning we were there. The stone was rolled away. The tomb was empty. Christ was risen again in our hearts. Out in the highways and by-ways we walked with Him. On ways that He travelled we followed. In Nazareth were the streets where He must have played, above, the hills that He must have climbed and over and beyond them the sea that He loved throughout His life. Here we are now, beside these cool waters, gazing over Galilee, His sea. The hills about are brilliant with the flowers of the field. Fishermen mend their nets near the village. Little waves lap the pebbled shore, a cool breeze rustles in the grass, and from the fields come the gentle noises that one hears on a quiet day. It is Sabbath rest by Galilee.

We would like to stay here. But we must push on from this coolness into hot deserts. From Baghdad we must grind up to the plateau of Persia, and drive through heat and sand until we reach Teheran. What do we carry from Galilee across that parched desert ? What have we to bear from these quiet hills to the Persian gardens ? What message, what blessing, what gift do we bring which justifies

our pushing on from home, from America, from this quiet Galilee ?

Not only we, but thousands have left homes as dear and lands as beloved to engage in missionary activities. What have they which justifies this leaving, and this remaining in foreign lands ?

This question could not have been asked a generation ago. There was no doubt then. The couriers of the Cross carried a flaming gospel of redemption and salvation. To a world lost in heathendom and sin they brought the only Name under heaven whereby men might be saved. There was one final and absolute faith. They were its bearers. They needed no apologetic. The absoluteness, the utter uniqueness of Christian salvation gave them every justification for the most relentless missionary endeavours, the most penetrating and persistent campaigns of spiritual aggression, and inspired them for the most appalling personal hardships. ' Whosoever shall call upon the name of the Lord shall be saved.' This was enough for them, for ' how then shall they call on Him in whom they have not believed ? And how shall they hear without a preacher ? '

But if we are to judge by the words of to-day's spokesmen, a new age has come in missions. We cannot be so sure of our message as we once were. Coupled with a new appreciation of other faiths is the implication that Christianity is to be laid side by side with them and the better elements chosen from all. Animism with its spiritual interpretation of material forces, Hinduism with its basic unity under all the outer phenomena of life, Buddhism with love as the supreme virtue, Confucianism with its plain morality and Mohammedanism with its virile civilization of crude peoples—all these faiths are receiving a new appreciation. But with that appreciation has come a subtle lowering of Christianity to a place as one of the world's religions which may or may not be ' a higher evolutionary product in the realm of man's spirit.' As such its missionaries may go forth in a friendly open-minded way and invite

cool and judicious comparison of this faith with others. But they must not propagate it, they are told, with the intolerant attitude that it is to replace or even consummate other faiths.

In fact, if we may judge by recent writers, the work of a missionary is no longer a 'giving institution' in essence, nor even a benevolent one. Missionaries are not to go out with the idea that they have something unique to bestow. They are to go only for service. They are to receive as well as to give. In fact, according to these spokesmen, their greater task is to draw from the richness of other faiths and from the heritage of other peoples, and reinterpret what they gain for the benefit of those who sent them out. The outgoing missionary is told 'that the only gift he has to give or that they eventually are prepared to accept is that of reciprocal friendship on equal terms.'

It is this new conception that makes my faith waver, though no one is more anxious than I for reciprocal friendship on equal terms with the people to whom he goes. No one resents more heartily those of our race who lift themselves above and reach down in gracious condescension to help the 'benighted heathen.' No condemnation is too severe for that imperialism which occasionally finds its way into the missionary enterprise. The most evangelistic missionaries hold no brief for that avariciousness for souls which made David Grayson hide in the fields. I think most missionaries have a deep desire to gain and bring back everything of good that these countries have for our western world. I go further. If there is anything in the faith of Islam which will help my soul toward God, I want it. More, if there is that in Persia or in Islam which disproves the fundamental positions of Christianity, I want that. If there is that which supersedes Christianity, I need that. So far as I can understand, I have staked my personal career through eternity on the fact of Christ, the supreme revelation of God. If these things be true, I want to know it. I approach the mountain passes of Persia with a desire that

within those rugged gateways I may go on to eternal truth, whatever that may be.

However, if reciprocal friendship is the only gift I carry, I cannot go on. Valuable as that is, it does not justify my going. I voice not only my own thoughts but the convictions of those who sent me when I say that unless I have something definitely of value which Persia needs, unless I bear a unique message which depends on me for delivery, I should remain at home where there are ample fields for the ministry of friendship. But, if I have a message, some gift of unique and distinctive value, I can go—nay, I must go, not in the spirit of condescending benevolence but in the definite consciousness of commissioned responsibility. No other attitude is right. No less a motive is adequate.

III

What, then, do we carry to other peoples which does justify missionary work? Many would have us think that the thing which we carry which is really worth while is western civilization. With its curse and with its blessing it has followed on the heels of missionary pioneers. Too much has been written in condemnation of that civilization by those who have desired to shock us into a consciousness of its infirmities. They have not given full credit to the helpful phases of western civilization with its staunch championship of personal and national independence, its ceaseless propagation of letters and education, its irresistible spirit of progress, its fundamental valuation of human personality, its scientific approach, its industrial genius and its basic tenet of moral responsibility. So far as missions have carried civilization they have carried these things. That the curses of western life have followed is undeniable, but they have come despite the missionary. In most places the missionary stands not only as a champion of civilization but as the only constant opponent of its vices.

But the carrying of civilization is no longer sufficient

justification for missions. Education with its secular colleges, business with its penetrating interests, philanthropy with throbbing heart and sane mind, governmental relationships and improving facilities for transport are all serving to carry civilization further and faster than missions can possibly do. Missions are no longer the only conveyers of civilization. They are but a redeeming element of spirituality in the stream which flows from western shores. However, even this function does not justify Christian missions. The stream of civilization must be cleansed at its source. If that cannot be, it is vain to pour in sweet waters at a lower level. As a by-product, as an inevitable accompaniment, western civilization is worthy of missionary effort, but as a main objective, as a leading stock in trade, it does not justify the peculiar enterprise known as Christian missionary work.

Several times as I have stood here by the quiet waters of Galilee, I have wondered whether Christianity itself is worth carrying to other nations. The land which cradled its infancy has witnessed its degeneration. Not far from these shores the greatest rival to the Christian religion found its footing in the corruption and idolatry of the Church. Islam still holds, and not without grounds, that its worship of the God of the universe is purer, more spiritual and less idolatrous than that of Christianity.

Not far from Galilee, though from another direction, came the great divisions of that Church which was to have been one in Him. After nineteen centuries of Christianity we still venerate these cleavages, champion the points of issue and organize societies, fraternities and clans in the name of God to ensure the continued enmity, jealousy and opposition of the various divisions. Within these major divisions we have established smaller sects which have wrangled over fields of mission work, built rival churches in small towns and barked at one another from petty pulpits. Even as we sailed from America, new lines had been drawn within these denominations. In the name of sacred doc-

trines, there was flowing a stream of incrimination and invective from fundamentalist and modernist alike. In some cases the points at issue had been lost in a maelstrom of ecclesiastical politics and mediæval innuendoes. Many men and many churches have stood aloof like towers of faith and strength, but the sectional, personal and intolerant spirit has been sufficiently pervasive to darken the sun over the field of battle. Such a Christianity is a doubtful blessing to bestow on other peoples.

These shores have resounded to other echoes also which lead us to wonder if we dare to carry Christianity. Long ago blood was spilt by Christians championing one or another form of their faith. Recent echoes carry the saddest note of all, Christian nations engaged in the most frightful carnage of history. No human device of cruelty and murder was too terrible for use. No human ingenuity was unappropriated for the purpose of destroying life. Nominal and real Christians fought other nominal and real Christians. Pulpits behind both trenches preached the crusade, held the cross before armed regiments and called down upon the carnage the blessing of God. Dark years have followed. We ministers have been scratching among the ashes of destruction trying to find some good. Christianity, ever sensitive to the yearnings of human hearts, has been eager to proclaim with conviction that these dead have not died in vain. But this heritage, this blessing upon arms and war, which the Church has given almost unfailingly, is not worth carrying across sea and desert.

IV

It is fortunate that these thoughts and questions have been before me, because as I analyse it all here, Galilee seems to be showing me the answer. I turn again and again to these waters and, looking out at the waves He stilled, I realize that if there is not a Christianity which can be carried there is a Christ who can. He who walked these shores

may yet walk the shores of Urumia and the streets of Teheran. The Christianity of the West may be too poor to give to others, but the Christ of the East is worth bringing again to His own lands and His own peoples.

There are those who claim that the ethical teaching which Christ enunciated should be the sole burden of the missionary. All that they say is true. 'Never man so spake,' but this moral, sublime ethic is not enough to make missions worth while. An experience of five years ago comes to my mind with renewed vividness. The scene is in the Y.M.C.A. building on Rue Cabristan in Constantinople. A group of Turks are there, practically all of them Moslems. With them are a few Y.M.C.A. men and missionaries. The subject of the conference is the establishment of a Christian Association in Stamboul, the heart of social and political life in Constantinople. In presenting the advantages to be gained through such an institution, the senior secretary has reached that which is of most interest to the Turks, namely, the specific moral and ethical teaching which would be presented in this Christian centre. There is general approval, but finally one Turk interrupts and speaks to this effect: 'We appreciate these splendid ideals and teachings. But we have good ones in our religion. It is something more than ideals which we need. We need that which will make a man live up to his ideals. We have nothing which will grip the young man who does not want to be good and so change him that he will want to obey the high ideals of our or any other religion. Nothing in Islam will make an unmoral man moral. What have you in Christianity?'

This Turk was asking for a feature which Christianity has and which distinguishes it from all other religions. All have good ethical teaching. In fact, all are able to appropriate the best ethical teaching of Christianity without surrendering their faith or accepting ours. The modernists among Moslems are doing this exact thing. But Christianity is not primarily a moral code, nor does it depend upon its ethics for distinctiveness. It is distinctive because

in its living Christ it has an actual power which so changes men's lives that they desire to follow the highest moral principles. That power which grips a heart having no upward urge and turns it toward God, that power which actually touches and transforms a life is found in a living and divine Christ, intervening and calling unto Himself heart after heart and life after life. Christianity is a power, not a code. Remove the power from Christianity and it is nothing more than the extreme liberals make it out to be—a human ethical culture which has evolved through centuries into the highest known moral code.

Galilee has answered. Not only the teaching of Christ but the Christ who taught must be carried from here. In these little cities beside the lake He called with a strange power and men rose up and followed Him. Unless He exerts that power on lives to-day, unless He will do that in Persia as He did here, there is little use in carrying His teaching there. Unless we can be used as channels of that power as well as of that teaching, we had better not go. Unless such be its message, the Christian Church should withdraw from its foreign field and leave to education, commerce and philanthropy the task of propagating civilization and ethics. But we do carry a unique contribution, a living, supreme and divine Christ who will call and change human hearts. Galilee means living power—or nothing.

R. C. Hutchison

THE JERUSALEM CHAMBER FELLOWSHIP OF PRAYER

By the Right Reverend ST CLAIR DONALDSON, D.D.,
Bishop of Salisbury

I HAVE been asked to explain in this Review the aims and methods of the Jerusalem Chamber Fellowship of Prayer: but I write with considerable hesitation. We have always deliberately avoided both advertisement and organization. Our desire is to remain in the background of life, and to spread from individual to individual: we are determined not to add another organized society to the long list. Nevertheless it is right to answer enquirers; for we believe that the motive which inspires us is shared by tens of thousands of our brethren, and a mighty strength may be won if we can agree to approach God together. I write therefore in answer to enquirers, but I write with an earnest hope that this explanation will be found sufficient, and that the Fellowship will be allowed to continue its work in silence.

The story of it is soon told. The Fellowship is the reaction of a few Christian people to the world situation. It arose out of an endeavour honestly to measure the Church's obligations in the light of that situation, and out of the sense of helplessness and failure which that endeavour laid upon our souls. What is the position? On the one hand we know that we hold in our hands the balm of the world's wounds, and the creative principle of the world's progress: that in Christ all men may find at once their ideal and the power to achieve it. But on the other hand as a matter of fact we are not preaching Him: the life-giving message is not pervading the world; and we, the followers of Christ, the witnesses on whom He relies, are missing the greatest Christian opportunity in all history. The more we face the

facts, the more we are conscious of our impotence, our poverty, our unreadiness for so great an emergency. Something is wanted from outside. All of us feel it. In every section of the Church, in every field of the Church's aggressive labour, there is the sense of failure, or at least of resources inadequate to the task. Let me not be misunderstood. The trouble is not that the Church is inactive : never probably has there been more evidence of vigorous life than there is to-day. But the output still falls altogether short of the need ; relatively the tree is barren, and nothing can bring adequate fruits but the word of power from on high. We are weary of campaigns and forward movements ; nothing will avail us but a revival of the spiritual life.

The conferences in the Jerusalem Chamber at Westminster are the fruit of these reasonings. Four meetings have been held there ; and the Dean of Westminster, whose sympathy has been of the utmost value to us, has allowed us to regard the Abbey as the home and centre of our work. The Conference of Missionary Societies in Great Britain and Ireland, moreover, has held two meetings in the same place with the same object ; and as I write I learn that the International Missionary Council has issued an appeal for prayer in absolute unison with our own. The movement is gathering head.

But we must get our method clear. The conferences have taught us that in this matter every one of us must begin with himself. Each of us came to the first conference conscious of his own burden of sin and failure ; the seven objectives of prayer which we eventually set down are simply the specific needs which in our several spheres we felt, and longed to supply but could not. They are printed at the end of this article for the information of readers of the Review. Taken together, we find that they form a significant unity. They are just the signs through which in our generation the reviving presence of the Spirit will be seen. What but these are the signs which will convince a bewildered world of the presence of the Spirit ? A Church burning with

a desire to preach Christ: a Church awakened out of its prayerlessness to a spirit of eager supplication, and out of its softness to tread the paths of sacrifice: a Church coming together out of its divisions into unity through its great common hunger to know Christ and obey His commands: a Church no longer supine and self-centred in face of moral evil, but witnessing to Christ's law in every department of life: a Church with a message 'understanded of the people': a Church ready to offer itself, its best and dearest for the extension of the Kingdom: a Church whose members are determined by God's grace to remove from their own hearts whatever may be hindering the manifestation of His love and power. This is the work of revival: this is the witness which will convince the world: this is the subject-matter of our seven prayers.

And so we bound ourselves together last year in this quiet fellowship of prayer. During the year our numbers have steadily increased. We have members all over England, Scotland and Ireland; in Canada and the United States; in Australia, New Zealand, South Africa, India and the West Indies; and the movement is spreading among all Christian Churches. On Thursday, October 28, 1926, the London members gathered for a corporate service in Westminster Abbey, and more than filled the choir. We do not worry about numbers, but we do hope that every one who looks for revival will join us by sending his or her name and address to one of the secretaries named below. We ask for no subscription, and for no actual pledge of prayer. We do not undertake necessarily to add to our prayer time, or to modify our prayer schemes. Many of us have long been offering systematic intercession for the Kingdom: we do not change that. The prayer we agree to offer is in the nature of a cry of distress, born of the discovery of our unreadiness for the tasks of our time. It marks an emergency. What we do undertake is to put this prayer for revival in the forefront of our devotions.

It is because I believe that God is calling His Church to

pray in preparation for the revival which He wills to send, and that tens of thousands are feeling as we feel, and will be anxious to join the Fellowship when they know of it, that I have taken the risk of thus breaking silence in the press. But the risk is worth taking. Our Lord said: 'If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.' Already, the Lord is 'confirming the word' of His promise with 'signs following.'

ST CLAIR SARUM

THE JERUSALEM CHAMBER PRAYER FELLOWSHIP

'All that I have is thine.' So we read in the parable of the Father's love. All that is necessary for the world and all needful grace in the Church is already available. It is ours already in God's intention. It is not yet ours in full appropriation and use.

LET US KEEP IN MIND SOME CONDITIONS OF EFFECTIVE PRAYER

I. RECEPTIVENESS. The very essence of all prayer is to throw open the whole personality to the incoming of God's Spirit, to align oneself gladly with His Will. The first three clauses of the Lord's Prayer indicate the true attitude of the praying man. The main effort of our prayer will be to wait upon the guidance of the Holy Spirit in quiet reflection on the meaning to us of these petitions, as they are expressed in the example of our Lord Himself.

'Shew Thou me the way that I should walk in: for I lift up my soul unto Thee.'

II. OBEDIENCE. A genuine desire to learn God's will must involve an absolute readiness to do it. As individual disciples, and as a Church, we must clearly be prepared for decisive, even for costly action: action that might cut clean across preconceived ideas and long-established custom. 'Power' is only given by Christ to His disciples as they actually set about doing what He wants.

III. DEFINITENESS. Since God has called us to a share in His creative power, and since our desire is an element in the creation of the world of to-morrow, and since His continual challenge to us is 'Desire of me'—'What wilt thou?' it is our duty to formulate our specific desires. Our praying may rightly be directed towards certain definite objectives.

LET US AGREE TO CONCENTRATE OUR PRAYERS ON THE FOLLOWING OBJECTIVES :

I. FOR A MISSIONARY SPIRIT. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

II. FOR A SPIRIT OF PRAYER. That the Church may learn to pray as Christ prayed and taught His disciples to pray ; and that an ever-increasing number of intercéders may be added to us until the whole Church is awakened to prayer.

III. FOR A SPIRIT OF SACRIFICE. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

IV. FOR A SPIRIT OF UNITY. That the whole Church, and especially the Church of England, may desire and experience a new unity in Christ.

V. FOR COURAGEOUS WITNESS IN MORAL QUESTIONS. That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

VI. FOR A SPIRIT OF SERVICE. That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

VII. FOR THE COMPLETION OF OUR OWN CONVERSION. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

These topics, with one addition and some slight verbal changes, have been reprinted by the International Missionary Council, as the result of an address given by the Bishop of Salisbury at the Rättvik meeting. Copies can be obtained from the offices of the Council, Edinburgh House, 2 Eaton Gate, London, S.W.1, or 25 Madison Avenue, New York. Price per dozen, 9d., 20 cents ; per 100, 5s., $1.25 ; post free. The Anglican form printed above can be had of the Rev. Canon Woods, Holy Trinity Vicarage, Brookside, Cambridge ; or of the Rev. F. Underhill, Liddon House, 24 South Audley Street, London, W.1.

CORRESPONDENCE

THE SENSE OF SUPERIORITY IN THE MISSIONARY MOVEMENT

GIESSEN, 16*th of November* 1926

DEAR MR EDITOR,—I have received a letter from Professor D. J. Fleming in New York, from which I learn to my deep regret that he has been disturbed by the references in my article in the last issue of the Review to his book *Whither Bound in Missions.* He feels that while in his book he condemned an attitude of racial and cultural arrogance and superiority on the part of the western missionary, my remarks imply that he lacks conviction regarding the supremacy of Christ and of the Christian message.

Allow me to disclaim at once any such intention. I had no thought, in writing the article, of passing a critical judgment on Dr Fleming's book.

The object of my paper was to make clear that in any emphatic repudiation of racial and cultural superiority, the denial of superiority does not extend to the heart of the Christian message. Nothing was further from my mind than to suggest that Dr Fleming does not believe in the superiority of the Christian message. The suggestion would be absurd. Dr Fleming in a number of passages in his book makes quite clear his own belief in the uniqueness of the Christian message and his conviction that in all the interchange of cultural and spiritual experience one who knows Christ has a contribution to give far greater than anything that he can receive.

I am,

Sincerely yours,

HEINRICH FRICK

EDITORIAL CHANGES

THE Review suffers a serious loss through the retirement this month of Miss Gollock from the editorship. More than three years ago she insisted on fixing a definite term to her period of service, in order that provision might be made in good time for training a successor. Associated with the magazine from its first beginnings and carrying in recent years the main burden of editorial responsibility, Miss Gollock has given to the Review during fifteen years her unstinted and unsparing service. She brought to it high technical competence, exacting standards of workmanship, unflagging energy, a wide knowledge of missionary questions, quick and clear insight, a sound and balanced judgment, wide international sympathies and an unwavering faith in the aims and ideals of the Review. Her gifts and enthusiasm have been a principal factor in the making of the Review and in gaining for it the position which it holds. Her work has brought her many friends in many parts of the world, whose thoughts will often turn to her in remembrance and gratitude. In her continued service of the missionary cause she will, happily, be available for consultation, and her long and rich experience will not be entirely lost to the Review.

The Rev. William Paton has received an invitation from the International Missionary Council to become one of its secretaries, and one of his major responsibilities would be the editorship of the Review.

Miss M. M. Underhill, B.Litt., who has been for three years on the staff of the Review, has been appointed Associate Editor. She was educated at Oxford and was for eighteen years a missionary in Western India.

It is proposed to appoint a small Advisory Editorial Board of correspondents in different countries to assist the Editors. The names of these correspondents will be announced in a later issue.

J. H. OLDHAM

REVIEWS OF BOOKS

THE SÂDHU

Sâdhu Sundar Singh: ein Apostel des Ostens und Westens. 4. Aufl. Von Fr. Heiler. München: Reinhardt. M. 5.40. 1925.
Die Legende Sundar Singhs. Von Oskar Pfister. Bern u. Leipzig: Haupt. M. 5.80 u. M. 8. 1926.
Christliche Glaube und indisches Geistesleben. Von Fr. Heiler. München: Reinhardt. M. 2. 1926.

AMONG the most remarkable figures in the religious life of India must be reckoned the Sâdhu Sundar Singh. Many of our readers will remember the deep impression created by his mystical piety and evangelical fervour on his visits to this country, Europe and America some years ago. Since then he has continued his almost apostolic labours in the East, travelling far and wide and confirming his Gospel by the sacrificial beauty of his life. Many books have been written about him. Stories and legends have gathered round his name. The careful study of his work and personality by Streeter and Appasamy [1] is well known in this country. But fuller, more searching and critical investigation was needed and was soon forthcoming.

In Friedrich Heiler, the famous Marburg professor, author of *Das Gebet* and *Der Katholizismus*, the Sâdhu has found a most competent and sympathetic biographer and exponent. Heiler has an intimate knowledge of Indian religions and of Indian mentality and is therefore able to supply the necessary background for his picture. He thus writes with understanding and sympathy, and has produced a really beautiful and fascinating work. To him the Sâdhu is one of the greatest and most significant religious figures in modern India. In his acceptance and carrying out of the rôle of wandering preacher, and in his intensely mystical and experimental exposition of the Christian faith, he seems to exemplify in forecast the type of Christianity which will ultimately become indigenous in the East. Professor Heiler gives a full and well-documented account of the upbringing,

[1] *The Sadhu: A Study in Mysticism and Practical Religion.* B. H. Streeter and A. J. Appasamy. London: Macmillan. 8s. 6d. 1921.

conversion and labours of the Sâdhu up to date, and a most luminous exposition of his teaching derived mainly from his own writings and sermons. He finds in him some most interesting parallels with the experience and theology of Luther. In the simplicity of his faith in Jesus Christ and in the importance which he attaches to faith alone as the means of salvation, the Sâdhu certainly shows some sort of affinity with the mind of Luther, but in other respects he is as far removed from anything like Lutheranism as is possible. He has no use for modern theology or for theologians whom he regards almost as enemies of spiritual religion. At the same time he has a quite definite theology of his own as Heiler makes very clear in his chapter on ' Die religiöse Vorstellungswelt des Sâdhu.' The theology there set forth is both mystical and experimental, having its roots in the man's profound experience of the saving grace of God and of the personal power of the ever-present Christ. To bring men into this redeeming relationship with God through Jesus Christ is the great object of his life and teaching. That he is absolutely sincere in his own expression of this experience and in his zeal to reproduce it in others, Heiler's book leaves the reader in no manner of doubt.

Pfister's book, on the other hand, makes a very different impression. He writes from a strictly critical point of view and studies the Sâdhu mainly as representing a problem in abnormal psychology. He is not concerned so much with his ideas and teaching and religious significance as with his veracity, trustworthiness and the historical accuracy of the stories told about him. He examines and cross-examines all the available evidence with remorseless zeal, and certainly gives good grounds for the conclusion that there has been a great accretion of legend round the name of the Sâdhu, and that the facts of his career are by no means always as stated in the familiar and popular accounts of him. Pfister even impugns the truthfulness of the Sâdhu himself, and at least makes it difficult to avoid the conclusion that he has an abnormally active imagination, and that he is not infrequently the victim of self-induced hallucinations. Against this must be set the universal impression of those Europeans with whom the Sâdhu has come into closest contact, that he is a man of transparent sincerity and quite incapable of anything like intentional falsehood or deceit. Undoubtedly we have here presented to us an extremely interesting problem in religious psychology or psychopathology. Pfister's rigorously scientific treatment of it is, however, a little one-sided and out of perspective and needs to be balanced by

the very different but equally relevant treatment of the subject in a book like that of Professor Heiler.

When, then, we put these two discussions side by side and read each in the light of the other, what is the net result that we obtain ? When Pfister has done his worst and given full rein to his criticism it does not seem that he has destroyed anything that is vital and essential in the Sâdhu's life or message. The man himself remains and his work abides. His Hindu upbringing and early hostility to Christianity ; his conversion and definite acceptance of the rôle of a Christian mystic, ascetic and mendicant preacher ; his thoroughly oriental reinterpretation of the Christian gospel ; his own living experience of the power of Christ wrought out in persecution and labours more abundant ; his deep and abiding communion with God based on a serene confidence and humble obedience—these things remain unquestioned and unquestionable. That the enthusiasm of his friends and followers should have led them to draw too highly coloured a picture, and that the man himself should have been more or less unconsciously betrayed into exaggeration, and even into romancing, is as natural as it is unfortunate. But this should not be allowed to detract seriously from the value of his work and testimony and from the abiding worth of his contribution to Indian Christianity. It is in this latter respect that the Sâdhu stands out almost unique. The importance of his work here can only be fully understood by those who make all allowance for the wide gulf which separates the eastern from the western mind in its approach to religion. This is well brought out in Heiler's smaller book, *Christliche Glaube und indisches Geistesleben*. There he sets the Sâdhu side by side with Tagore, Gandhi and Brahmabandav, as men who are teaching the western world the real mind of India and giving voice to her real religious needs. Through their work, he contends, India is being prepared, not perhaps for the adoption of western Christianity, but for Jesus Christ. He looks forward to a time when an Indian Christianity will arise and, while preserving all the ancient treasures of Indian wisdom and piety, will clothe them in a new dress and enforce them with a new power through the Gospel of Jesus Christ. He shows clearly that the Sâdhu has made and is making a notable contribution to this end. For that reason, as well as for the intrinsic interest of his personality, he is worthy of close study by all those who are concerned for the future of religion in India and the East.

Oxford W. B. Selbie

AFRICANS ANCIENT AND MODERN

The Peoples of Southern Nigeria. By P. Amaury Talbot. Illustrated. Maps. 4 vols. London: Oxford University Press. 70s. 1926.
Faith, Fancies and Fetich. By S. S. Farrow, Ph.D. Foreword by Dr R. R. Marett. Illustrated. London: S.P.C.K. 7s. 6d. 1926.
The Stone Age in Rhodesia. By Neville Jones. Foreword by Sir Arthur Keith. Illustrated. London: Oxford University Press. 12s. 6d. 1926.

THE taking of the Nigerian census in 1921 was entrusted to Mr C. K. Meek for the northern provinces and to Mr Amaury Talbot for the southern. Mr Meek produced two volumes, which were reviewed by Lady Lugard in our July number, 1926. Mr Talbot prepared five volumes, of which four have been published—the fifth, dealing with the natural features of the country, being withheld, as well as four-fifths of the statistics, 'for the sake of economy.' The two officials were instructed to clothe the bare skeleton of figures with ethnographic material, and the result is that we now possess a detailed survey of the Nigerian peoples such as does not exist for any other African territory. It is to be hoped that the Governments of other dependencies will follow the example set by Nigeria. The population of the northern provinces exceeds that of the southern; the fact that Mr Talbot has compiled four volumes to Mr Meek's two means that he has given a fuller account of his people. It is a fine piece of work, upon the accomplishment of which he is to be most heartily congratulated.

We may begin our study with Vol. iv, which deals with linguistics and statistics. The census was taken in two divisions, called the Township and the Provincial Census respectively. The former was taken in one day, every house being visited by an enumerator; probably under five per cent of the townspeople escaped the count. Two months were allowed for the provinces, but the same standard of accuracy could not be attained, because, for one thing, the people were reluctant to give the numbers of their household. Mr Talbot believes that the population is larger than the figures indicate. The total given is 8,371,459, which means an average of 91 persons to the square mile. There would seem to have been an increase of about half a million since 1911, but Mr Talbot warns his readers that no real comparison is possible because of the inaccuracy of the 1911 'census.' Any natural growth in the population, he thinks, was

more than counterbalanced by the large number of deaths due to the epidemic of influenza in 1918. Five-eighths of the people live in towns, the largest of which are Ibadan (238,094, including farm suburbs) and Lagos (99,690). The largest wholly Native towns in Africa are found in Nigeria. All the three principal groups into which the Negro race is divided exist in the southern provinces: the Bantu (which Mr Talbot thinks probably originated in Eastern Nigeria) numbering 83,260; the semi-Bantu, about 1,300,000; the remainder are mostly Sudanese. The largest of the tribes are the Ibo (3,927,419) and the Yoruba (2,113,411). Mr Talbot provides tables showing the numbers of each tribe and sub-tribe. There is a valuable chapter on languages, with tables showing the connexions.

The chapter devoted to religious statistics is of special interest. There is no doubt that vast strides have been made both by Christianity and Islam in the last few years, but the Christians number only nine per cent of the population (Protestants seven and Roman Catholics two), while the percentage of Muslims is five. The remainder are pagans. Lagos contains 31,124 Protestants, 8092 Roman Catholics, 50,579 Muhammadans and 9895 pagans. Benin, the first district to receive Christian missionaries, is to-day, with one exception, the most heathen of all. Mr Talbot gives particulars of the various missions and of the independent African churches. It is interesting to note that there is a Unitarian church with twenty adherents in the Ijebu province.

In the chapter on education Mr Talbot states that 'an extraordinary longing for book-learning and the power to speak and write English has invaded the Native mind in the last few years.' But pupils as a rule stay but a short time in school; 'a rapidly increasing section of the population consists therefore of ill-educated youths who have only reached the second and third standards at school, cannot pass the clerical examination for the government service, and are too proud or too lazy to go back and do farm work in their villages.' Mr Talbot classes less than one-half per cent of the people as 'educated,' and only four per cent as 'imperfectly educated.' Save for a few government schools, education is carried on entirely by missions. There are 51 government schools, with 6882 pupils and 212 teachers; 139 assisted schools, with 19,196 pupils and 857 teachers; 2053 non-assisted schools, with 111,157 pupils and 2794 teachers. These figures do not take account of the 'innumerable mushroom schools' of which the staff is often composed of a single youth who

happens to have reached the second or third standard, and which the recent education ordinance is likely to sweep away.

We cannot follow Mr Talbot into the mass of statistics relating to civil condition and occupations. Polygyny prevails, but since the excess of women over men is not more than three per cent it is evident that a considerable proportion of the men are deprived of legal marriage. Infant mortality attains an extraordinary degree of intensity ; it may be said that less than half of the persons born reach the adult stage.

Mr Talbot devotes Vol. I to history, beginning with the geological history and prehistoric man, and coming down, province by province, to the date of the census. Vols. II and III contain the ethnological survey. We are intensely grateful for the wealth of material which is here presented, but it is quite impossible to review it. We must be content to draw attention to two very valuable features. Mr Talbot has designed a series of maps to show the distribution of various customs and beliefs. One of them, for example, enables us to see at a glance the districts where the supreme deity is a sky god, a sky goddess, or an earth god or goddess. Besides these maps we are given a series of columnar tables summarizing beliefs and practices. If you want to know the principal minor deities, or jujus, or the practices in regard to twins, for example, you can turn to these tables for a complete conspectus. Some of the tables are so large that they are contained in a pocket inside the cover of Vol. III. They represent an enormous amount of careful work and excite our admiration of Mr Talbot's patient industry. The illustrations, both photographs and drawings, are particularly good.

The religion of one Nigerian tribe, the Yoruba, has been described by Dr S. S. Farrow in a thesis which gained him the Edinburgh degree of Ph.D. It is a slight sketch, but of particular value because the material was collected over thirty years ago, during the period 1887–1894, when the author was a missionary among the Yoruba people. Dr Marett speaks of it as 'a study of West African religion that, while frankly adopting the standpoint of a Christian missionary, yet manifestly strove to do full and impartial justice to the facts.'

The third book lying before us takes us to a different part of Africa—Rhodesia. The proper place to review it is in the pages of some anthropological journal, for it deals with the Stone Age, but it may receive notice here because the author is a missionary. We

cannot but express our gratification that Mr Neville Jones has devoted so much of his rare leisure time to exploring archæological remains in South Africa—a field that has already produced much of high scientific interest and is likely to produce much more. Sir Arthur Keith writes in his foreword: 'England is proud of her missionaries, particularly of those who carry with them into remote parts of Africa not only the Gospel of Christianity but also that sympathy and understanding which is born of a knowledge of native ways of thinking and of primitive customs.' The publication of this book once more places a missionary among scientific workers of acknowledged authority.

WALTON-ON-THAMES EDWIN W. SMITH

ORIGINS OF EDUCATION

ORIGINS OF EDUCATION AMONG PRIMITIVE PEOPLES: A Comparative Study in Racial Development. By W. D. HAMBLY, B.Sc. Preface by CHARLES HOSE. London: Macmillan. 25s. 1926.

THIS book is in its main contents a collection of valuable materials dealing with the education of primitive people. Data are brought together from almost all parts of the world, but for this very reason are incomplete and there has necessarily been something arbitrary in their selection. A serious disadvantage is that apparently only English literature has been used. The book is divided into chapters on the following subjects: child welfare and the decline of primitive races; the general education of boys in preparation for tribal life; the training of boys for specialized functions in tribal life; the preparation of girls for general and specialized functions of tribal life; the moral training of children by indirect methods, abstract principles and puberty rites.

The author's views are sound and generally in conformity with those of leading anthropologists, which are extensively quoted, but in reading the book the conviction never leaves one that the title is not justified, it promises too much. I had, from the title, expected it to be of the same character as Lévy Brühl's *Les Fonctions mentales dans les Sociétés inférieures*, or, as far as primitive languages are concerned, as Paul Cassirer's *Philosophie der symbolischen Formen*. An analogous work dealing with education is a real desideratum, but Hambly's book, though containing a valuable body of information,

does not come up to the height of its own claim. Instead of giving a serious discussion on the beginnings of education and on the views standing behind ideals of education among primitive peoples, it gives examples of how education and rites or usages more or less closely connected with it are carried on in various parts of the world.

The author's opinion that initiation and similar rites, which are spread all over the world, all have their common origin in Egypt, will hardly be generally shared.

BERLIN D. WESTERMANN

NYASALAND UNDER SURVEY

A GREAT EMANCIPATION: A Missionary Survey of Nyasaland, Central Africa. By WM. J. W. ROOME. Inset Map. Statistics. London: World Dominion Press. 1s. 1926.

THE interesting thing about Nyasaland, and the essential background for any survey of progress, is the fact that the circumstances surrounding its birth and infancy were peculiarly favourable. Its first white men were missionaries; its first traders were Christian friends of the missionary; its first years were years of an unhurried and continuously sympathetic treatment. Everything combined to draw out African trust and confidence, to encourage experiments as to African capability and development. The result has been a really extraordinary emancipation, to use the word that Mr Roome has rightly selected. Those early years are the explanation of the Nyasalander's reputation in many parts of Africa, that of being 'a capable fellow,' 'a good type of African' and so forth. Our point here is that he is not exceptional as an African but that he got an exceptional start.

Mr Roome has produced a mixture of statistical fact and historical summary, with a description of some of the forces presently at work upon the new Nyasaland, with the pen of brevity, and one is glad to note in his brief description of the indigenous tribes one or two useful glimpses into ancient African belief. This is important, because we are slowly realizing how much in the old and misty beliefs was really a preparation, an African foundation upon which the missionary and Bible societies can surely build. Two contributed chapters on 'The Growth of the African Church in Nyasaland' and 'The Bible for a Million Africans,' by Dr Hetherwick and Dr Kilgour

respectively, emphasize the co-operative action of these two prime forces behind the emancipation.

It would have been a real addition to the survey had space been found for a short chapter upon the reaction of white Nyasaland to the main idea underlying the mandate theory of trusteeship. This is essentially a part of the missionary impact of our race upon an African people, and a short description of how Government and planter are interpreting the tutorial idea, the one through chiefs and headmen in civic affairs and the other through the ordinary man as the coming producer of the raw material in tobacco and cotton, would have come usefully within the scope of this book.

The accompanying map is an important feature and is based upon information supplied by the missionary societies to show the extent of their village work. A glance is sufficient to reveal the place occupied by the bush school, but one is tempted to wonder if the scarce and scattered blue dots fully represent the extent of Roman effort in the southern areas. It must, we think, be taken for granted that only central stations are here shown, and that the village work of the Marist and White Fathers is not shown. In this respect the picture is hardly a complete one.

The work of the proof reader has been faulty. On p. 39 the famous 'Ilala' steamer appears twice as 'Llala,' while on p. 48 we have such unspeakable place-names as 'Ndmdi' and 'Nguldi,' with 'Chikawwa' for 'Chikwawa.' On the latter page also we have 'six dressings for out-patients' instead of 'six dressing stations,' and, to return to p. 39, we find the year 1891 given for an event that took place in 1881.

A serious misconception is provided in the tribal schedule facing p. 64, where the figure 245,833 is given as the population using the Ngoni language. It is doubtful if there are 1500 men and women to-day using that language. The original Ngoni, by slave and other marriages, are now practically lost sight of among the Nyanja and Tumbuka speaking peoples, and no further translation work in chi-Ngoni will, we imagine, be undertaken. At a rough estimate 120,000 of the figure given above fall into the Tumbuka area and the balance into Nyanja and its allied Chewa speech.

Every one interested in what Dr Fraser, in a brief introduction, calls 'the most delightful colony in Africa' will welcome Mr Roome's useful survey.

T. Cullen Young

Edinburgh

A MISSIONARY ON RACE

THE RACE PROBLEM IN SOUTH AFRICA. By W. A. COTTON. Preface by EDWIN W. SMITH. London: Student Christian Movement. 2s. 6d. 1926.

THE most urgent racial problem in the British Empire is that of South Africa. There, in the words of General Smuts, 'the future is dark and uncertain,' and General Hertzog, the Prime Minister, has recently introduced a series of bills in the endeavour to combine justice to the Native with the future security of the white man. The position in South Africa is discussed in a short book by the Rev. W. A. Cotton of the Community of the Resurrection in Southern Rhodesia. In an introduction the Rev. Edwin W. Smith remarks that the Native population of South Africa is increasing rapidly; the rate was, however, checked by a terrible epidemic of influenza and the ravages of the great war.

Mr Cotton advocates three principles. The first is the maintenance of racial integrity combined with the abandonment of the idea of racial inferiority and the policies based thereon. He recognizes the strength of the opinion among the European section of the South African population that the mixture of white and black blood would be disastrous to both races, and that a healthy race repugnance should be encouraged on both sides of the colour line. Mr Cotton thinks this policy would only be tolerable provided it did not perpetuate the cleavage of South Africa into two distinct racial sections.

His second principle is that some amount of intermarriage is inevitable and indeed desirable wherever two races dwell in the same area. He regards the permanent success of the Booker Washington policy in the United States—that the Negro and white races should co-operate in work but should in all social matters keep absolutely separate—as highly improbable. Mr Cotton is convinced that this policy of social segregation can only last for a while, and that it must lead to the blending of the two races.

His third principle is that though social segregation is impracticable, territorial segregation in South Africa is possible and desirable. Mr Cotton considers that intermarriage certainly will in some countries take place on a great scale, and that South Africa can only be saved from the disastrous consequences of miscegenation by racial segregation, which is also recommended in Mr Smith's introduction. The policy of segregation by which in South

Africa no Negro would be allowed in a white area, and no White in a Negro reserve, has been frequently declared impracticable; but a more moderate measure of segregation seems possible if the white people in South Africa be prepared for the necessary sacrifice. With the growing numbers of the Native population larger areas should be reserved for the Native races. This expansion does not seem to be assured by the bills now under discussion in South Africa, and it may be that the feeling of the Europeans there will prevent any great extension of territory under the conditions of Basutoland. Absolute segregation is probably impossible; but if the Native races were given preferential labour and land conditions in adequate areas, and similar privileges given elsewhere to the white settlers, a large measure of territorial segregation might be gradually attained.

GLASGOW J. W. GREGORY

IN THE COMPANY OF TWO BISHOPS

FRANK, BISHOP OF ZANZIBAR: Life of Frank Weston, D.D., 1871–1924. By H. MAYNARD SMITH, D.D., Canon of Gloucester. Portraits. London: S.P.C.K. 7s. 6d. 1926.

W. W. CASSELS: First Bishop in Western China. By MARSHALL BROOMHALL. Portraits. Illustrations. Maps. London: China Inland Mission and Religious Tract Society. 6s. 1926.

THIRTEEN years separated in birth and less than one year in death the lives of these two men whose bishoprics—the one in Central Africa, the other in Western China—were as far asunder as were their types of character and conviction. Yet such is the devotion of the saints that any sense of distance between them, save that of terrestrial space, is obliterated. Of one of these men it is said in one of these books, 'Calvary was for him the dominating fact in the whole world's history, but the lesson had to be learnt and accepted before the world could be redeemed. . . . He felt that the eyes of the Crucified searched him out with mute appeal, "Who will go for me?" And he could not face the question unless he answered, "Lord, send me."' But of which? For the words are true equally of either.

It was the Bishop of Zanzibar who said of Livingstone, 'With great obedience he gave himself to the lonely Christ that he might save Africa from Satan. . . . Alone with Jesus in Central Africa, he laid down his life . . . to that sacrifice we trace the coming of much of the power that has reached our mission from the Father above.'

It was the Bishop in Western China who said, 'We came to follow in the steps of Him who was despised and rejected of men, a man of sorrows and acquainted with grief. . . . At the end of my thirty years' episcopate it is far better to be thus following the Master's steps than receiving commendation and congratulations from men.' One Church held them both in life, and in death holds them still in an even deeper reverence.

Frank, Bishop of Zanzibar is an almost incredible book; its chapters attain the ideals of its preface. Nothing less than the candour of the biographer's perfected friendship could have shown this great wrestler of the Church as the man he was. No controversialist could read the book to sharpen his tools, they would fall from his hands for very shame in the attempt. And those who differed most from the bishop in the disconformity of that zeal that put him beyond the ranks of ordinary men, will return many times to read the story of his devotion to the 'lonely Christ.' The art of biography employed as it is here, strong with the cement of truth and love, is a rare gift to the Church of England, as a record of one who has gone and also as a standard of behaviour towards those who live.

A great organizer and reorganizer, a stern disciplinarian, a champion of burning questions, a teacher of the life of prayer, a writer of books, a speaker whose word and look swayed crowds, a bishop who walked a thousand miles round his diocese in six months wearing khaki shorts with a red flannel shirt hanging down outside, who marched at the head of his well-drilled Carrier Corps during the war in German East Africa, who flashed cable messages half across the world, upsetting the serenity of other peoples' arrangements, who challenged Governments on the rights of African races and who moved with easy power to the front at the Lambeth Conference in 1920 as a leader in the reunion of Christendom is a man who defies definition. And though always in the public eye, and plunging into vivid events, he was modest, hating to be praised, wincing under criticism, diffident as to his skill, yet ever taking risks. He died penniless in a native house little better than a hut, too remote for medical aid to reach him, courageous to the end.

When Bishop Cassels went to China from his curacy in South London in 1885 as a missionary of the China Inland Mission, his luggage was pasted all over with labels bearing the words 'God First.' He and the other valiant members of the 'Cambridge Seven' showed after their own manner their uncompromising obedience to

the call that took them to China. Physically strong and a football player of repute, this pioneer, by hard and tedious journeys, reached the far interior province of Szechwan, with its population of sixty million people, when there were only two mission stations in the whole area. When he brought his wife there some few years later, she was the first European woman to enter the great city of Paoning. So strange was the event, that though her entry was quietly arranged, for a fortnight on end excited crowds poured into the house and compound all day long to see the sight. When he died there after forty years—she survived him by only eight days—he left a diocese well ordered, a dignified cathedral, 25 mission stations and 120 out-stations, a training college and hospitals—visible marks of that work which was his passion, the salvation of souls and the gathering together of a Church in China.

During these long years he seems to have found his enormous correspondence—'serving writing-tables,' as he termed it—at least as onerous as his perilous journeys, his shipwrecks, his meetings with brigands and his experiences night after night in the vermin pest of remote Chinese inns. It is computed that out of his forty years in China he spent ten in sedan chairs. But greater still were his responsibilities for the safety of missionaries in riots and uprisings, the care of the churches and congregations springing up, and the leadership of Chinese Christians in days of national change and latterly of growing chaos. Like the bishop in Zanzibar, he met his difficulties in the strength that comes from prayer and fasting.

Complications, though not on an extensive scale, arose for Bishop Cassels as the first clergyman of the Church of England to join the China Inland Mission. 'I went out,' he says, 'to preach the Gospel and perhaps—I do not know whether it was wisely or unwisely—I did not look far ahead into the future.' But he never compromised either his own Church or the mission to which he was so deeply attached; his sanity and balance, and the width of his fellowship with those who differed from him in matters of ritual and ceremony, were counterparts of his physical courage and endurance. Perhaps his secret slips out in a letter to his wife, written at a time of much perplexity, 'We must wait long, if need be, for certain light.'

To find the man in the book is the aim of reading biography; but these two men would ask us rather to find instead the lands for which they lived and died, and to take these to ourselves.

Wimbledon — Minna C. Gollock

ARABIC LITERATURE

ARABIC LITERATURE : An Introduction. By H. A. R. GIBB. Appendix. London : Oxford University Press. 2s. 6d. 1926.

WHILE every one can find interest and information in this book, probably only those who have wandered a little way into the luxuriant, bewildering forest of Arabic literature can realize the skill of the guidance given.

The book is a miracle of packing and of balance, for in 128 pages it deals with a sequence in time from the pre-Islamic poets to to-day. And the writer, an Ibn Baṭṭuṭa in the world of books, had to range over work produced from Timbuktu (p. 115) to the Oxus provinces (pp. 69, etc.) and from India (pp. 73, 114) to the United States (p. 119). He had, moreover, to make intelligible to lay people the shape and something of the story of the great Arabic literary forms such as the *qaṣīda*, the collections of tradition, the beginnings of the science of history, the essay, the *muwashshah*, the *maqāma* (which he calls the most perfect form of literary presentation in Arabic) and the unsuccessful effort in the fifteenth century of the popular speech to gain literary form, with the resulting grudging adoption by the classical tongue, as it were in self-defence, of the great story cycles of the Arabian Nights and the tales of 'Antar and of Beybars. All this and much more, by a miracle of compression, is included in the tale of the literary rise and fall of centre after centre in the Islamic world. If some names of which we should like to learn are left out, we cannot blame Mr Gibb. The marvel is that in so small a space he tells us so much and holds the balance so true between compensatory tendencies. Here is an example of his balancing. In one brief half-paragraph he gives us the unfavourable effect of the rise of Islam on the old Arabic poetry; he writes :

> Muhammad himself . . . inevitably adopted a hostile attitude to it, as the chief moral force behind the pagan ideals which Islam had come to destroy. The early Muslim community and the theologians maintained this attitude after him. From this arises the astonishing fact that the birth and expansion of Islam inspired no poet in that nation of poets (p. 30).

In another half-paragraph the balance is righted as we are told that the old poetry not only reasserted itself in profane Umayyad courts but owed part of its preservation to the strictest Islamic circles.

The interpretation of the Koran also demanded careful study of its grammatical structure and vocabulary. Exact shades of meaning were defined by reference to the pre-Islamic poets, necessitating the collection and memorizing of their works. In this way arose the twin sciences of philology and lexicography, which were in consequence really based not on the Koran itself but on the ancient poetry.

In addition to his picture of the internal development of Arabic literature Mr Gibb, looking at the Arabic culture as a whole, shows it in relationship to its neighbours. A few illuminating sentences scattered through the book indicate something of the interrelation between Arabic and Persian literature. Then again, we are shown Syriac as the middleman of that Greek literature which gave to the Arabic its greatest impulse, and Persian as from time to time the middleman of Indian thought; but the book is short and many of our questions naturally find no reply. Will not a flood of light be thrown upon the direction of literary currents when scholars track the story of the manuscripts of Baralām and Yawāsef, by what way they travelled from India, the relation of the Abyssinian and the Arabic versions, the relation and the relative age of the Moslem and the Christian Arabic manuscripts, and by what way the tale entered Europe and travelled even as far as Iceland?

With all his skilled compression Mr Gibb has saved his book from dullness by throwing out a number of hints and suggestions provocative of thought and imagination. He does not claim originality for his suggestions, and indeed a close-packed primer is no place for propounding original views, but he has saved himself and us from the dullness of a book which contains no undisputed statements. We select almost at random a few sentences which, for the reviewer (who is but one of the lay people whom the book is designed to help), point to entrancing vistas of reading and thought:

> That 'Oriental floweriness' which has become a byword is foreign to natural Arabic expression and crept into later Arabic literature from external sources (p. 11).
>
> . . . the change-over from the ascetic motive of fear of God to the devotional and mystical motive of love of God expressed most beautifully and simply by the poetess Rābi'a of Basra (d. 801). It is hard not to see in this the influence of Syriac mysticism (p. 50).
>
> What Hamadhānī did, in fact, in his *Maqāmāt* was to invest with the literary graces of *saj'* and the glamour of impromptu composition the old-time tale in alternate prose and verse (the type of which is represented in European literature by *Aucassin and Nicolette*) (p. 70).

Greater interest still attaches to the rise (in Egypt) of a native drama, which has strongly developed in the last few decades after a somewhat false start supplied by Arabic translations of Molière (p. 118).

We do not think that such a list as that in the appendix, of translations into various European languages, has been put together before for the help of lay people, and we are grateful for this as well as for the rest of the book. A little book, but of gold.

CAIRO C. E. PADWICK

INDIAN VILLAGE SCHOOLS

VILLAGE SCHOOLS IN INDIA: An Investigation with Suggestions. By MASON OLCOTT, Ph.D. Calcutta: Association Press. Re. 1.8 and Rs. 2. London: Oxford University Press. 3s. 6d. 1925.

THE main part of this book is divided into three sections discussing conditions prevailing to-day in the villages of India, the improvement and extension of rural education, the training and preparation of village teachers. The author, after teaching in a university college in India for a year and a half, had the opportunity, while accompanying the Fraser Commission on Village Education as assistant to the secretary, of making a careful survey at first hand of Indian village conditions. With this knowledge as a background he spent three years in Teachers College, New York, working at the problem.

In the first section we have a thorough and detailed study of actual conditions, supported by statistics and quotations from current literature and from government reports. Economic backwardness, social conservatism and widespread disease all combine to make the work of rural education one of appalling difficulty.

The second section deals with the present educational system in the various provinces and the problems connected with the administration of rural schools. One of the most urgent is that of wastage—only 8 per cent of the children who enter school reaching the fourth class, and even of these 43 per cent relapse into illiteracy. It discusses also the need for the revision of the present curriculum in terms of village life.

The third section is the most important in that it deals with the training of village teachers—the key to the whole problem. There is a detailed enquiry into the work of training schools with a discussion of their administration in regard to staff, equipment, numbers,

finance and so forth. The author treats the whole subject of the professional preparation of the teacher with great care and makes many valuable suggestions. He has also good advice to give on questions relating to salary, professional status and supervision.

The book is thoroughly practical and aims at providing constructive suggestions for the immediate improvement of our village schools. It should be of great value to all who are working to bring about reform in rural education in India.

E. A. Gordon

Calcutta

THE BIBLE: A MISSIONARY HANDBOOK

The Bible as a Missionary Handbook. By H. A. Lapham. Cambridge: Heffer. 4s. 6d. 1926.

MR LAPHAM was a missionary in Ceylon for more than twenty-one years. In later years he was connected with Kingsmead Missionary Training College, Birmingham, as a teacher and as warden of the men's hostel. This little book contains a series of his lectures, revised shortly before his death. The earlier chapters treat of the development of the missionary idea in the Bible, and of one or two of the missionary stories in the Old Testament, such as those of Naaman and Jonah. So far the book is interesting, but rather scrappy. Its real value and freshness lie rather in the study of various aspects of Biblical religions in relation to modern missionary problems. This occupies about two-thirds of the book.

Mr Lapham classifies the non-Christian religions under four heads: animistic; polytheistic, i.e. Hinduism; humanistic, i.e. Buddhism and Confucianism; and legalistic, i.e. Muhammadanism. He finds that the Hebrew nation passed successively through these definable stages. In the teaching of Moses he sees God dealing with the animist; in the prophets, the message for the polytheist; in the psalmists and the wisdom books, the appropriate doctrine for the humanist; and in Jesus Christ Himself, especially as interpreted in the Epistle to the Hebrews, the Gospel for the legalist. To avoid misconception it ought to be made clear that Mr Lapham does not mean to suggest that ultimately anything less than the full Christian message will meet the needs of any man. Having been himself in missionary contact with all four types of religions, the author is

refreshingly realistic in his treatment. The book is certainly suggestive to the student of the Bible and of religions, and ought to be of special interest to the missionary.

There are details one would question, such as the attribution of the Book of the Covenant to Moses, but such points are few and relatively unimportant. One's chief criticism is that the book is too short for the subject, and that, after all, implies a compliment to an author who makes us wish for more.

HUGH MARTIN

LONDON

OLD JAPAN AND MODERN TIMES

A DAUGHTER OF THE SAMURAI. By ETSU INAGAKI SUGIMOTO. New York: Doubleday, Page. $2.50. 1925.

THIS volume contains a series of stories of the life, thoughts and traditions of the author, going back to memories of her early Samurai home in the snow-buried village of Echigo, and including her education, her sailing for America to marry a Japanese merchant, her generous interpretation of life among the 'red barbarians,' her return to Japan at her husband's death, and her second coming to America to avoid a marriage arranged for her older daughter. It was written neither for missionaries nor by a missionary, and for that reason is perhaps, by a paradox, of especial significance to them. No one who would know Japan, the conventions, repressions, hidden emotions and noble character of her people, can afford to leave this book unread.

Madame Sugimoto's reverence for life and humanity and her delicate facility of thought and expression make her delineation of Japanese customs and religion singularly fine and subtle—educational in the deepest and broadest sense. Her book may well be placed in children's hands in the movement for international understanding.

She frankly states the shortcomings of Buddhism and Shintoism, but she also clings to their good points and finds no jar in the development from them to her present Christian faith. She writes: 'Our man-made laws of convention have had more power in moulding the lives of the people and have left a more lasting stamp on their souls than have our gods. Our complex religion arouses the interest of the intellectual, and it teaches genuine resignation, but it does not guide the ignorant with a comprehending wisdom, nor does it give

to the brooding and sorrowful the immediate cheerfulness and hope that comes with a belief in the peasant priest of Nazareth.' Her devoted and idealizing admiration for the missionary teachers in the school where she was taught the language and customs of her husband's adopted land is that of a woman whose opinions, one feels, are sane.

Christopher Morley says in his sympathetic introduction to the volume, '"The eyelids of a Samurai," Mrs Sugimoto tells us, "know not moisture." But the red barbarians who have not learned the old Stoic art may be forgiven if they feel occasionally, among her tender paragraphs, the dangerous prickling that great truth conveys.'

Her honourable grandmother told her in childhood that the black ships of the red barbarians might sail back and forth again and again between America and Japan, but that until the red barbarians and the children of the gods learned each other's hearts the lands would never be nearer. *A Daughter of the Samurai* will do more for this unity than the sailing of many ships. It is a disclosure of the common humanity of two diverse peoples. Amid political effort, the clamorous words of the press and the machinations of capitalists it arises with quiet power as did the still small voice in the days of the prophet.

BERTHA C. PATTERSON

NEW JERSEY, U.S.A.

NURSING IN CHINA

A JOY RIDE THROUGH CHINA FOR THE N.A.C. By CORA E. SIMPSON, R.N. Illustrated. Map. Shanghai: Kwang Hsueh Publishing House. Mex. $3. 1926.

THE Nurses' Association of China was founded in 1912 with the object of correlating already existing nursing work, standardizing teaching and examinations and preparing text-books, leading up to the registration of schools which had attained to a defined standard and the granting of diplomas to nurses passing out qualified from such schools. By 1922 the Association numbered 112 registered schools, both general and missionary, and was represented in the International Council of Nurses held at Copenhagen, one of the delegates being a fully qualified Chinese nurse. Not only so, but the President of the International Council (from 1925 to 1929), elected

at that meeting, was a missionary nurse, a prime organizer and the first president of the N.A.C. of China.

The book under review, the ambiguous title of which is to be regretted, is a popularly written series of sketches, by the travelling secretary of the Association, from which one may glean something of the enthusiasm and determination which led so rapidly to so remarkable an achievement. It will have special interest for nurses, of whatever race, in China, but it would have been more useful had it an index. The way in which difficulties have been tackled and overcome by a strong determined faith in God shows how what seems to be impossible can, and does, become possible. Miss Simpson, a registered nurse (R.N.), travelled all over China, in many kinds of vehicle. Only those who have experienced the difficulties of travelling under the present unsettled conditions can fully appreciate what it involved. Had it not been for Miss Simpson's determination never to be overcome, the history of the Association would not have presented so triumphant a record. Discouraged and isolated members in country towns were often encouraged to fresh effort by the unexpected visit of the travelling secretary.

The book shows not only what has been done but what can be done in the future if the same spirit of optimism and courage is steadily maintained.

E. V. Hope

London

SHORTER NOTICES

American Relations with China. (Baltimore, Md.: Johns Hopkins Press. $1.50. 1926.) The conference which was held at Johns Hopkins University in Baltimore in September 1925, of which this volume is the official report, was an important departure in the study of international problems. Instead of being confined to a particular group, it called together representatives of all classes interested in the China problem, including those related to business, labour, education, missions and the agencies of public opinion in America. 'With the capable aid of a number of Chinese, the conference set out to examine recent developments in China in so far as they affect American interests, and to study what adjustments of present political, economic and missionary relationships seem desirable and possible.' The published report includes not only the chief addresses and discussions of the conference but also some of the

valuable monographs prepared and circulated beforehand by experts on such subjects as foreign relations, extra-territoriality, status of missionaries in China and so on. All points of view find expression in this volume, and it forms a valuable synopsis upon a subject of peculiar importance at the present time. H. B.

A Study of World Evangelisation. By David Jenks. (London : Student Christian Movement. 2s. 6d. and 4s. 1926.) The publisher's wrapper describes this book as ' a review of the development of Christian missionary enterprise throughout the world considered in relation to the trend of secular history from New Testament times to the present day.' In attempting such a task in 144 pages Father Jenks might well seem to be wooing disaster ; instead he achieves a remarkable success. Nothing of first-class importance for the subject seems to be omitted and little that is of less than first-class importance is included. The planning of the book is a triumph of balance and proportion, and its careful maintenance at every point of touch with the main stream of secular history keeps the sense of reality vivid and suggests innumerable interesting bypaths of thought. Necessarily, however, the book has the defects of its qualities, and its extreme compression will make it less valuable to the general reader than to those who have already some historical knowledge ; there are points at which to the truly ignorant it might be actually incomprehensible. And there are some howlers of which hasty proof-reading can be the only explanation ; and how came Father Jenks to write such a sentence as ' the two-edged sword of Peter was in the joint hands of Pope and Emperor ' ?

H. T. J.

Modern Missions in Chile and Brazil. By W. R. Wheeler, R. G. McGregor, M. M. Gillmore, A. T. Reid and R. E. Speer. (Philadelphia : Westminster Press. $2.50. 1926.) This book consists of delightful travel letters written by five Christian leaders who attended the Montevideo Congress and inspected Presbyterian mission work. The problems of educational, evangelistic, social and medical missions in South America are discussed in a broad way. The poetry and charm of these lands are also well pictured. Visits to a mission station in the far interior of Brazil, to the statue of the Christ on the Andes, to the nitrate regions of Chile and to such cosmopolitan cities as Buenos Aires, Santiago and Rio de Janeiro are described in

a way to show the great interest and wide extremes to be found in the expanses of this little known continent. The three chapters on the Montevideo Congress are written by Dr Speer, whose authoritative interpretations, as the chairman of the committee on arrangements, will be greatly appreciated. This volume is the third of a series on missions in Latin America, of which the other volumes are *Modern Missions in the Spanish Main* and *Modern Missions in Mexico.*

S. G. I.

Christian Work in Latin America. (New York: Fleming H. Revell. 2 vols. $4. 1925.) This official report of the Congress on Christian Work in South America, held at Montevideo, Uruguay, in April 1925, merits a place in the library of all students of missions. Dr Robert E. Speer has already, in the number of this Review for October 1925, interpreted the significance of the great conference and the situation it was called to face. These two well-edited volumes contain a general introduction, the text of the reports of the twelve commissions set up for preliminary study, followed by the discussions on each report at the conference, together with a list of delegates and visitors and a concise and workmanlike index. The editorial committee are to be congratulated on a first-rate piece of work.

Young Islam on Trek. By Basil Mathews. (London: Edinburgh House Press. 2s. 1926.) Perhaps the most vivid and convincing of the author's many books. The facts arrayed are of startling interest and are given with a concrete clearness which to their colour adds form. Intended for young readers—who will eagerly welcome it—the book will be of no less value to students of world movements and to those who preach or speak for missions. The stirrings of life in the House of Islam have never been more effectively set forth. To take one example only, the sketch of Moslem Kabyles in Paris is singularly fresh and impressive.

The Making of Rhodesia. By Lt.-Col. H. M. Hole, C.M.G. (London: Macmillan. 18s. 1926.) Mr Hole, formerly Civil Commissioner of Buluwayo, is specially qualified to survey the long chain of events extending from the genesis of the colonization movement through the granting of a Royal charter up to the close of the pioneer days in early years of the nineteenth century. As a fellow-worker of Cecil Rhodes, Mr Hole was intimately related to the development of

the colony and inevitably takes a more or less personal view, but he is free from partisanship and honestly endeavours to state both sides. His book will be of value in all future years as giving the first stages in the colonial evolution of a vast area fraught with human destinies. The 'making of Rhodesia' is a burning question even more in the future—into which Mr Hole makes no attempt to enter—than in the past. This volume does not attempt more than a record of history within specified dates.

Lt.-Colonel G. W. Oldham: A Memoir. By H. W. Oldham. With foreword by Sir Andrew Wingate, K.C.I.E. (London: Morgan & Scott. 3s. 6d. 1926.) The cause of missions has gained much through the service of military men in India and of Christian laymen at home. The subject of this memoir is a notable example of what such men can do. As an officer in the Royal Engineers, Colonel Oldham found opportunity for rich and varied service from his Bombay home, first on Malabar Hill and later at Girgaum. He gave himself without measure to the furtherance of evangelistic work, meetings for the deepening of spiritual life and temperance. He was also an unfailing friend of missionaries and a leader in establishing mission work in Berar. When family reasons led to his leaving India he gave himself to strenuous evangelism in Scotland, but in 1887–88 he returned to India for a four months' mission tour under the auspices of the Church Missionary Society. With the Rev. George Grubb as fellow-missioner, fruitful work was done in Bombay, Poona and other centres in Western India and finally in Ceylon. In later life Colonel Oldham lived for some years in London, dividing his time between personal evangelism and missionary work. For those who had the privilege of his friendship, this memoir, written by one of the three sons he gave to missionary service, recalls effectively the courtesy, simplicity, dignity and pure religion of this large-hearted man. The Church to-day needs many more such laymen both abroad and at home. G. A. G.

NOTES ON CONTRIBUTORS

Few writers are more qualified to write on missionary work in Japan than the Rev. William Axling, D.D. At present a secretary of the National Christian Council, he has been a missionary since 1901 of the American Baptist Foreign Mission Society.

The writer of the article, 'Impressions of Le Zoute,' has had years of experience in Africa as a government official. He desires to remain anonymous.

The Rev. William Paton has been since 1922 Secretary of the National Christian Council of India. Formerly he was Missionary Secretary of the Student Christian Movement of Great Britain and Ireland. He has been invited to become one of the secretaries of the International Missionary Council, one of his major responsibilities being the editorship of the Review.

The Rev. R. L. Pelly went to India in 1917 and is now Vice-Principal of Bishop's College, Calcutta. His close touch with Indian students is illustrated by his article.

As Superintendent of the Department of Jewish Evangelization in the Board of the National Missions of the Presbyterian Church in the U.S.A., the Rev. J. S. Conning, D.D., has had exceptional opportunity of studying Jewish questions in America, and has become a leading authority on the subject.

Professor Carl Meinhof, D.Theol., of Hamburg University, is an acknowledged authority on African languages. He is Director of the *Seminar für afrikanische und Südseesprachen.*

The Rev. H. A. Junod, D. ès L., the veteran missionary in Lourenço Marques of the Mission Suisse Romande, has been living in Geneva since 1921 as Agent of his Society. His article was

written in French, the translation being submitted for his approval before publication.

Missionsdirektor Ed. Kriele, of the Rheinische Missionsgesellschaft (Rhenish Missionary Society) in Barmen, writes on a spiritual awakening which was a great encouragement to that society in its work in Nias, Netherlands Indies.

The Rev. Alan S. Moore Anderson is now Vice-Principal of Westminster College, Chuan Chow, South Fukien, in connexion with the English Presbyterian Mission, having handed over the principalship to a Chinese colleague. He has travelled widely among the Chinese domiciled in the Straits Settlements.

The Rev. R. C. Hutchison, Ph.D., has recently been appointed Director of Religious Education in the American College of Teheran, under the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

The Right Reverend St Clair Donaldson, D.D., Bishop of Salisbury since 1921, and formerly Archbishop of Brisbane, is Chairman of the Missionary Council of the National Assembly of the Church of England.

The writers of book reviews are: Principal W. B. Selbie, D.D., of Mansfield College, Oxford; the Rev. E. W. Smith, well known as a writer on Africa; Professor Diedrich Westermann, D.Phil., Director of the newly-established International Institute of African Languages and Cultures; the Rev. T. Cullen Young, of the Livingstonia Mission of the United Free Church of Scotland; Professor J. W. Gregory of Glasgow University; Miss M. C. Gollock, member of the National Assembly of the Church of England; Miss C. E. Padwick, Secretary of the Central Committee for Literature for Moslems; Miss E. A. Gordon, of the United Free Church of Scotland Mission in Poona; the Rev. Hugh Martin, a secretary of the Student Christian Movement in Great Britain and Ireland; Mrs Patterson of Boston, U.S.A.; and Miss E. V. Hope, a missionary nurse at Hing Hwa, Fukien, under the Church Missionary Society.

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In the preparation of the bibliography the Editors have the advantage of the co-operation of M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Mr Chr. Dons (Oslo), Professor J. N. Farquhar, D.Litt. (Manchester), Miss Hollis W. Hering (New York), Professor Arthur Jeffery (American University, Cairo), Professor H. M. van Nes, D.D. (Leiden), Rev. Frank Rawlinson, D.D. (Shanghai), Professor Kenneth Saunders (Berkeley, Cal.), Rev. Fr. Schepelern (Denmark), Missionsdirektor Dr M. Schlunk (Hamburg), Rev. E. W. Smith (London), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingsfors), Rev. S. H. Wainright, D.D. (Tokyo), Rev. Martin Westling (Stockholm), Canon A. Lukyn Williams, D.D. (Cambridge).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 160.

Annotations in the bibliography do not preclude a subsequent review.

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X. Comity, Co-operation and Unity

See *22–4* (Le Zoute).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

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MYTH IN PRIMITIVE PSYCHOLOGY. Bronislaw Malinowski. 128 pp. London: Kegan Paul. 2s. 6d. 1926. *102.*

FAITH, FANCIES AND FETICH: or Yoruba Paganism. Stephen S. Farrow, B.D., Ph.D. Foreword by Dr R. R. Marett. Illus. Appendices. xl+180 pp. London: Society for Promoting Christian Knowledge. 7s. 6d. 1926. *103.*
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Religions of Japan and Korea

See *30* (Law for Regulation).

Religions of China

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Series. Vol. XI.) J. D. Cursetji Pavry, Ph.D. xxviii+119 pp. New York: Columbia University Press. $2.50. London: Oxford University Press. 12s. 6d. 1926. *130.*

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XII. Social and Political Relations of Missions

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XIII. Hortatory and Practical

See *20* (Prayer Fellowship).

ABBREVIATION OF MAGAZINE TITLES

CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die Evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
IRM = *International Review of Missions*
JCQ = *Japan Christian Quarterly*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NAMZ = *Neue Allgemeine Missionszeitschrift*
NCCR = *National Christian Council Review*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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THE
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ROMAN CATHOLIC AND PROTESTANT MISSIONS IN CHINA:

SOME COMPARISONS

By K. S. LATOURETTE, Ph.D.

THIS paper is a rather dangerous undertaking. Comparisons are notoriously odious, partly because they are often stalking horses for eager partisans. We have learned, too, to be wary of those who would inflict lessons on us. So many factors, moreover, are involved in forming judgments, that even comparisons drawn with the greatest caution and with the utmost effort at impartiality are often faulty and the instruction derived from them misleading. There ought, however, to be something which Protestants can learn from their Roman Catholic brethren in China. Here is a missionary body that has been at work there with one long interruption for over six centuries, and continuously for over three centuries. Here is a body of Chinese Christians at least four times as large as that which owes its origin to Protestant missions, and now increasing numerically more rapidly and proportionately about—although

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not quite—as rapidly as the latter. The methods that have been used and the results achieved must surely be of interest to Protestants, and if rightly studied they ought to prove instructive.

At the outset it must be said negatively that some of the conclusions from the history of Roman Catholicism in China which are frequently drawn in an effort to guide Protestants are probably untenable. The one which is most frequently seen is derived from the Rites Controversy.[1] It is usually assumed, first, that the serious reverse to Roman Catholic missions in the eighteenth century came as the result of the decision reached on the question of the rites, because, second, the decision placed an unnecessary burden on the Church by putting it in opposition to important Chinese beliefs and institutions, which it might not only have tolerated with consistency but could have used to reinforce its message. The natural conclusion is accordingly drawn that Protestantism, if it is not to fail, must become acclimatized in China, and must, so far as possible, make friends of and not antagonize time-honoured Chinese convictions and practices.

With the general principle back of this conclusion many of us are in the heartiest accord, although there are frank and vital differences over its application. A careful study of the Rites Controversy, however, seems to indicate that to find in the latter support for this principle is to distort the facts. In the first place, while the Rites Controversy and the decision reached by the Papal Curia helped to bring on the temporary decline in the growth of the Church that marked the latter half of the eighteenth and the early part of the nineteenth centuries, this decline was due chiefly to other factors—to persecutions which arose from a variety of

[1] This, it will be recalled, was the prolonged controversy in the seventeenth and eighteenth centuries over the extent to which the Church should accommodate itself to existing Chinese customs and beliefs, such as the honours paid to ancestors and to Confucius and the use of various ancient Chinese terms, especially *T'ien*, for the supreme object of worship. One of the earliest of the Jesuit missionaries, Ricci, had begun the practice of accommodation which was finally condemned by Rome.

causes, only one of which was the Rites Controversy and the papal decrees that ended it; to the abolition of the Society of Jesus; to the world-wide decrease in the eighteenth century of the foreign missionary activity of Roman Catholics; and to the French Revolution and the Napoleonic wars. In the second place, the essence of Chinese official opposition to the various papal bulls which ended the controversy was in part, but only in part, the antagonism to Chinese institutions and teachings which the decision involved. The reason for K'ang Hsi's anger [1] was not so much the content of Rome's decree as the open challenge to his authority in giving obedience to the decision of a foreigner, the Pope, in contradiction to one rendered by himself. Should the Chinese Christians obey their emperor or the head of their Church? K'ang Hsi had had to face serious rebellions, and he did not wish to have another one on his hands. Sooner or later the conflict between Pope and Emperor would probably have come over some other question, for it was a phase of the ancient controversy between Church and State. On some issues Christians must choose between Christ and Cæsar: loyalty to the State will sometimes conflict with loyalty to the Faith.

In the last analysis, too, Christianity must prove destructive to much in inherited Chinese beliefs and institutions. If the issue had not been joined on the question of honours to ancestors and to Confucius, or on the proper Chinese term for God, it was unavoidable and would eventually have had to be faced. In a certain and very fine sense Jesus came not to destroy but to fulfil—but He is also reported to have said that He came to bring a sword and to divide families. The opponents of the position of Ricci may have been unfriendly to much that was good in Chinese

[1] It will also be recalled that K'ang Hsi, the great emperor of China during whose reign the controversy over the rites was most intense, had given an opinion on it which was counter to the decision rendered by the Pope, and that he forbade missionaries to remain in his dominions who did not have an imperial permit—a permit which was to be given only to those who agreed to abide by the interpretation which he had endorsed. The final papal decision was not reached until after the death of K'ang Hsi. It was against an earlier one of practically the same tenor that his wrath was chiefly directed.

civilization, but the Jesuits could not completely have made their peace with Chinese culture without denying their faith. In the final decisions Rome may have leaned over backward in avoiding a compromise of essential Christian principles, but it is at least an open question whether the Roman Catholic Church would be as strong and as vital an institution in China as it is to-day had the precedent been established of dubious methods of conformity to Chinese culture. Roman Catholics have never regained the hold on the educated class that the early Jesuits had (although the actual converts from that class were never very numerous), and that is probably in part—although only in part—because of the decision on the rites, but it is yet too early to say whether in the long run they will not make a more profound impression on the nation because they once made a fundamental choice between persecution and compromise.

It is true that both Protestants and Roman Catholics burden the Church in China with unnecessary baggage in the forms of occidental organization and formulas. Are not some liberal Protestants, however, in danger of forgetting that Christianity is, after all, revolutionary and that those who follow it consistently will frequently be regarded as unpatriotic and un-Chinese ? If there is a lesson for Protestants in the Rites Controversy, it is to beware of hasty generalizations from past experience. It is usually difficult to know certainly what would have happened had a different course been pursued, and this is especially the case where the situation is as complicated as was that in Roman Catholic missions in China in the eighteenth century.

If, then, at least one of the lessons customarily drawn by Protestants from the history of Roman Catholic activities is of dubious validity, is there anything at all to be learned from the experience of this great branch of the Church ? There are certainly interesting contrasts in objectives and in methods.

Before speaking of these, however, there must be pointed out, to give balance to the picture, something of what the

two bodies of missionaries have in common. Both are loyal to Christ as each understands Him. That loyalty may often be mixed with a narrow dogmatism and may be obscured by selfishness in one of its protean forms, but it is there. Both groups, too, have displayed and do display a great zeal for the present and the eternal welfare of the Chinese. There are some marked differences between them as to what constitutes that welfare and as to how it may be achieved, but in much there is agreement. Both groups, too, have shown heroic devotion; there is little to choose between them here. Both have voluntarily exiled themselves in another land and have endured discomforts and dangers, often the loss of health and life itself. Each has had its martyrs and its saints. If the Roman Catholic, by the rule of celibacy, has denied himself the comforts of home, many Protestants have done likewise, and those that are married have risked lives that they hold dearer than their own and have endured prolonged separation of families. Both groups, too, have exhibited the common human frailties; each has been burdened with some who have proved unworthy of their high calling; neither should throw the first stone at the other. Both have been trying to build up a self-supporting, self-propagating body of Christians, a Church of Christ in China led by its own clergy, in fellowship with the churches of the West and on a par with them as part of the great Church Universal.

It is, however, not with likenesses but with dissimilarities that we are here most concerned, for it is from these that the useful lessons are more likely to come. What to many Roman Catholics and to some outside observers seems the first and greatest difference is that Roman Catholics present a united front and Protestants a divided one. Roman Catholics hold to one interpretation of the Christian faith, to one set of doctrines. If there are differences of opinion—and there often are—there is one central authority to adjust them. By this central authority, moreover, districts are assigned to various societies, congregations and orders, and

uniform rules of procedure, where these seem necessary, are formulated or approved. On the other hand, Protestants seem unable to agree in doctrine and at times suffer from serious and confusing duplications of effort and unfortunate competition. Of late years some Protestants have been applying to their efforts in China—in sublime disregard of Roman Catholic activities—the title, 'The Christian Movement in China,' and have been trying to achieve co-ordination and a genuine unity of spirit through various co-operative enterprises, national conferences and national organizations. Yet all must be painfully aware of divisions and dissensions in their ranks.

This contrast is, however, not as great as appears at first sight. Roman Catholics have had more acute controversies, which have brought much greater rifts in the only true unity, that of the spirit, than have Protestants. The latter, for example, have never had a division as long, as violent, or leading to such bitterness as had Roman Catholics over the rites and over the Portuguese right of patronage. Again, Roman Catholic orders, congregations and societies have quite as strong an *esprit de corps* as have Protestant denominations, and have probably suffered fully as much from the reciprocal jealousies and rivalries that are often an unfortunate accompaniment of group loyalty.

Roman Catholic missionaries, in practice, probably have less knowledge of what missionaries of other orders and congregations are doing than is the case in Protestant groups. No general journal comparable to the *Chinese Recorder* carries to the entire missionary body the news of what its various members are doing; no such extensive organization as the Educational Association and the China Medical Missionary Association bring together Roman Catholics engaged in the same type of work, and no general conference corresponding to those held by Protestants in 1877, 1890, 1907, 1913 and 1922 was held until 1924. Not until 1922, when a resident Apostolic Delegation was created for China, was there any centre of co-ordination on the field, while since

1913 Protestants have had one in the China Continuation Committee and its successor, the National Christian Council. Even to-day there is among Roman Catholics no such extensive co-operation as is provided for Protestants by the National Christian Council. There may be more consciousness among Chinese Roman Catholics than among Protestants of being part of a great Church Universal, but there is probably no more and possibly not as much active co-operation in attempting to solve the moral and social problems which confront the nation as a whole.

If there is in all this a lesson for Protestants, it is that true unity may be helped by a centralized organization, but that it is not necessarily achieved by it. The emphasis must be upon mutual understanding, love and respect, and upon co-operation in common tasks. Organization is necessary for this, but it does not guarantee it. Protestants do not need to go to Rome or to copy Rome to achieve it. A central organization may even in the long run prove divisive; witness the schisms in every body that has tried to develop an all-inclusive, visible, united Church. Both groups need to lay greater emphasis upon the deeper unity of the spirit and on willingness to co-operate in meeting specific needs than upon the invention and operation of machinery.

A second difference, closely connected with this first, is the possession by Roman Catholics of a centre of authority to which all questions of the interpretation of the Christian message can and must be referred, and the absence of any such centre in Protestantism. Many individual Protestant denominations possess somewhat similar centres, but none can speak for all Protestantism. Protestantism tends with more or less hesitancy and inconsistency to place the seat of authority in the individual conscience and judgment. There is in this a certain advantage. Protestantism is much more flexible than is Roman Catholicism. It can more easily adjust itself to Chinese conditions and divest itself of the unessential accretions which Christianity has acquired

in the Occident. There are, however, obvious disadvantages. With no external seat of authority Protestantism is inevitably subject to endless divisions. It is, too—and this is probably more important—in danger of denaturing its message, of conforming too closely to Chinese culture. This danger may not be so apparent as long as representatives of the older Christian Churches, which happen to be in the Occident, are influential in the Church, but when the control is passed over to the Chinese, as passed over it will sometime be, these latter, in their zeal to be free from occidentalism and to be truly national—a zeal augmented by the desire to be rid of the odium of being semi-foreign—may largely denature Christianity and so prevent its having a distinctive contribution for China. Rome has feared this for its own community and has probably, for this and other reasons, delayed overlong in placing the Chinese clergy in positions of leadership. Many Protestant groups also are entirely too timorous. While giving the utmost freedom to Chinese Christians to interpret their faith in terms of Chinese thought and to reframe their organization, Protestantism in China must find a means of preserving the loyalty of those in its fellowship to essential Christian beliefs and of perpetuating the essential Christian experience. This can probably best be done by close contact with the Churches of the West, through retaining in China for many years some missionaries —under the increasing direction of the Chinese Church, of course—and through the interchange of visits of outstanding leaders.

Another difference between the two great bodies is that the Roman Catholic body is much larger than is the Protestant. There were at the latest report 536,217 Protestant communicants and baptized non-communicants,[1] as against the corresponding Roman Catholic figure of 2,244,366.[2] This difference is to be attributed to a number of causes. There were probably about 200,000 or 250,000 Roman

[1] *World Missionary Atlas* (1925), p. 77.
[2] Arens, *Handbuch der Katholischen Missionen* (1925), p. 254.

Catholics in China when Robert Morrison first landed, and the increase of these by birth accounts for much of the size of the present body : Roman Catholics are reaping the fruits of the efforts of devoted pioneers of the sixteenth, seventeenth and eighteenth centuries. Again, Roman Catholics formerly attracted many converts by means which Protestants feel to be improper—by using the French protectorate and the favoured position of missionaries under the treaties to gain judicial decisions in favour of those who would become adherents (one must hasten to add parenthetically that, while the first generation of converts gained in this way may show little sign of Christian living, under the careful nurture of their pastors their children and grandchildren often become worthy Catholics). Of late years there has been the extensive practice in some vicariates of paying the expenses of catechumens while receiving instruction in a school of several weeks' duration, or of compounding these expenses by a money payment at the completion of each of the various steps of instruction, a method which has probably drawn numbers who have come for the loaves and the fishes and has brought in many who possess a poor foundation on which to build Christian character. The numerous orphanages that exist, a most creditable form of Christian service, bring in waifs whom Protestantism has usually little means of reaching.

With all these methods the Roman Catholic body has proportionately grown no more rapidly than has the Protestant body and at times not as rapidly.[1] Two facts remain, however : first, the Roman Catholic group has in actual numbers shown a much larger growth than has the Protestant, and, second, Roman Catholics have placed upon what Protestants call evangelism greater emphasis than have many Protestants. The first of these facts should give

[1] Between 1870 and 1901 the Roman Catholic body did not quite double in numbers, while the Protestant body of communicants more than doubled between 1889 and 1900. The number of Protestant communicants somewhat more than quadrupled between 1900 and 1920, while the number of Roman Catholics increased only a little more than three-fold between 1901 and 1925.

Protestants food for thought, because at the present rate of increase the Christian Church of China will for many years and perhaps permanently be in numbers more largely Roman Catholic than Protestant. Protestants may claim that, on the average, Roman Catholic converts are not of as high quality as theirs, although exactly the opposite is asserted by Roman Catholics, and the truth of either position would be difficult of demonstration. They may also claim that in spite of its numbers the Roman Catholic body is not nearly as influential in the life of the nation as is the Protestant. This latter is probably true. It is significant that most of those Christians who in the past twenty-five years have risen to prominence in education, business and politics in China are Protestants, and that while the anti-Christian agitation of the latter half of the nineteenth century was directed chiefly against Roman Catholics that of the last few years has practically identified Christianity with Protestantism. However, given a continuation of the present rate of increase in the two groups, in the next few years Roman Catholicism may, especially if the standard of education of its laity rises, become more influential in the life of the nation than Protestantism, and so the witness to the Christian faith which will be presented to the Chinese for acceptance or rejection be that of Rome and not of Geneva, Epworth, Upsala and Canterbury. The concentration upon China of much of the newly awakened and rapidly growing missionary interest among American Roman Catholics may increase the rate of growth and lead to greater emphasis upon higher schools for the laity.

The second of these facts, the Roman Catholic emphasis on evangelism, should be a reminder to Protestants that in the last analysis the emphasis of Christian missions, if they are to have the most lasting results, must be upon introducing men and women to the Christian experience. There must be, of course, the growth in that experience which will lead to the attempt to transform all one's relationships with others—economic, social, racial, political and international. The

ideal world, however, for which we pray can be achieved, as a great Chinese Protestant Christian recently reminded some of us, only by regenerated men. Roman Catholics would not phrase their purpose in just these terms, nor would Protestants approve of all their methods, but Protestants may well ponder the fact that Roman Catholics steadfastly set themselves and all their activities toward leading as many Chinese as possible into the Christian life and toward the spiritual nurture and direction of those who have entered it.

Another phase of this difference of emphasis, and a fourth dissimilarity between Roman Catholics and Protestants, is the desire of many Protestants to bring the Christian spirit to bear directly on as many phases of China's life as possible. Medical and educational institutions, public health education, the attempt to deal with labour problems, to reduce the frequency of famines and, if possible, to remove the causes of these scourges, the attempt to mould the standards of the new medical profession of China, the endeavour to introduce scientific forestry and to improve agriculture—these and many other efforts to influence wholesomely all China and its newly emerging culture, without waiting to win all the Chinese to the Christian faith, have little counterpart in Roman Catholic methods. Roman Catholics are probably influencing somewhat the life of the nation through the example of their orphanages and through the moral requirements made of their Christians—the insistence on monogamy, for example, and the prohibition (probably not always effective) of any participation in the production or sale of opium—but they have as yet not set out to have a direct extensive influence on the non-Christian community as a whole. Time alone can show which policy will in the long run have the greater influence on the country.

Closely allied to this fourth dissimilarity is a fifth. Roman Catholics, like Protestants, have developed large institutions and acquired a great physical equipment. The institution most frequently established by Roman

Catholics is the orphanage and the dominant physical structure is the church; the characteristic Protestant institutions are the hospital and the school, and the buildings in which these are housed often dwarf those set aside for worship.

As a phase of this fifth dissimilarity there is a sixth. Schools have had a different place in Protestant than in Roman Catholic activity. Roman Catholics have stressed elementary education, and especially religious education, for the children of Christians. In carefully training children in the tenets and practices of their faith Roman Catholics have probably surpassed Protestants. They have not, however, made as much use of the school to reach non-Christians as have Protestants, nor have they had as many institutions to give secondary and higher education to the laity. Protestant education has been helped by the fact that English is the language of foreign commerce in China and that to the majority of Protestant missionaries English is the mother tongue. Protestants, with their emphasis upon the Bible, naturally attempted to teach all their members to read. They led in introducing to China the type of education which has become so popular since 1900, and so far as they have had the resources many of their main groups have developed middle schools, academies, colleges and universities. Secondary and especially higher education, and of types fitted for the laity and for non-Christians as well as Christians, have been stressed at the expense of primary education. This difference in emphasis has for at least the moment helped to give Protestants a place in China more prominent and influential than that held by Roman Catholics. It has, too, brought into the Protestant ranks many converts, and converts from the new student class. It has also provided the Protestant movement with a number of able, well-trained leaders who are in touch with the currents of thought of the New China. Through the Young Men's and Young Women's Christian Associations, moreover, and through other agencies, Pro-

testants are making efforts, often effective, to reach the students in government schools.

As a result of all these methods, Protestants have a much greater influence on that powerful class, the students, than have Roman Catholics. The latter, especially those from the United States, have been aware of this difference and are beginning to make efforts to remove it. Whether they will succeed is one of the questions which can be answered only by the future.

Protestants might well learn from Roman Catholics, however, in the emphasis placed by the latter upon the religious education of children. Protestants would do well to note, too, the one outstanding exception to the lack of emphasis placed upon higher education by Roman Catholics. That is in the preparation of the clergy. From at least the seventeenth century Roman Catholic missionaries, particularly those of certain societies, have stressed the training of a Chinese priesthood. The result is that most of the higher education is concentrated on the preparation of candidates for holy orders, and that on the whole the Roman Catholic Chinese clergy have had a longer and more exacting preparation than have any but a few of the Protestant clergy. Into the character of that preparation and the nature of its product we need not here enter. That both have their defects is frankly admitted by some Roman Catholics. Had they been more nearly ideal, Roman Catholics might have made more rapid strides toward turning over the administration of the Church in China to a Chinese hierarchy. Nevertheless, Protestants may well ponder the unquestionable fact of the greater relative emphasis placed by this great Church on the training of an indigenous clergy.

This reference to a Chinese clergy leads naturally to the question of an indigenous Church. Both groups are agreed in professing an earnest desire for a self-propagating, self-supporting Church that shall be in fellowship, on terms of equality, with the older bodies of the West. The great Society of Foreign Missions of Paris, to which is still

entrusted a larger area in China than to any other Roman Catholic body, had as one of its initial purposes the training of a Chinese secular clergy and the preparation for a Chinese hierarchy. Rome has repeatedly urged upon missionaries the importance of raising up a Chinese priesthood; the majority of Protestant societies, too, have from the inception of their work had the same ambition.

Here, however, comes a seventh difference between the two great groups: in some respects Protestants, in spite of the fact that they have been in China less than a third of the time during which Roman Catholics have been there, have made greater progress toward this goal than have the latter. Until 1926, when six Chinese priests were raised to the episcopate, only once in their long history, and then in the seventeenth century, have the Roman Catholics had a Chinese bishop. Even with this recent—and possibly very significant—change of policy, only about a tenth of their bishops in China are Chinese. Certainly their Church remains much more under the control of the foreigner than do a large proportion of the Protestant bodies. This arises in large part from differences of conceptions as to what constitutes an indigenous Church. Roman Catholics in the main believe that it is one which has a native clergy and a native hierarchy and which has the same position within the Church Catholic as has the Church in countries where it has been long and well established—say in France or in Germany. With their emphasis upon unity of doctrine, however, and upon fellowship with Rome, they insist that the administration shall not be turned over to the native priesthood, and especially to a native episcopate, until they can be sure that this clergy is both capable of running the Church and will bring no schism in it. The majority of the foreign missionaries in China, and of the bishops especially, had until lately never believed—and perhaps do not believe now—that this time had come, although events of the past few years have in part forced the issue and have led to steps being taken more rapidly toward that end.

Protestants can arrive at the full independence of the native Church rather more readily, for some of them by tradition look favourably upon autocephalous national Churches, some others regard the Church as made up of a congeries of self-governing, entirely autonomous local congregations, and nearly all of them hold, with variations of consistency, that each Church should have a large degree of freedom in shaping its own polity and doctrines. The achievement of full self-support by Protestant bodies, however, rather more than in the case of Roman Catholics, is hampered by the presence of expensive and extensive philanthropic institutions, mostly educational and medical, the maintenance of which is quite beyond the present strength of the Chinese Church. But while many Protestants are in practice extremely reluctant to turn over the control to their Chinese brethren, while there are many unsolved problems connected with the achievement of a truly Chinese Church, Protestants seem likely to reach the goal much sooner than Roman Catholics, and that in spite of the progress recently made by the latter. The danger is that in striving to be indigenous the Protestant Chinese Churches will sacrifice some distinctively Christian tenets, that in seeking to be national they will break fellowship with Christians of other lands and that in striving to achieve independence they will fail to maintain their own inner life and cease to reach out to share their faith with the rest of the nation.

There is an eighth difference between Roman Catholic and Protestant missions in China which may have some bearing upon the question first raised, and that is the tendency toward the secularization of Protestant work. Roman Catholic missionaries have had no doubts about eternal life and the importance of achieving it, or, if they have, they have given little or no public expression to them. Priests form the bulk of the missionary body and have, of course, received a long theological training. In large sections of the Protestant missionary body, however, those who have had a

theological education are in the minority. The development of great educational and philanthropic institutions, and the multiplication of efforts to aid directly in renovating the community, have brought to China many specialists in education, medicine and various phases of social and welfare work. As a rule these are men and women who have had little or no theological education. They usually possess an earnestness of Christian purpose, and sometimes they have by independent reading acquired a fair equivalent of what could be obtained in a formal course in theology. Most of them, however, have been too driven by the engrossing demands of a modern professional course to acquire maturity in their religious thinking or to keep abreast with the best theological and Biblical literature of the day. Some of them share that contempt for theology which is characteristic of a large proportion of the Protestant laity. A number of them are quite unfitted to lead into the Christian faith a thoughtful, educated Chinese, or at least are incompetent to meet him philosophically on his own ground. Many of them are too absorbed in the particular task that is theirs to give much time to what we have usually called evangelism. Some of them even hold that it is not their function to win Chinese to the Christian faith—to ' proselytize '—and some who do not take that position openly do so in practice. Their numbers in some places are reinforced by those who come out on short term appointments for special tasks and who often, although not always, have no intention of devoting their lives permanently to the missionary enterprise.

There are Protestant societies, to be sure, among them some of the largest at work in China, who lay even more stress upon evangelism than do Roman Catholics, but they are usually strongest outside the great ports. In the large cities, the centres where the new China is being formed, the process of secularization has gone farthest and there the picture of Christianity given by Protestantism is often quite as much of a social, philanthropic and educational reform movement as of a great transformation of the spirit,

a new and revolutionary relation of the human soul with God. Moreover, many of those Protestant missionaries who devote their time to evangelism, and especially the members of several of those societies which emphasize that side of the missionary's task, often have an imperfect education, both theological and general, and are not only incapable intellectually of winning the more thoughtful and educated Chinese, but by bizarre and untenable theological positions sometimes repel them. Theological training can never, of course, be a substitute for a genuine Christian experience or for a deep and self-sacrificing love for the Chinese, and missionaries with these essential characteristics and with but little formal training have often made great, lasting and wholesome impressions on many to whom they ministered. There are teachers, physicians and physical directors who have led their scores and even hundreds into a rich Christian life. When all these qualifying allowances have been made, however, may it not remain true that in their insistence on a careful theological training Roman Catholics have something to teach their Protestant brethren ? Protestants may not approve of all Roman Catholic theology or of all the methods of imparting instruction in it, but they may have jeopardized the performance of their religious contribution to China by so often neglecting to require thorough theological preparation for their representatives in that country.

There is another difference, a ninth, between Protestants and Catholics which need only be mentioned, and that is that Roman Catholic missionaries as a rule go out for life and do not have periodical furloughs, while most Protestants make provision for furloughs and a large proportion of their missionaries spend only four or five years in China. The summer resort, too, has a much larger place in the Protestant than in the Roman Catholic program. That some Roman Catholics return to their mother country after a short period in China is, of course, true, and there are no figures—at least none published—which enable one to determine the

percentage of these to the total missionary body. On the whole, too, the Protestant missionary enterprise, for reasons which need not be gone into here, is almost certainly more effective for the existence of the furlough and of the summer vacation. Yet there is something to be said for that identification of the Roman Catholic missionary with his flock and with his work which comes from his life commitment and which the summer resort, the furlough and the possibility of easy return to the home land sometimes discourage in Protestants. That the advantage of this sense of dedication can be combined with those of the vacation and the furlough system is proved by many Protestant missionaries, but a way to combine them ought to be found by all.

A tenth difference between the two great groups is in the method of financing the missionary enterprise. One of the most frequent comments of Roman Catholics on Protestant missions is that the latter have much more money to spend than have they. The assertion is probably true, but there are no figures available to show how much Roman Catholics spend on missions in China to compare with the approximately complete figures available for Protestant work. As a result no accurate comparisons are possible, and those published by Roman Catholics are distortions—although not necessarily conscious or wilful—of the facts.

The chief sources of income of Protestant work are contributions from Europe, North America and Australia, almost always through mission boards, and those of Chinese Christians. The totals of both as published are probably not far from correct. Roman Catholic missionaries in China derive their income in part from the Society for the Propagation of the Faith, a great organization which has recently passed its centenary and which collects funds from many nations to distribute among the various societies, orders and congregations who maintain missionaries ; in part from the Society of the Holy Childhood which, like the former, has its subscribers in many nations, but which has as its chief goal the subsidizing of work for children ; in part from

the Catholic Women's Missionary League; in part from other general agencies; in part from funds raised by individual missionaries through mass stipends, contributions and fees; and in part from investments in China, apparently usually in the form of real estate in treaty ports and other relatively safe places. Figures are published for the Society for the Propagation of the Faith and the Society of the Holy Childhood, but are not obtainable for most of the other sources of income. The total from these other sources is almost certainly in excess, probably many times in excess, of that from the two societies named. Whether the plan of making large investments in China—a method much used by Roman Catholics and but little used by Protestants —is wise, it is difficult to say. So little that is accurate is known, at least by Protestants, that generalizations must as yet prove doubtful.

It must be also noted here that the Roman Catholic priests, being unmarried, can and do live less expensively than do the married Protestant clergy. The cost per missionary of carrying on work in China is, accordingly, much less for Roman Catholics than for Protestants. It is, moreover, difficult to prove whether, from the standpoint of results in the life of the Church and of China, the greater cost of maintaining missionary families as against that of supporting a celibate missionary body, is justified. The converse, however, is equally difficult of proof, and there is no likelihood that Protestants will adopt extensively the Roman Catholic method.

A comment that may be numbered as an eleventh difference has to do with methods of publicity. It is fairly easy to obtain a full account of Protestant work, even to its quarrels, its failures and its problems. Protestants wash much of their dirty linen in public and carry on their controversies largely in print. Roman Catholics, at least since the eighteenth century, have kept their differences, their disappointments and their difficulties largely out of the press and the public eye. Not many years ago, for example,

an important book by one of their missionaries, taking a despondent attitude toward the work of their Church in China, was ordered to be withdrawn from sale shortly after its appearance. Which of the two policies is the more to be commended is a matter of debate.

A twelfth difference is what seems to be a greater effort on the part of Roman Catholics than on that of Protestants to reach the Chinese natural groups and to control the group life of the Christians. There are some villages in which Protestant Christians predominate and there are many thousands of Roman Catholic Christians living in communities which are predominatingly non-Christian. On the whole, however, Protestants tend to win men and women individually and not by families or social groups and do not withdraw them from their non-Christian environment. Roman Catholics, on the other hand, make an effort to win the natural social units in China, the family and the village, and often refuse to receive for instruction isolated individuals. They endeavour to collect their converts into communities, where all phases of life can be directed and made Christian. In a country where the group counts for as much as it does in China this method seems to be wise and to be fruitful of excellent results. It may well be that Roman Catholics have here been superior in method to Protestants and that the large increase in their numbers is due in part to it. Certainly it has been more by mass and community movements than by the winning of isolated individuals that the Christian Church has spread most rapidly in other countries and centuries.

A thirteenth difference—and the last which will be mentioned, if the unfortunate number will be forgiven—is one closely associated with the twelfth, a contrast in the method of approaching non-Christians. Protestants have made much of broadcasting tracts and portions of the Bible. They have depended much on preaching and the public address, formerly to those who happened to drop in to the street chapel, latterly more in other kinds of public assem-

blies. The individual foreign missionary has often felt it to be his primary task to reach non-Christians by his own personal contacts. He mixes widely with non-Christians and is often active in initiating or assisting in community enterprises. Roman Catholics, however, look with disapproval upon the lavish distribution of the Scriptures by Protestants, their preaching is chiefly to the Christians, there is little attempt to make the first approach to non-Christians in the public assembly, the missionary's time is largely absorbed in administering the sacraments, in nourishing the Christian community and in supervising the work of catechists and other Chinese assistants, and the foreign priest mixes little with the non-Christian community. The initial approaches to non-Christians are usually by catechists. Again it is impossible to say without careful study which of the two methods is preferable. The one results in a more widespread, although superficial, acquaintance with the Christian message among non-Christians and helps to remove suspicion. The latter, while giving the impression of secrecy and formerly helping to give rise to ugly rumours, may have in it less waste motion and be productive of more conversions.

These, then, are some of the differences between Roman Catholic and Protestant missions in China and some of the possible suggestions which the latter may derive from them. The list is by no means complete—some of the fundamental distinctions between these two great divisions of the Christian Church have not even been hinted at—and most of the conclusions have been tentative. Enough has perhaps been said, however, to show that Protestants can learn much from their Roman Catholic brethren and that a careful and extensive study of the methods, successes and failures of the latter would prove most rewarding.

KENNETH SCOTT LATOURETTE

THE SOUTH AFRICAN RACE PROBLEM

IN THE LIGHT OF GENERAL HERTZOG'S PROPOSED LEGISLATION

By EDGAR H. BROOKES

THE proposals recently made by General Hertzog, Prime Minister and Minister of Native Affairs of South Africa, for the partial solution of the problem of race relations in the Union, have served as a challenge to all thinking South Africans and those interested in South Africa. Whatever we may think of the detailed proposals themselves, it is impossible not to be grateful for the fact that they are compelling South Africans to crystallize their thoughts on what is commonly termed the 'Native question.' Hitherto the Union, founded above all things because of the necessity of a common policy in Native affairs, has had no real Native policy of its own. It has simply maintained and administered divergent and irreconcilable provincial policies. To-day it must, as a whole, frame a definite answer to the question: 'What is to be the place of the black man in the political and economic life of South Africa?'

The man who is responsible for this searching challenge is now better known to the world outside South Africa than he was prior to the Imperial Conference of 1926. The general verdict passed on the Prime Minister of the Union has been that he is a kindly, well-meaning man, sincere and honest to a fault. His courage has not, it may be suggested, received adequate recognition. To anyone well acquainted with South African problems, the very bringing forward of a proposal to deal with the Native problem on Union lines

would be a convincing proof of courage on the part of a responsible statesman and party leader. That it should have been possible must be a matter for wonder to those who knew South Africa in 1910. Yet while all admit the well-meaning kindliness, the courage and the sincerity of General Hertzog, opinions are divided sharply on other points. There are those who roundly deny his ability and criticize his Bills on the ground of faulty construction and inadequate care in drafting. There are critics who assert—a more important point—that he has been too ready to depart from his own more enlightened personal views to satisfy the more obscurantist sections of his cabinet and his party. There are those, finally, who accuse him of being limited in outlook by traditional prejudices, and apt to rely too entirely on South African experience in race matters, ignoring solutions and sentiments of other countries.

All these opinions must be borne in mind in forming a judgment on the Hertzog Bills. The personal factor can certainly not be ignored. Perhaps, too, the fact that General Hertzog had for years been the 'bogey-man' of the English press of South Africa prior to 1924 has led some of the English-speaking population to doubt whether any good can come from such a source. One point may be added, before leaving these personal considerations, namely, that General Hertzog's interest in Native matters is no new or sudden one evoked by his call to the premiership, but that, long before he became Minister of Native Affairs in the Botha cabinet of 1912, he had been a careful student of South African race and colour problems.

The various proposals put forward may be profitably discussed under three heads, namely, the distinction between 'Coloured' and 'Native'; the proposals affecting the political development of the Native; and the proposals affecting the economic development of the Native.

The Distinction between 'Coloured' and 'Native.' As is generally known, the term 'Coloured' in South Africa has not its all-embracing American significance, but is

limited specifically to people of mixed race, in contradistinction to the pure 'Native.' Earlier legislation, in the old Republics and to some extent in Natal, followed the American precedent of treating as non-European all citizens who were not unequivocally of pure European descent. The distinction was thus between Europeans and non-Europeans. Since the Union a process has been going on, the logical culmination of which is the Hertzog policy of making the distinction one between Natives and non-Natives. In other words, men of mixed race are now to fall, generally speaking, on the European side of the colour line. This is by no means an all-embracing reform. It affects the parliamentary franchise, the right to purchase land, the Pass laws and sundry other points. There will still remain, however, considerable discriminating legislation against Coloured persons. In the Transvaal and the Orange Free State, it is not proposed to repeal the existing laws which forbid intermarriage between white and coloured. The so-called 'Colour Bar Act' may in theory affect Coloured men as well as Natives, though as yet it has not been put into effective operation against either. It is not proposed to give Coloured persons the provincial or municipal franchise where they do not already possess it. No pressure is to be put on the trades unions to relax their rules so as to admit Coloured members. Strangely enough, Coloured men are segregated along with Natives on the government railways and may not travel with whites.

The proposals affecting the coloured population are thus neither logical nor thoroughgoing; and the question may be raised whether, considering their very limited character, the concessions made to the Coloured man are not bought rather heavily at the expense of the discontent aroused among educated Natives who feel themselves, rightly or wrongly, placed in an inferior position. On the other hand, some liberal thinkers hail the Coloured Persons' Rights Bill as the thin end of the wedge which is ultimately to force open the door for all civilized non-Europeans.

Other thinkers of a different type justify the proposals as a skilful policy of *divide et impera*.

As regards land purchase and segregation, the differentiation between Native and non-Native has already been made by the Botha Government in the Natives Land Act of 1913, and by the Smuts Government in the Natives Urban Areas Act of 1923. What is new in the Hertzog policy is the partial application of the principle to the parliamentary franchise. If we confine ourselves to this, as a practical measure, instead of vaguely examining the general principle of distinguishing between Coloured and Natives, it will make for clarity.

The Coloured man already has the vote in the Cape and Natal. It is proposed to extend this privilege to the Transvaal and the Orange Free State as regards Coloured men not associating exclusively with Natives and possessing some evidence of a civilized standard of life and of elementary education. The maximum number of people affected would not exceed nine per cent of the coloured population of South Africa. The plain fact is that, now the Government has proposed to give political rights to the Natives, these people must be placed somewhere. They have no tribal organization and no special areas of their own ; hence it is impossible to organize separate institutions for them. If it is desired to class them with the Natives, one is faced with the fact that no South African Government dare, for political reasons, interfere with the Cape system of coloured franchise ; hence to classify the Transvaal and Orange Free State coloured population with the Natives would militate against the object of attaining uniformity underlying all the legislation. Hence they must be classified as Europeans.

Limited as is the measure of reform suggested, the Government is very nervous about it. A cry has been raised that the Government is encouraging race admixture by treating the Coloured man better than the educated Native. To meet this, a Bill has been introduced making illicit

relations between white and black, even with consent, a criminal offence, punishable by heavy sentences of imprisonment. This Bill has been approved by most of the organized Churches of the country. Further, the Coloured Persons' Rights Bill has been made to apply only to Coloured persons born before the passing thereof, and to such Coloured persons born after who are not the children of a European and Native or Coloured and Native union, in the first generation.

The greatest stumbling-block regarding the Coloured Persons' Rights Bill is the distinction it draws between Coloured men and educated detribalized Natives. Once granted that the mass of the Native population must be provided for on lines different from those suitable to Europeans, the question resolves itself chiefly into a conflict between the individual and the group point of view. From the individual point of view it seems cruelly unfair that a Native, just because he is a Native, should be debarred from rights which he would enjoy if a Coloured man. 'Equal rights for all civilized men' seems a fairer policy, and indeed as time goes on there seems to emerge from the dust of controversy a conviction that this is the only alternative to the Hertzog policy of parallel institutions for white and coloured on the one side and Natives on the other. The supporters of the Hertzog policy argue that the place of educated Natives is as leaders among their own people, directors of their own special institutions, rather than as exceptionally favoured individual voters among the European and coloured electorates.

Proposals affecting the Political Development of the Natives. Broadly speaking, we may sum up General Hertzog's proposals under this head by saying that he wishes to disentangle Native interests as far as possible from European interests, to set up institutions for local and national government parallel to the provincial and parliamentary institutions of the European, and finally to grant the Natives limited representation in Parliament, partly to

speak and vote on subjects still common to black and white, partly to act as *liaison* officers between the purely Native institutions and Parliament. In criticizing the proposals of General Hertzog regarding the parliamentary franchise, we must remember that the representation of Natives in Parliament is the less important side of his scheme.

The principle of parallel institutions for Natives, so far as local government is concerned, was adopted for the Union by the Native Affairs Act of 1920, carried by the Smuts Government. That Act has never been applied as regards local government, although the excellent council systems of the Transkeian Territories and of western Pondoland, already in existence at the time of its being passed, remain in force. It is proposed now to make the Act operative as soon and as widely as possible.

Section 16 of this Act referred, in a vague and somewhat timid way, to the holding of occasional Native conferences. Two such conferences were held under the Smuts Government, at the second of which a promise was given that in future conferences would be summoned annually. This promise has been duly honoured by the Hertzog Government, which has now gone further and proposes to transform these conferences into a regularly established Union Native Council. That the whole weight of all parties should be behind this proposal is eloquent testimony to the marked ability shown by the Native leaders in the conferences.

The new Union Native Council is to be mainly elective, only fifteen of its fifty members being Government nominees. While most people welcome this change, there has been considerable and not unjustifiable criticism of the method of election, which is indirect, through electoral colleges consisting of chiefs and prominent detribalized Natives designated by the Government. There is a strong feeling abroad that the Government has not, in these Bills, adequately considered the detribalized, educated Native. From the missionary point of view this is a particularly grave defect. There is, however, every hope that amendments,

having the effect of giving detribalized Natives a direct individual vote for their representatives on the Council, will be moved in Parliament and accepted by the Prime Minister.

The new Council has a more sure status and wider powers than were possessed by the old conferences. The Governor-General is bound to summon it annually, to place all Native Affairs Bills before it, and to transmit all its resolutions to both Houses of Parliament. A final clause gives the Governor-General power to delegate to the Council the right of legislating by Ordinance binding Natives only. It is doubtful if this is meant seriously at present. The clause as it stands gives no actual powers. But it is obviously inserted to indicate the future of the Council, which General Hertzog considers will one day be the normal legislative body for Native areas.

What now of the relation of the Natives to Parliament ? Here we come to the central difficulty of the Hertzog policy. It is proposed to abolish the Cape Native franchise, as at present existing, and in place thereof to provide for seven European representatives of Native interests in Parliament, chosen by a system of indirect election similar to that proposed for the Union Native Council. These representatives will be debarred from voting on questions affecting their own status, and on ' questions of confidence ' declared to be such by the senior Minister of State present in the House when the division is taken, except a scheduled list of questions which appear to cover all matters solely or mainly affecting Natives.

As these proposals stand, they are quite clearly an inadequate recompense for the loss of the Cape Native franchise, even allowing for the Union Native Council. There are certain points in them which cannot well be allowed to stand. Thus that Native voters in the Cape Province, already registered as such, should be deprived of their franchise, so long as they retain the prescribed qualifications, is a clear breach of the spirit, if not the letter, of the Act of Union.

The method of election is so open to objection in the case of these members as in the case of the Union Native Council. The limitation on the powers of the representatives is unworkable and unjustifiable, and there is considerable ground for believing that General Hertzog, not personally in favour of it, has introduced it to placate the more conservative elements in his party. The provision that the representatives must be Europeans, although race prejudice is too strong to permit any hope of its being altered, is illogical. On the first three of these points amendments must be forthcoming if any measure of liberal Christian support is to be given to the Bill.

Philanthropic and missionary feeling, including educated Native opinion, in South Africa is, however, against the principle of the Bill and not against details only. Whilst the reasons for such an attitude are obvious, it is to be regretted that there is at present no strong organized body of thought which would stand, not for the Bill as drafted, but for directly elected members with full voting powers in place of the present Cape system. One can hardly condemn such an attitude as unchristian, without gravely reflecting on the satisfactory system of New Zealand, or the recently adopted Kenya compromise.

Set, now, the system of parallel constituencies with direct voting and fully empowered representatives covering the Union as a whole, against the present Cape system of putting all qualified voters—white, black, or coloured—in the same constituencies on purely geographical lines. What is to be said on either side ?

From the purely Native point of view, the balance of argument is slightly in favour of the Cape system. The argument that if we retain the Cape system, we must give up all hope of securing any political rights for Natives in the northern provinces—valid enough—is met by the counter argument that in course of time the Native vote in the Cape will hold the balance of power in the majority of constituencies, and will be employed through years of narrowly-

divided parties, to secure the extension of the franchise to the Natives of other provinces. If we can be quite sure of this, then, from the purely Native point of view, our duty is to cast away the new Bill altogether, and to keep the Cape Native franchise in trust for the future. Unfortunately, we cannot feel as sanguine as is suggested above about the extension of the franchise. Twice already, by skilfully drafted laws, the conditions of the Cape franchise have been restricted on lines applying to black and white alike in theory, but mainly to black in practice.

From the European point of view, which unfortunately is apt to receive but scant consideration from philanthropic critics, the great difficulty is that the retention of the Cape system means a legislature dominated sooner or later by the Native vote—in other words, the handing over of the destinies of South Africa to its less experienced and civilized elements. The question is one of numbers.

It might well be that under a Union system of franchise modelled on the Cape laws other lines of cleavage would cut across the great line of colour. The probability of an extension of the Cape franchise to the other provinces is, however, remote; and the question arises whether another, even if less satisfactory, system for the whole Union is not preferable to the Cape franchise confined to a single province.

Proposals affecting the Economic Development of the Natives. The success of the system of parallel institutions can only be permanent if some large measure of territorial separation between white and black is attained. Complete territorial separation is, even if desirable, quite impossible to-day. Since the principle of partial separation, based on rights to land, was approved in 1913, the utmost difficulty has been experienced in finding adequate land for the Native population. The reserves and locations scheduled in the 1913 Act do not accommodate more than fifty-five per cent of the Native population. Attempts to set aside new areas in which Natives should have the exclusive right of purchase and lease have twice been frustrated. In

desperation General Hertzog has fallen back on the plan of declaring certain areas 'released' from the operation of the Act of 1913—in other words, open for free competition between white and black, Crown lands, however, being reserved in these areas for Natives only. The released areas amount approximately to 22,000 square miles.

Much criticism has been levelled at General Hertzog in regard to this proposal. It must be emphasized, however, that two Governments have had to give up the idea of proclaiming fresh areas for Native occupation only, and he naturally feels that, if any land is to be made available for Natives before white vested interests grow too strong, the system of released areas is the only practicable way. The criticism levelled against General Hertzog should rather be directed against the white farming community, British and Dutch—most intractable of all in Natal and the eastern districts of the Cape Province—which is too selfish to make the sacrifices to-day, without which their children may be compelled to-morrow to give Natives the franchise on equal terms, because there is not enough land for the system of parallel institutions to work.

The second portion of the Land Bill attempts to 'put the screw on' Natives living in white areas as squatters or tenants, with a view to making them move to the released areas, or engage themselves as farm labourers. These provisions have the distinction of having united in opposition against them the philanthropic school, the missionaries, the farmers and the Natives, and it is perhaps not too much to say that they are dead already before Parliament begins to consider them. They must be resolutely opposed by all friends of the Natives.

Much, not only for South Africa but for the world, will depend on how these Bills fare during the current year. The prayers of men of goodwill all the world over should rise for South Africa, that wisdom, justice and kindness may be given her and may guide her in the decision of these tremendous issues.

EDGAR H. BROOKES

THE EDUCATIONAL VALUE OF INITIATORY RITES

By The Right Reverend W. VINCENT LUCAS,
Bishop of Masasi

PROBABLY all the tribes of Central and South Africa have possessed from time immemorial initiatory rites which have been regarded as essential and obligatory on all young men and women of the tribe. The details of the customs vary tribe by tribe, and perhaps it is true to say that with regard to some of these rites European observation has not got further than the outside fringe. But some of them are known in greater detail, though it would probably be rash to assert that any of them are known wholly. In the life of an African these rites have a paramount importance. The small boy looks forward from earliest years to being allowed to enter the mysterious initiation camp, from which he will emerge as a man and full member of his tribe. M. Van Gennep in his valuable book, *Les Rites de Passage*, teaches us that each of these rites represents an elaborately devised portico, by which one leaves all that is past to emerge a new being into a new life, with new untasted experiences and responsibilities before one.

In the life of the male African the initiation camp occurs once, roughly round about the puberty period. Circumcision may or may not be a part of it; with some tribes it has already taken place at an earlier age, and with some tribes it never takes place at all. If circumcision is a part of the rite it is an incidental part, but where it is the custom of the tribe, though they will unwillingly consent to give it up, yet—so far as my experience goes, in the case of Africans who being Roman Catholic converts were strictly forbidden this practice—in point of fact it is clandestinely performed.

The real meaning of the initiatory rite is that the boys are being freed from childhood and admitted to the full life of the tribe, with all the responsibilities and dangers and duties that belong to adult manhood. For example, only the initiated in the tribes with which I am familiar are allowed to take part in the burial of the dead ; or to cut hair ; or to take life, for instance, to kill a hen ; or to attend the council of the grown men. Prior to initiation the boys are regarded as mere irresponsible children, running in and out of their mother's room without grave blame, and though at times if they enrage their parents they may be punished, and instruction in manners is given spasmodically and partially, yet parents questioned in cold blood would hardly admit that their children could be held responsible for wrong-doing or ill-mannerly conduct in their pre-initiation period.

Corresponding to this rite for the boys there is a rite for the girls, the customs of which vary as with that for the boys. The age at which the girls are regarded as eligible also varies ; with some tribes they are put forward for it as early as nine, and with some not until they are thirteen or fourteen. In the life of an African girl there will be a further rite after her entrance into womanhood, a third before the birth of her first child and a fourth after the first child has been born. In all these rites, for boys and girls alike, instruction is given and a somewhat elaborate code of ceremonies is performed ; there is an element of awe and an element of joy as the portico is passed, leaving the old life behind and ushering them into the new.

Thus far I have endeavoured to speak of initiatory rites in general. Now it seems desirable to pass to some more detailed notes on these rites as practised by the Yaos and Makuas in southern Tanganyika Territory ; that is to say, the Africans with whom I have been living. In olden times boys were not held to be eligible for the initiatory rite until they had reached the age of about sixteen, and some were even older. This was their original practice, but

the quickening up which has come from contact with modern European civilization, with its taxation of all men over the age of about sixteen, has tended to lower the age at which boys are admitted into the initiation camp, though eleven or twelve is still regarded as undesirably young. Only certain chiefs held what was called the *Bendera ya Unyago*, that is to say, had the right to inaugurate and manage these camps, and as the whole ceremony was an expensive one it was not held by any one chief more often than about once in five years. From this it will be apparent that if for any reason a boy missed the rite when he had first become old enough for it, unless he could be sent away to that held by another chief, the recurrence of the rite held by his own chief would find him unusually old.

With these tribes circumcision does in fact take place as part of the rite. Each boy is given a young man, who will live with him, cook for him, look after him, sponsor him ; in fact, behave as an ideal godparent might behave here at home. The period of seclusion in the forest camp usually lasts about three months. The teaching and training to which the boys are subjected stress manners and manliness. As an example of manners, I remember that an old chief told me that when he was a boy he was taught in the initiation camp that though he would thereafter have the right to sit on the Council of the Elders, he must be careful always to sit in the lowest place unless he was definitely invited to move up higher ; and also that, as he ran along the forest paths, if he met any who were older than himself he must slacken his pace and make a détour lest the dust raised by his feet should rest upon the clothes of his elders. The importance of not entering any house or room without obtaining the permission of those within is stressed. The way to wear your clothes modestly ; the salutations proper to those whom you meet ; the duties of a host ; these and other points constitute the code of manners which is impressed on the initiates. Their training in manliness includes endurance of heat and cold and pain, courage in meeting

danger and what is fearful. Obedience is insisted upon almost unreasonably. Boys will be told that they will have no food until they have caught a particular bird visible on the bough of a tree, a task which may plainly be impossible. In the early hours of the morning before the dawn, when the air and water are as cold as they ever become, boys will be roused from their sleep and taken to stand in a pool or stream for an hour or two, and required at times to duck completely under the water. A bamboo will be split and their fingers pinched in the opening and then brought close to a hot fire that they may endure heat. They will be taken out at night into a forest by their trainers or god-parents, and then suddenly left alone in the pitch black darkness, while their trainers imitate the roaring of lions and other dangerous animals and leave the boys to find their terrified way back to their camp alone. Songs are taught them suitable to each occasion that may arise, and greetings to visitors, and woe betide them if they are slow in making the correct response, or singing the allotted stanza. The failure of one in any of these trials is accounted the failure of all. The African proverb runs, ' If one fish in the basket is bad, they are all bad,' and beatings and other penalties follow swiftly, and in some cases unmercifully.

The admission to this camp is preceded by careful and elaborate sacrifice, and interceding with the spirits of the departed chiefs, and when the three months of initiation are at length ending the hair of their heads is shaved, new clothes are provided, finery up to the very limit of their parents' purse, and a new name is conferred, so that nothing that belonged to the past may be carried by the boy into the new life into which he is stepping.

When the actual day of breaking up the camp is reached, the huts in which they have lived, everything which they have used, all are set light to and burnt. The boys have already had impressed on them the terrible pains and penalties which afflict those who dare to utter one word of what has happened in their secret camp, and then, walk-

ing with the grave, deliberate step of the chameleon, they return to their chief, and are passed on by him, amidst a scene of wildest enthusiasm, to their women relations again. The three months' initiation in the forest has been a time of strict training; the boy has probably grown in body; he has certainly grown in mind; and he looks upon his mother and sisters with a new awe, and they for their part recognize that he is not the child who left them, and regard him with unwonted respect. This helps to establish the desired new relationship proper to the new life.

This description I have deliberately made general and in no way does it pretend to be anthropological. Also, it must be freely admitted that coupled with the teaching of much that is excellent there is an equal insistence on much that is immoral, and much that is if not immoral yet undesirable. Also, that the hardening process to which the boys are subjected becomes definitely cruel at times, at any rate from the European point of view. I shall not attempt to give any description of the girls' corresponding rite, or of the three women's rites which follow. It will suffice to say that most valuable instruction is given, coupled with impressive ceremonial, but unhappily linked to much that is immoral and some elements which are trifling and futile.

When missionary work begins in an African tribe, what has happened in the past has been that at first the missionaries, knowing no details of these rites, have given them a vague benediction; then, when the passage of years has unlocked the doors of language and the confidence of some of their converts has been won, it has become revealed to them with a horror akin to revulsion that much that they have ignorantly allowed to go on is definitely contrary to Christian morals; and so the vague benediction is changed for an indignant campaign of suppression, and this campaign of suppression has in many instances ended in victory. The rites have been discredited and abandoned in many mission areas, though not in all. Now, the purpose of this article is to

beg that we consider whether the indignant suppression has not on the whole been as unfortunate and ill-considered as the general benediction which preceded it. Horror at the immoral element has caused us to sweep away what in itself was of a definitely striking value. Where the suppression of the rites has been complete, we have cut the African loose from the old sanctions. He has been in grave danger of becoming disinherited from the tradition of beautiful manners ; loyalty and reverence for his chiefs and his past have been shaken ; and have we really been able to put any adequate new sanctions into the place of what we have destroyed ? Man is a social animal, says the old wisdom of the Greeks, and the African tribal rites stress this point and teach each boy to regard himself not as a mere individual but as the member of a tribe, with duties to all his brethren akin to him. By the suppression of the rites he has been in danger of regarding himself merely as an individual, selfish and self-regarding.

An experiment has been made, successfully, so far as can be seen, to take the old initiatory rite, purge it of its immoral elements, enrich it from the storehouse of Christian wisdom and experience, conduct it with as elaborate a ceremonial as belonged to it of old, and then offer it as the initiatory rite for all Christian or catechumen Africans. The measure of its success may be gauged from the fact that heathen chiefs have written asking that their heathen boys might be accepted into the Christian rite. The names of the old rites have been retained. One practical difficulty may be mentioned, and that is that so long as this experiment is in its early stages, it will be regretfully found impossible to provide each individual initiate boy with a Christian young man to act as sponsor or godparent. In a camp of perhaps forty to sixty boys it is inconceivable that you could put also forty to sixty young men, all of whom have been brought up in the old ways and know no other, and expect them to omit from the traditional régime all that is contrary to Christian morals. Where the experiment was

made it was found possible to entrust the boys to young African Christian teachers, who lived with them in the camp day and night. Food was provided by a paid cook, who cooked outside the enclosure, and was carried in by a hired boy.

A wonderful opportunity is given in this way to the Christian priest for getting into real personal touch with his boys, and seeing that they are rooted and grounded in the essential points of their religion. Just as in the past it was only certain chiefs who had the right to hold a *Unyago*, so, for the present, it is only the Christian priest in each district who has the right to hold the Christian *Unyago*. Probably for many years, possibly for the period of a complete generation, the rites must thus be kept in the priests' hands, placed, that is, in what may be called a condition of quarantine, that all that could injure the highest moral ideals may be purged away and forgotten. But the aim should be that at the end of the period of quarantine the rite should be restored in its complete Christian form (each boy by then having a Christian sponsor) to African life, under the control of African chiefs.

The second point which emerges is this. In these rites we see the way in which Africans carried on education. The instruction given in these 'schools' was remembered through life. Initiated boys or girls were quite ready in their turn to initiate others, and yet the full period given to this schooling did not amount to more than a fraction of one year. Is it not possible that here lies the key to an education which shall be ideal for the African? Instruction given first to a number is afterwards by the sponsor impressed on each individual; knowledge is not allowed to remain merely theoretic, it must be translated into action; certain truths are impressed by being sung in rhythmic verse; a code of ceremonial invests the whole occasion with solemnity. I submit that here is a mine in which our educational advisors may dig and find for us reasons for many failures in the past, and the lines on which Africa may move to her true future.

VINCENT MASASI

NEW TENDENCIES IN ISLAMIC RELIGIOUS THOUGHT

By S. A. MORRISON

REFERENCE is frequently made in popular modern literature to the old Islam and the new, as if these two terms signified two clearly distinct and distinguishable types of existing thought, and, on the basis of this distinction, missionary organizations propose to revise their methods of evangelistic and literary approach to Moslems. That a new type of Islam has appeared and must be reckoned with there is admittedly no room for doubt. The fact, however, that we must not lose sight of in readjusting our work is that just as the old Islam comprised not one species of religious thought but several, so the new Islam (but to a far greater extent) has assumed not one single form but many different and often mutually contradictory forms.

What the most important of these forms are the present article will be an attempt to discover. Before, however, we embark further on this enterprise, it may be well for us to answer a preliminary objection. It may be said that in view of the large background of orthodox, conservative Islam these new tendencies in Moslem thought, which at present monopolize the foreground of popular attention, are nothing more than passing phases, whose influence will die out with the minority groups who hold them. Islam, it is asserted, has been, is and always will be in its essence one and the same. Why, therefore, waste time on a barren investigation ?

In demurring to this position we would call attention to two factors which materially affect the situation to-day, namely, the unquestioned extension of literacy, with the consequent spread of western thought, in almost all Moslem

lands, and secondly, the peculiar opportunity presented to the leaders of modernist tendencies in Islam by their political and literary standing not only to mould popular opinion but, what is frequently more telling, to give effect to their beliefs in new legislation. These two factors will, we are convinced, lead to a considerable increase in the influence and number of those who, dissatisfied with the old Islam, are endeavouring to find a new orientation of thought and life ; and though it may be true that the actual forms which these new tendencies have taken up to the present may be modified or changed by new circumstances, nevertheless these tendencies will remain, nay rather will gather ever greater momentum, and will carry Islamic thought and civilization with increasing force along the roads of modernism and reform.

An analysis of these tendencies, it may be granted, would be useful. But is such an analysis practicable ? Anyone who has attempted to define the present trend of religious thought in Christianity will appreciate the difficulty of any attempt to define similar trends in Islam, especially when it is remembered that in the latter case the problem is complicated by the closer interaction of political and religious forces. And, for this reason also, it is more likely that we shall find one type of Moslem thought dovetailing into another, in such a way that it will be impossible sometimes to discover a clear differentia between them.

Admitting, however, the difficulty and imperfection of any analysis, we put forward this attempt in the hope that it may be of some help in disentangling the various strands of Moslem religious thought, and that it will enable us at the same time to understand better the attitudes of different sections of Moslems to-day towards Christianity and its adherents.

In order to fix more clearly in our minds the various outstanding tendencies distinguishable within Islam, we shall label them in a general way as Islam rejected, Islam restricted, Islam reformed and, finally, Islam revived.

These terms, it must be remembered, are meant as labels only, and should not be stressed more than labels deserve. Moreover, the types to which they refer are multiform, not uniform, comprising a number of distinct, diverse species.

Islam Rejected. One of the most noteworthy features of the situation in Turkey to-day is the interesting fact that now perhaps for the first time in the history of Islam we observe a Moslem country in which an important and influential section of the community is deliberately and wilfully discarding its Moslem faith, not because of any pressure from without its borders but because of the working of new forces within. The primary cause of this revolution may have been the rekindling of the sparks of national (or racial) consciousness, producing a resultant dissatisfaction with Islam as representing an Arabic and therefore foreign culture. Or possibly this movement is to be traced in the main to a contrast between the ethical standards and social conditions of the Moslem East and those of the Christian West, a contrast which, inevitable as a result of the war, emphasized some of the glaring weaknesses of Islamic civilization. Or it may have been due to a general sense of inferiority to the progressive powers of Europe ; or even, with some, to a realization of the inadequacy of Islam as a religious system. Whatever the particular cause or combination of causes may have been, and more likely than not it was an ill-defined association of them all, the result has been the startling rejection by many leaders of Turkish thought of Islam in its entirety as an antiquated, rigid and irredeemable system, and its open denunciation in the press as the cause of all Turkey's troubles.

It must not be inferred, however, from what has just been mentioned, that these influences which are leavening the whole of the Near East assume with all individuals so revolutionary a shape. There are many who react to them, as we shall have cause to observe later, in a totally different way. The point we wish to make clear is that in Turkey—and out of Turkey too, in Persia and Iraq, to mention

two other countries only—discontent with Islam has become so strong that nothing short of its complete rejection will satisfy some of the ablest leaders of modern thought.

The question that now presents itself to our minds is : Whither is this anti-Islamic movement tending ? In the first place, indications are not wanting of an endeavour to resuscitate the old pagan religions with their tribal and native gods that once held the devotion and affection of the people before Islam routed them with its battle-cry of the one great God. Nor are these endeavours confined to the advocates of an extreme nationalism only. There are signs of a popular reversion to the old faiths. References have been made recently in the press to the publication in Persia of a photograph of the present Shah with representations of the ancient Persian gods beside him. Remembering that Islam has often been content to impose its peculiar tenets upon a basis of traditional paganism with the minimum of modification in the beliefs of the masses, we should not, perhaps, be astonished to note this inclination to throw off the superimposed religion and to return to the deeply embedded beliefs of the past.

Many, however, could never be satisfied by a revival of paganism. If Islam has proved itself unequal to the demands of a twentieth-century civilization, the content of paganism is manifestly more resourceless still. The eyes of the modernists were cast around to perceive what new doctrines were making headway in other progressive circles, and not a few were attracted by the superficial comprehensiveness of such schools of thought as are typified by theosophy. There are many in Egypt, including some leading educated women, who have virtually abandoned Islam in favour of theosophy. Visitors to any of the large cities of the East, such as Constantinople, Cairo and Calcutta, will find new centres being opened for the propagation of these new ' religions.'

So far, however, as it is possible to gauge with any accuracy the predominant tendency of this movement away

from Islam, it seems more often than not to have issued in a form of religious agnosticism or indifference. The social and political problems of the moment are engaging the attention of the nationalist leaders to such an extent that they have not the freedom of thought or the spiritual disposition to trouble about finding a satisfactory religious foundation for life. Their attitude to any manifestation of religious sentiment is often one of cynicism and contempt. So patent has this become in Turkey that it has been remarked that whereas a few years ago a man was afraid to be seen failing to attend a mosque, to-day he is afraid to be seen entering.

Indifference of this sort reacts in varying ways on the private life of individuals. Many a former Moslem is pinning his faith to-day on ethical and social progress by means of education on a purely non-religious basis. Western ideals are set up as the standard to be attained and are studiously copied. On the other hand, there are perhaps still more who are fashioning their life not according to the ideals of the West but according to its materialistic and hedonistic philosophy. Reports to hand from Persia and Iraq record a deplorable increase in drunkenness, drug-addiction and immorality. So deep are the ravages of these vices that Bishop Linton, writing from Persia, declares that this to his mind constitutes the great problem of the future. Is it not a significant fact that the Yildiz Kiosk, the residence of the Caliph Abdul Hamid, on the hillside above the Bosphorus, is at this very time being converted into a casino, to become the Monte Carlo of the Near East ?

What we should specially like to know, however, in this connexion is whether there are signs of enquiry regarding the elements of Christianity among those who have weighed Islam in the balance and found it wanting, and whether the champions of progress regard Christianity and its adherents with greater favour than did their fathers a generation ago. Difficult though it is to obtain exact information on the point, there does appear to be a large

and increasing number of secret readers of the Bible scattered over the length and breadth of the Moslem world, many of whom have been known to admit in private their faith in Jesus as their Saviour, but who for obvious reasons fear to confess Him openly. On the other hand, Christianity in the eyes of many staunch nationalists represents a foreign and alien religion, the precursor of concession hunters and political intriguers, and a fruitful source of national disunion by reason of the Christian minorities in Moslem lands. Hence arises what some consider the anomalous position of men, who are bold advocates of religious freedom and social development themselves, displaying a spirit of merciless antagonism both to Christian institutions and to Christian minorities.

The explanation of this anomaly is not really difficult to discover. Some bulwark, it is felt, must be erected against the penetration of the East by the aggressive forces of the West, and many who have themselves no real faith in Islam as a religion are prepared to make use of it, both as a means of enforcing ethical and social sanctions upon the unenlightened masses, and, still more, as a rallying-point for the weakened resources of the East against an all-conquering Christendom. Political exigencies, therefore, demand that some show of adherence be made to the old faith, not because it is believed in, nor because it constitutes the best basis for a progressive policy, but because it is at present the only common ground suitable as a meeting-place for the different Moslem powers which are endeavouring to stem the rising tide of western exploitation. This unity, it is suggested, should assume the form not of the pan-Islamism of a generation ago but of an Islamic League of federated, independent nations. Thus we find Islam, thoroughly discredited as a religion, retained as a title for a new kind of progressive oriental civilization.

With the legislative changes which the extreme school of revolutionary thought has been able to effect, either by its intensive programme or in co-operation with the pro-

gressive members of other schools of thought, who may not be prepared to go so far in the modification of their religious beliefs, we are not directly concerned in this article. Suffice it to say that the presence of the Caliphate complicated the position of the nationalist leaders in Turkey to a degree that drove them in the end to the taking away not only of its political but also of its religious power. Furthermore, all that was reactionary in the old régime was abolished. The Dervish Orders were suppressed and the *madrasa* system of education replaced by governmental schools. A civil code has been imported from Switzerland, and a criminal code is, we understand, under process of adaptation from Italy, as well as a commercial code from Germany.

Islam Restricted. The fact must not, however, be overlooked that a not inconsiderable proportion of those who took a prominent part in bringing about the changes in Turkey which we have just recorded did so without any desire of seeing Islam rejected and crippled altogether. What they objected to was the claim of Islam not merely to reveal the right attitude of man towards God, but to determine the minutest details of personal life and of social and political organization. It was this interference of religion in political affairs and its identification with a social system which was felt to be outworn that led many of the Turkish nationalists to throw in their lot with the revolutionaries. All that they demanded was that the sphere of Islam should be restricted to that of religious belief and practice only, and that it should be excluded completely from the domain of political and social legislation. It was in this vein that the Minister of Justice in Turkey wrote :

> Unchangeableness is a necessity of religion. Therefore to keep religion simply as a matter of conscience has been one of the principles of modern civilization as differentiating it from the old. . . . Religion must remain in the sphere of conscience only ; it must not enter into the sphere of law.

It is not always clear to what extent members of this school of thought really believe in Islam, even as a religion

only. What distinguishes them from the first group is that they have no special animus against Islam as a religion—for others if not for themselves. What, again, distinguishes them from the school of Islamic reformers is that they will not allow that Islam has any connexion with political and social conditions at all, whereas those of the latter group who advocate the distinction between Islam as a religion and Islam as a politico-social system are convinced that on the latter side Islam has the capacity for evolution, even if on its religious side it is fixed and unalterable.

Islam Reformed. Hitherto we have been considering the changes in religious thought of men whose primary purpose was to achieve political reorganization, national independence and progress, or ethical and social reform. Because Islam appeared to them to stand in the way of their objectives, they wished it to be either rejected or restricted. Their policy of reconstruction, whatever its form, claimed first place in their thoughts, and Islam, except with a few, was relegated to second place or given no place at all.

We must now pass to an examination of the point of view of the far larger number of those who, while earnestly desirous of seeing a new era dawn in their country, do not on any account wish to give up their faith in Islam. These are convinced that Islam and progress are easily reconcilable; all that Islam requires is to be reformed and reinterpreted.

To many of us there may appear to be a large element of prevarication in the arguments which advocates of this school of thought adopt, in order to justify the conclusions they desire to reach from the premises with which they are obliged to start. The previous history and the current doctrine of Islam both present huge obstacles which it is necessary for them somehow to circumvent. There is, for example, the close interweaving of a politico-social system with religious doctrine and practice. There is the belief in the verbal inspiration and infallibility of the Koran. There is the accepted custom of appeal to the law and to

the sayings and actions of the prophet himself. All these must be either re-explained or explained away. Somehow these facts must be correlated with the standards of modern historical investigation, scientific enquiry and ethical progress. 'If,' writes a modern Turk, 'anything contravenes our moral feeling and inner conscience, that cannot be God's word or revelation.'

Some of the more modern Moslems are themselves conscious of what is taking place, so that we need not be surprised to find the following passage from the pen of Mr Khuda Bukhsh :

> Tremendous changes are being introduced into Islam. Basing themselves on an independent interpretation of the Koran, eminent Moslem scholars are making strenuous efforts to liberate Islam from the fetters of authority, from the dead hand of past ages. . . . Concessions to the demands of the times being admitted, these concessions are justified by appeals to the Koran and the traditions of the prophet. Whether the appeal be real or illusory, the fact of the appeal is one more instance of the utility of legal fiction in the history of human development.

It would take too long to follow in detail the intricacies of argument and inference, by which modern ideas, doctrinal or practical, are grafted on to the stem of Islam. A few typical instances must suffice us. For Mr Khuda Bukhsh the way of reform is to be found in restricting the scope of Islam to the minimum of doctrinal demand. Hence he writes :

> Western influences do not in any way affect the central unity of Moslem thought. . . . The unity of Moslem thought consists in the belief that there is one God and that Mohammed is His apostle. The rest does not count or counts very little.

Not many months ago, a sermon was preached in Turkey, in which the speaker advocated that the sole condition of belief on which Islam should insist was the creed, 'There is no God but God.' To such an extent has this process of refinement been carried, that a point is eventually reached when it becomes doubtful how much of the characteristic Islam is left at all. We read, for example, in a Turkish

paper the exhortation : ' Let him who seeks God find Him in his own heart.' What distinguishes this type of thought from that which we considered under the heading ' Islam restricted ' is that it is actuated by a genuine desire to find a source of inspiration for life under modern conditions within a purified Islam, and not merely to confine the borders of Islam because it is an obstacle to progress.

For the majority, however, this method of refinement is too revolutionary. Most reformers feel, with reason, that Islam is more than a belief in the unity of God or in Mohammed as His prophet ; it is belief in a book, and that book the Koran. Their endeavour is to combine faith in the Koran with a desire for reform. In Persia, for example, there is a new cry : ' Back to the Koran,' a cry emanating not from the conservatives but from the liberals, because it is believed that by putting away the traditions of the prophet it may be possible to escape from the social trammels which his example has bound round Islam, and thus to return to what is considered to be the higher standard of the Koran itself. The Koran, many believe, contains the germs of modern thoughts and ideas, and needs only to be reinterpreted on the principle of *igtiha:d* to be found the source of all progress and reform. In Egypt, on the other hand, it is recognized by many effendis that the Koran bears the indelible impress of a seventh-century civilization, and that the only way to interpret the Koran for to-day is to distinguish within its pages between the eternal principles of religious and moral thought which obtain for all time, and the social and political legislation which suited the Arabs of the prophet's day, but which, they say, was never intended to shackle the Islam of the future.

Even after such reinterpretation of the Koran, the reformers are faced with the actual facts of the prophet's life and character. How, with these before them, can they claim that Islam is the most progressive religion in the world ? In practice we find that different groups have recourse to different lines of defence. All deny the grosser

charges made against Mohammed. Some, however, admit that he was perfectly human and had his faults, but maintain that for this very reason he is a better example for mankind than Jesus, who was too ascetic and too idealistic. Others are not content with this. They ascribe freely to Mohammed the qualities of life and the miraculous actions of Jesus which the Gospels record, and assert that Mohammed was a better man than Our Lord.

Enough, perhaps, has been said to indicate the main lines of thought to which Islamic reformers have recourse. It does not fall within the scope of this article to examine the effect of these ideas upon religious practice or social conditions. In passing, we would refer, however, to one or two peculiarly interesting consequences of this movement for Islamic reform. The first is the tendency amongst those who still observe the rites of Islam, such as prayer, fasting, almsgiving and pilgrimage, to give them a new spiritual meaning, drawing upon Christian sources for their mystical reinterpretation of them. And, secondly, we would allude to the subtleties to which reformers who do not desire to see the Caliphate revived are obliged to betake themselves, in order to make present conditions tally with accepted doctrines. As for the social and economic reforms which are being advocated or achieved, we are not directly concerned with them here.

What is of more interest and concern to us at this point is to discover the attitude which such reformers take towards Christianity and towards their Christian compatriots. As might have been anticipated, we do not find one policy but several. Many Moslem leaders are looking around for some common ground on which Christians and Moslems can meet for the attainment of their reforms. With one group this unity is primarily ethical and pragmatic. It is suggested that religious differences should be forgotten, or put into the background, and that members of a common nation, whatever their religion, should close their ranks in the battle for liberty and progress. Their battle-cry might well be

summed up in the modern Ten Commandments, which the Egyptian magazine, *El-Hila:l* published recently: 'Take care of your body; feed your mind; give liberty to your thoughts; elevate your soul; do your duty; love your country; forgive others; get wealth; maintain friendship; honour womanhood.' This is the outlook of the popular woman's paper, *El-Amal*, which Munira Thabit edits. It is a point of view which gains additional access of strength from the fact that it fits most conveniently into the political situation, where Moslems and Christians are making efforts to combine on a nationalistic programme.

For another group the unity sought is religious as well as ethical. It is no uncommon thing to hear the belief expressed in Egypt (as indeed in Europe to-day) that all religions are, in reality, merely different roads to a single goal, and that for practical purposes it does not matter which faith a man adopts, so long as he is tolerant of other men's beliefs. There is, it is stated, nothing to prevent Moslems and Christians from uniting in effecting those reforms which the religion of both demands.

Another line of argument, leading to the same conclusion, is drawn from the statement which recurs in the Koran, that Mohammed came to confirm the religions which God had already revealed, and therefore, it is said, Islam, Judaism and Christianity do not essentially differ. 'True Islam,' we read, 'and true Christianity are alike; the mission of each is fundamentally identical.' It is especially easy for Moslems to discover points of contact with westerners who have adopted a Unitarian outlook, and to whom Jesus Christ is perfect man but not perfect God.

A rarer but interesting basis of unity is that of certain Moslem mystics who have been known to consent to fellowship with their Christian friends, under the conviction that in the common experience of communion with God religious differences lose their reality and fade away into nothingness. It is the practice of 'the fellowship of silence' carried one stage further.

Similar in objective but different in method is the outlook of the Baha'i sect. It would, perhaps, be more correct to regard this as a new religion, an offspring of Islam rather than a sect of Islam itself. Its purpose is to combine Judaism, Christianity and Islam (and some say all religions) under the ægis of a new revelation. Whatever its esoteric doctrines may be, the propagandist tenets of Baha'ism are wide enough to attract men of every faith. They were summarized in one of their Egyptian publications as 'oneness of mankind; independent investigation of truth; the foundation of all religions the same; religions the cause of unity; religion in accord with science and reason; equality between men and women; prejudice of all kinds forgotten; universal peace; universal education; solution of the economic problem; an international auxiliary language; an international tribunal.' Who could not be a Baha'i?

All these points of view which we have just recorded are friendly to Christianity, but it must not be inferred that all Islamic reformers regard Christianity in a favourable light. Readers of the Arabic press are surprised from time to time to come upon vigorous attacks upon our faith from men whose names are usually identified with ethical progress and freedom of thought. If hostility is found amongst Moslems whose original foundation of belief was orthodox Sunni, still more intense is the opposition of the modern Ahmadiya movement. Nothing could be more scurrilous or more bitter than the campaign which this body carries on against the truth of the Bible record or the character of Our Lord and His followers. The publications both of the Qadian school, which adheres to the original principles of this movement, and of the Lahore group, which is more independent, are alike in the virulence of their attacks on Christianity. The editor of the Lahore paper, *The Light*, states his policy frankly: 'Perhaps it is not generally unknown that the principal aim of our movement is to inflict a crushing defeat on Christianity which has lately been proving itself the most powerful enemy of Islam.' At the

same time this body, which is essentially missionary in character, is making a bold bid to gain converts to Islam in the West by means of carefully doctored propaganda.

Islam Revived. If the number of Islamic reformers exceeds by far the number of those who would fain reject or restrict Islam, there can be little doubt that neither group is numerically significant in comparison with the large mass of faithful believers who desire no change in Islam, be it in doctrine or in practice. And, further, the common people in most Moslem countries are still largely under the influence of the sheikhs and the mullahs, whose one inflexible purpose is to see the old faith rehabilitated and restored to its former temporal power.

There are still millions who believe implicitly in the literal truth of the Koran, and whose one hope of eternal salvation is bound up with a life modelled on the Koran, the traditions and the law. There are still millions who look to the Arabian prophet as the mediator of God's greatest and final revelation to mankind and as the supreme example of human character. There are still millions who are deeply concerned by the apparent impotence of Moslem governments to-day, and who long for the restoration of the Caliphate and the realization of the pan-Islamic ideal.

For a period this great mass of Islamic conservatism may have been stunned by the disintegration which followed in the train of the great war, by the revolution in Turkey and the deprivation of the Caliph first of his political and then of his religious power. It is possible that the chill of despair which threatened to paralyse the hearts of the faithful may not yet have fully passed away. Nevertheless there are not wanting indications that a new spirit of determination is now encouraging them to gather together their forces in order to check within Islam the influences which in part are causing, and in part are caused by this state of disintegration, and outside Islam to cripple the movements, western or Christian, which are contributing, as they believe, to their humiliation.

What could have prompted the outcry early in 1926 against 'Abd el Raziq's penetrating book on the Caliphate, or the more recent denunciations in the Egyptian Parliament and press of Tah Hussein's brilliant examination of pre-Islamic poetry, save the fear that such historical criticism would overthrow the very pillars of the faith? Why, during the controversy in Egypt over the merits of the turban as compared with the fez or the cap, were Christians and Jews pronounced by an Azhari *fatwa* to be unbelievers? Was it not a symptom of the growing apprehension and hostility of the reactionary school? And why have the Azhari authorities induced the Egyptian Government to prohibit the importation of certain commentaries on the Koran and such translations as Rodwell's? Does it not all point to a deliberate policy of restricting Christian influence and preventing Islamic disintegration?

In order that this objective may be the more successfully achieved, conservative leaders are waking up to the need for a new policy. In India it is suggested that for the better consolidation of Islamic interests, Sunnis and Shi'as should overlook their differences and unite on the common ground of their faith in the prophet and their hostility to Islamic reformers and Christian workers alike. In Egypt, while economic considerations are compelling the Azhari students to demand a form of education based on western models which will enable them to obtain a livelihood in government or commercial circles, it is thought that the materialistic benefits of western civilization can be taken over to the advantage of Moslems without altering one iota of Islamic doctrine.

On the other hand, there are many, the Puritans of Islam, who believe that the revival of their faith can only be achieved by a return to the status of seventh-century Arabia. Whatever weaknesses are to be found in Islam to-day are attributable, they are convinced, to those excrescences which have grown up around the original creed. 'Back to the Koran,' is their cry, not in the sense in which the

reformers use it, but as a call for rigorous adherence to the letter of the law. Such retrogressive movements, by their burning zeal in support of a simple policy, have a special power of attraction for simple minds, and this may account for the success of the Wahhabi arms in Arabia and of the appeals of *Ahl el Qu'ran* in India.

There is one group, however, whose members are scattered throughout the Moslem world, who are dismayed at the blows which Islamic prestige has suffered during the past few decades, and have lost all hope of a revival of Islam by any of the above means. This group sees in the chaos and turmoil around it so many 'signs of the hour,' indications that the time is near when a saviour will appear, who will re-establish the fading glory of Islam. Who can say how far the spirit of restlessness amongst the Lebanese and the Riffs, or how far the hopes of the Berbers and the fellaheen, are sustained by this eschatological doctrine ?

Such, in the main, are the outstanding tendencies of Islamic religious thought, so far as we have been able to discern them. At any moment new economic or political conditions, or new interactions between western and eastern thought, may modify these tendencies, rearrange their relations one with another, or give rise to something entirely new. One of the most interesting studies of the moment is to observe how the groups we have mentioned regard each other, at one time striving their utmost towards mutual suppression, at another time making overtures of reconciliation. Not many months ago, the Kemalists in Turkey were frightened by the rebellion of the Kurds into a policy of terrorism against conservative reactionaries. To-day they pose as champions of a reformed Koran. The orthodox in Egypt tolerated for some time the spread of modernistic ideas in the press and in new publications. To-day they are using the weight of their influence to crush out such nascent heresies. Soon Egypt will become the battle-ground of a struggle for liberty of thought and freedom of speech, upon whose issue may depend the outlook of the

whole Moslem world for the next decade. Already Persia seems to be on the point of granting religious tolerance. Will Egypt make religious freedom not merely a clause in its charter of independence but a reality within Islam itself ?

There arises for Christian missions not merely the problem of permission to preach the Gospel freely, as for example in the Sudan, but even more the problem as to the right way of presenting that Gospel to the different groups whose point of view we have been considering. The literature which may be serviceable for the Azhari sheikh may be quite unsuitable for the modernist effendi or for the Islamic reformer or for a believer in the comparative study of religion. The argument which appeals to one class may leave another cold. We cannot, therefore, escape the conclusion that we missionaries must from time to time review the whole situation in the Moslem world and readjust our methods of approach in the light of any new indications of Islamic thought. In this way, alone, can we be certain that our policies are framed in the light of all the facts.

S. A. Morrison

THE PERSIAN SHI'AS

By J. DAVIDSON FRAME, M.D.

ACCORDING to the orthodox historians, Muhammad died without having made any definite arrangements for the future rule and organization of the Moslem state. The Shi'as assert, however, that originally there were verses in the Quran supporting the claims of Ali—Muhammad's cousin, son-in-law and faithful friend—to the succession. They have in addition traditions of definite revelations as to the exalted position of the family of the prophet. When asked why Ali was not permitted to succeed, two reasons are offered. One is that because of personal jealousy Abu Bekr and Omar seized the Khalifate, while Ali was busy with the last rites for his friend. The other, more probable, is that the party of Abu Sufyan, which had been in power before Muhammad's advent and were his bitterest enemies, opposed Ali and his family in order to regain the power of which Muhammad had deprived them.

Space will not permit us to try to trace the fortunes of the house of Ali in the succeeding centuries, nor are the materials readily available. According to Shi'a writers, eleven of the Imams suffered violent deaths. For a time they were induced to assist in the plans of those who opposed the Omayyad dynasty in the expectation of succeeding to power, but when that dynasty was overthrown the descendants of Abbas, the uncle of Muhammad, gained the throne. Nor is it possible to undertake to trace just what elements in Shi'ism made it appeal to the Persians, just what Persians have contributed to its development, just how widely it had spread when Shah Ismail, coming to the throne of Persia in 1502 A.D., made it the state religion. Persian Shi'ism virtually considers Ali a revelation of divinity,

holds that the suffering of his family has atoning power, and believes in a hidden Imam who lives and makes intercession for men. It stands in a middle position among such Persian sects and systems as Sufism, Bahaism and the Ali Ilahis.

Shah Ismail made the formula, 'Ali is the Friend of God,' obligatory in the prayer call and promulgated Shi'ism forcibly in the districts which he conquered. Many Shi'as from the Persian Gulf and Syria were attracted to his court and helped in the teaching and spread of these doctrines. The sentiment of nationalism may also have played a part, as the teaching marked Persians off more distinctly from their chief enemies of the time, the Turks. The chief work of popularizing and consolidating Persian Shi'ism fell to the two Majlisis, father and son. Muhammad Baqir, the son, has written voluminously, gathering together the traditions pertaining to Shi'ism. Although the Persians speak of their sect as being that of the Imam Jafar Sadiq they seldom seek any authority previous to the Majlisis.

The cardinal doctrine of Persian Shi'ism is the exaltation of the house of Ali. In the devotion of the common people Ali and his family largely overshadow Muhammad himself. Ali is the popular saint. His name occurs most frequently in the ejaculatory prayers of the street. This is partly due to partisanship, but more largely comes from the belief in the expiatory value of the sufferings of the house of Ali. Ali's family are more effective intercessors than Muhammad himself because they suffered more. Muhammad had only a broken tooth, but Ali was stabbed, Hasan poisoned, Husain slain in battle, Fatimah roughly handled and so on. In the last day Fatimah will be the great intercessor, for in that day she will present the proofs of their suffering: the broken tooth, Ali's turban, Hasan's (poisoned) liver, Abbas' arms and the blood of innocent children.

Of Ali it is said, 'He is not God, but he is not far from God.' The first created thing was the light of Muhammad which immediately broke up into the lights of Ali, Fatimah,

Hasan and Husain. A special revelation states that all things created have been created for the sake of these five. The original light of Muhammad was clothed with robes representing acceptance, power, knowledge, love, fear and importance. This light entered Adam before he left Paradise and passed down from one generation to another in a chain of sinless descendants to the grandfather of Muhammad and Ali, where it divided, half entering each. United again in Ali and Fatimah it has transmitted special virtues to their descendants.

Although this exaltation of Ali started in his lifetime, the tragic death of his son after his rejection from the Khalifate provides the real impetus to the devotion of the Shi'as to his house. The historic circumstances of Husain's death have little religious value, but the story as believed by the Persians is the centre of their religious devotion and hope of salvation. Having been promised help in securing his rights to the Khalifate if he would visit Kufa, Husain set out with a little band of seventy, including women and children. Betrayed to the governor, his band was surrounded and cut off from water for three days. The suffering therefore fell not only upon the warriors but upon the women and children. Finally the attack was pressed home and the grandson of the prophet lay slain at the command of the faction which had opposed him in life.

The eleven Imams who were successively slain by their enemies passed to a specially exalted section of heaven to await the resurrection. Even now they have powers of intercession which will be greater at the last day when Fatimah brings before the throne the bloody relics of their sufferings as proofs of their right to intercede. Hence Shi'as call frequently upon the Imams for help and desire burial near their graves. Their last resting-places have become places of worship, of pilgrimage, of paying of vows, and thence come also virtues of healing.

The twelfth Imam, who did not die but disappeared in childhood from earth, is living in the hidden city of Jabulsa.

His reappearance is the centre of hope for their faith and will mark the final triumph of Islam and the coming of the judgment. Meanwhile he is known as the Lord of the Age, the ever-present One. He does not interfere in the daily life of the believer but is the power that holds the world together, the one whose reappearance will set all things right. Shi'as say, 'We must believe that in every age there is one on whose account and through whom the world and all creation is preserved.' Certain sects, such as the Shaikhis, believe that we should be able to find such men in each generation. The Shi'a, recognizing that this is impossible, has evolved the doctrine of the hidden one who is living though unseen.

The virtues which resided in the Imams have continued in weaker measure in their descendants the Sayyids, who are found in all walks of life, from the peasant and day labourer to the Mujtahid and wealthy landowner. The Sayyid is commonly considered of finer clay than his fellow-men, has a right to his share in the fifth of certain income (though this is not effectively collected nor equitably distributed), while service rendered to him has greater merit than similar service paid to common men. To him vows are made and paid, and after his death his tomb becomes a shrine, its importance depending upon his reputation for sanctity and the wealth and devotion of his friends. Although women cannot transmit these virtues to their offspring they share in them. To them vows may be paid, to them are supposed to be granted extra years of childbearing and over their graves shrines may be built.

It will be impossible to consider in detail the significance of all the differences between Sunnism and Shi'ism: What difference does the belief in free will make in the Shi'a attitude towards life? Why are Christians unclean? What authority have Shi'as for temporary marriages? and so on. One important consideration, however, is the position of the Mujtahid. Unlike the Sunnis, the Persian Shi'as believe that Mujtahids may still be found and have the

right to make basic interpretations of the Quran. Men gain this position either because of their general reputation for learning in Moslem law or because they have been endorsed by a well-known Mujtahid. The centre of their activities is in the schools of Kerbela and Najaf. Though in alien territory, these schools even to-day exert a profound influence upon Persian life and thought. Just what limits there are to their power to make new interpretations of the Quran is not wholly evident, but it is commonly believed that they have within a comparatively short time effected some changes. For instance, it is asserted that the doctrine of the uncleanness of Christians, which seems directly contrary to Quranic teaching, is of recent development. In the past, kings and rulers have been compelled to yield to them. Thirty years ago they broke Nasr ed Din Shah's prestige by declaring tobacco handled by a foreign monopoly unclean. Later they prevented in similar fashion an effort of Greeks to establish a soap factory. To-day their influence is much less noticeable, but it requires a powerful personality to run counter to them. When there is a difference of opinion among Mujtahids a man may choose which he will follow. He must, however, choose a living Mujtahid as his guide and follow him consistently, and may not pick and choose the teaching of this and that one at will. He may continue to follow his chosen guide's teaching after the latter's death. A man may be recognized as a Mujtahid in learning even if his life is grossly faulty, but a true Moslem will not follow such a one in the prayer service.

As already stated, devotion to the house of Ali has evolved a doctrine of salvation through the intercession of the Imams. This intercession, however, is not available or not sufficient in itself for all Shi'as. Its availability depends upon works of merit piled up by the believer to his own or another's account. The ordinary practices of prayer, fasting, the giving of alms and the Mecca pilgrimage are required. Faithful attention to them cannot afford merit. Failure in these duties, as well as moral sins both great and small.

must be atoned for by doing *sawâb*—good works. Alms, helping the sick and caring for orphans all have their merit, but devotion to the house of Ali outranks in popular esteem mere acts of charity. Money spent on a pilgrimage acquires more merit than that spent on a hospital. Help rendered to a descendant of the prophet has greater merit than the same help given to another.

In addition to vows and pilgrimages to shrines, there are three popular forms of rendering devotion to Ali's family. The most common form is the holding of meetings called *rauzakhwanis* to hear and weep over the stories of the sufferings of the Imams. These gatherings may be held at any time but are more usual on Thursday evenings and during the months of Muharram and Safar, the months of mourning. After a death in a family they are usually held at stated intervals for the benefit of the dead, and many men provide in their wills for the holding of such services. To bear the expense of such meetings is a great work of merit. Rich men commonly arrange for them regularly in their own homes, while well-known ecclesiastics hold public *rauzakhwanis* in mosques or in their own residences.

Naturally, a large class of men make their living by this means. A leader requires a good memory and a powerful voice. He sits in a chair or on a simple pulpit and recites the stories. The great merit is in the weeping. There is merit to the one who causes others to weep, to the one who weeps and even to the one who pretends to weep. A skilful leader can work his hearers up to a great pitch of excitement, and it is in such meetings that fanaticism is commonly stirred up against Bahais or Christians.

The next most common form of adoration is the preparation of pageant-funeral processions on the anniversaries of the deaths of the Imams, especially during the first ten days of Muharram in commemoration of the death of Husain at Kerbela. These processions or *dastahs* are generally organized locally by a committee in connexion with some shrine or mosque. There is great rivalry as to which neigh-

bourhood can produce the most elaborate procession, and even the smaller *dastahs* seek to add some new touch which will distinguish their procession from others. In the more elaborate processions the first section is given over to a pageant representing the results of the battle of Kerbela : the dead bodies, the captive women and children, riderless horses, the victorious enemies. Following these are bands of mourners, children wailing, older men throwing dust upon their heads and chanting their woe, and young men beating their breasts with their hands or their backs with chains. On the actual anniversary of the battle bands of devotees march through the street cutting their heads with knives.

The third form of devotion is the presentation of the passion play. These reproduce in histrionic form scenes from the lives of the family of Muhammad, leading up to and depicting the famous battle and its consequences. The players may be amateur or professional. The more elaborate preparation necessarily limits the availability of this form of devotion, while it is frowned upon by the *rauzakhwans* whose living comes from reciting the story of the same sufferings.

It is impossible to analyse all the forces for good or evil in Persian Shi'ism, nor is it feasible to seek to present in detail a study of character as developed in Persia. We can only present briefly a few points which stand out most prominently.

The deep devotion paid to the Imams naturally raises the question as to what influence these men have had as moral exemplars upon their followers. The strength of Christianity is Christ. He is the perfect example for men, who has also won the admiration of thousands of non-Christians. To what extent do Persians consider the Imams guides for daily living ? Occasionally certain social customs : the method of eating water-melon, dyeing of the hair or beard, the manner of shaving, are based upon tradition purporting to set forth the practice of the Imams. In the moral sphere, theoretically the Imams are sinless,

though it is admitted that they, together with the older prophets, sometimes failed to choose the highest course of conduct; but this conception of sinlessness does not rest upon the ordinary standards applicable to all mankind. The Imam stands apart, being granted a licence not allowed to others. Frequently the Persian knows more of the life-story of Christ and the Hebrew prophets than of his own Imams. He is drilled in the ancestry of the latter, the names of their wives and children for genealogical purposes, the manner of their death for partisan use and their miracles as evidence of their divine right. Little or no heed is given to their lives as human beings. In Persia it is common to say of one who gives himself to healing that he is doing the work of Jesus, but the examples of their own Imams, when quoted, too often suggest sensuality rather than moral virtue.

The attitude of the Persians to the Quran as a moral guide differs so widely from that of Christians to the Bible that we should mention it in passing. Although the Quran is supposed to contain all that a man needs to know, and is often quoted in support of moral precepts, it is never placed before the common man in a form he can read and understand as a guide for faith and practice. If he reads it at all it is rather to acquire merit than to gain spiritual uplift. Its chief use in daily life is for casting lots (by opening it at random). In modern editions it is not even necessary to read the indicated passage, for each page is marked as to the lot it signifies. In these modern editions there are also marginal notes telling the reader how to use certain passages as talismans for protection, or to secure divine favour, telling also how many credits in the merit account can be secured by reading other passages in a special manner.

Herodotus says the Persians were noted for truth-telling, a virtue with which they are not commonly credited at the present day. It may not be the only cause for the change, but certainly in the long years of persecution Shi'ism developed the doctrine of deceit as to a man's religion. It permits a man to lie on at least three occasions. These are generally

defined as being when asked: What is your religion? Where are you going? Where is your wealth? With this established tradition it is not surprising that the enquirer hesitates to proclaim his interest in Christianity, it is the more remarkable that recent converts are often so bold.

Temporary marriages are a feature of Shi'ism which complicates the polygamy allowed by the Quran. The only thing to be said in their favour is that perhaps they check arbitrary divorce. The fully wedded wife is partially protected by her dowry rights and the temporary wife has her contractual right. Men needing housekeepers temporarily, men on journeys, women needing escorts for pilgrimages can provide for these needs without undergoing the complications of marriage and divorce. The line, however, between temporary marriage and prostitution is an uncertain one, especially around the shrines. The whole influence of the custom is to enhance the objections to polygamy and further to prevent real home life.

The most frequently expressed objections of Persians to Christianity rest upon the historic apologetic rather than upon real theological grounds. The Christian missionary never finds a virgin soil, but always one sown with misconceptions. Even in remote villages he is met by an objection or a challenge which has passed down through the ages. This is usually one of the three following:

Objection to the doctrine of the Trinity; objection to the doctrine of the Sonship of Christ; and the question as to the authenticity of our scriptures, and the supposed verse foretelling the coming of Ahmad. This question lies in the background of all attempts to approach Islam intellectually and is the starting-point of most of their investigations into Christianity.

The matter of presenting Christ to the Persian Shi'as is not, however, as hopeless as it at first appears. Sects which have proclaimed in less or greater measure a divine revelation in human form are recurrent in the history of Persia. A study of these sects indicates that the Persian

craves a much closer contact with God than is to be found in the Quran. It is this contact which we offer him. One difficulty which we must face is that these sects, coming subsequent to Muhammad, suggest progress, and do not imply denial of older beliefs. Christianity calls upon the new convert to give up much that he has been taught to hold dear, and he feels it almost impossible to give up the beliefs of his ancestors. The second difficulty is the demand for open confession, which has not been required in Shi'ism and the other Persian sects.

A study of these sects suggests certain questions of method. They often have definite steps of initiation and hold out to the novice the hope of future secrets to be revealed as he progresses. In Christianity we have the same idea of progressive experience of truth. We classify adherents into enquirers, probationers, recent converts and experienced Christians ; we have ceremonies to mark the transition from the first to the second and from the second to the third group, i.e. examination, baptism and admission to communion, but it is possible we err in trying to teach the enquirer too much of advanced truth, in not holding out to him the idea of a steady progress with advancing experience, and neglect too much the instruction of those who have been admitted to communion.

This brings us to the question of what is our message, especially for Persian Shi'as. Taking into consideration their hero and saint worship, their search after a divine revelation and an atonement, how can we present Christ to them as the One who will more completely satisfy their (generally subconscious) longing ? If we give the Persian the Christ of the Gospels, exemplified in living, he will make his own choice. A questionnaire issued to converts from Islam, as to the reason for their change of faith, revealed the fact that it was love which must win converts from Persia.

J. Davidson Frame

MISSIONARIES AND CHRISTIAN SOCIAL SERVICE

By MARY A. DINGMAN

HAVING spent almost two years in China, studying the far-reaching changes taking place, especially those resulting from the introduction of modern machinery and industrial methods, the writer has come back with a deep conviction of the need for trained social and industrial experts to work in the Christian Church in that country. In the light of the strong emphasis laid on economic and industrial reform by the Nationalist Party (the Kuomingtang) at this time, and of the great stirring of life among the masses of the people, this need is thrown into bold relief.

Changes are coming in all departments of life, but only certain aspects can be considered in this article. We can, however, indicate the new demands being made upon the Church of Christ and present an urgent call to a fresh advance, a further step forward, an enlargement of the conception of the mission of the Christian Church.

The impact of the Christian religion, western scientific ideas and industrial methods upon Chinese culture within the last hundred years is undoubtedly the great root cause of these rapid changes. Taking into account modern methods of communication, it is probable that never before in the history of the world has it been possible for a nation to be exposed to such a flood of new ideas, theories, methods and merchandise, in so short a time and with such far-reaching results.

The turmoil in the political field since 1911—the year of the birth of the Republic—shows that the revolution is still in process. The struggle for mastery between the contending groups has been a serious handicap to formulating and

executing new policies so greatly needed in the fight against drought, floods, poverty, illiteracy and industrial evils. Examples of efforts in these directions are to be found in both the north and the south, but too often they represent ideals toward which to work rather than constructive, practical plans of next steps to be taken. A wide field of usefulness and influence in the field of humane legislation is open to Christian leaders qualified by training and experience.

The social unit in China has always been the family, with its control over the individual and its responsibility for the marriage, good behaviour and economic care of the members. Any loosening of the family bond, any change in marriage customs—such as the assertion of individual independence in choosing a mate and the setting up of a new home—results in changes which reach down into the foundations of society. Such things are taking place with a rapidity that bewilders old and young, and are causing suffering, even though in the end much good may result. One important effect of the increasing change in family life will be to throw upon the community the care of the aged, the orphan, the crippled, the criminal—groups which have hitherto been looked after by the family circle. This opens the way to building up community social work in which will be needed the guidance and experience of the best social engineers—as they have been called. The success of the work done by the Social Service Committee of the Y.W.C.A. in Changsha, Hunan, is an interesting illustration in point. With the help of this group, beggars' homes were cleaned up, work found for the idle, orphan children placed in charge of devoted matrons, trachoma combated in an industrial school and a general betterment brought about. So valuable was this service considered by the Nationalist officials, that they looked with favour on the Association and have not closed down its work, as they have that of some other Christian enterprises.

It was, however, the economic and industrial realm of which the writer made a special study, and in which she

therefore sees most clearly the need for the Christian industrial specialist.

In China the industrial revolution is taking place before one's eyes. The age-old method of hand work in the small shop, with the close relationship between the master, his family and the apprentices, can be seen in action in any village or city. The evils of long hours, low wages, employment of little children, bad sanitary conditions are all present in it. And often close by, in vivid contrast, stand the big modern spinning and weaving mills with the latest machinery, housed in large buildings and tended by thousands of men, women and children, the latter often forming seventy to eighty per cent of the entire number of workers. The lighting and sanitary conditions are often better in the new factories, but as an offset to these gains are the twelve-hour night shifts in the roaring mills, the increased danger of horrible accidents (a visit to a hospital leaves unforgettable memories burned into consciousness), the disintegrating effect upon home life—as mothers take babies with them to their work—and the larger use of little children to tend machines. The gathering of two, three or four thousand workers together under one roof, recruited and paid *en masse* by an overseer and separated from any personal touch with the owner of the factory, are the conditions under which the modern labour movement is born. The increasing frequency of strikes and other indications of unrest prove that the friction between employers and employees is already a social factor which must be faced.

With this striking contrast between old and new in industry, the student is forced to evaluate the advantages and disadvantages of the two existing systems, and there seems to be no escape from the conclusion that China, with its vast resources, will remain on the edge of poverty unless power-driven machinery and modern methods of organization are used to put these natural riches at the disposal of the people. The effect of this increasing industrialization on the social life of the country, and on all other industrial

nations also, is being realized but slowly. Cheap labour working under inhuman conditions in one part of the world inevitably pulls down the standard of living in another part, now that the market in which the principal products are sold is a world market. In the light of these economic changes bringing increasing interdependence, new, vivid human interest is aroused by the facts that women work in a weaving shed fifteen hours, with no required rest periods ; that children of seven, eight and nine years stand all night in a spinning mill or stir silk cocoons in boiling water long weary hours by day ; that one rest-day in seven is scarcely dreamed of ; that lives and limbs are lost and no compensation given ; that, driven by poverty, thousands seek the big cities and create slum districts worse than any in the world ; that personality is smothered by the very instruments which should bring greater freedom from grinding labour.

In this economic and industrial realm, which penetrates in its effects all other realms of life, there is a crying need for the devoted Christian with genuine experience in one or more of the following lines : management of industry ; factory inspection ; welfare or personnel work in factories ; membership of wage or trade boards, joint industrial councils, works' or shop committees and trades unions.

From the start, missionaries have never confined their work solely to evangelization activities. Faced by the lack of schools, especially for girls, they have done fine pioneering work along educational lines, and ever higher standards are constantly being set up. These educational experiments have stimulated governments to activity, and probably the great contribution which missionaries and their indigenous Christian colleagues can still make is experimentation in new and unoccupied educational fields, such as those of the social sciences and training for social work.

Again, the suffering caused by disease early led missions to the establishing of hospitals, the training of doctors and nurses, the beginning of preventive medical measures and

public health work. Again, the extreme poverty of the people has led to the undertaking of various kinds of industrial enterprises in order to raise the standard of living. In addition, agricultural experiments and training now carried on in two or three of the largest Christian universities in China, together with community talks and demonstrations of better farming methods, are opening up rural areas to the Gospel message as well as freeing minds from bondage to traditional and obsolete methods of farming.

Much could be written about the social activities already an integral part of the work of the Christian Church in China, shared by missionaries, but perhaps enough has been cited to prove that the true love of God in our hearts seeks always a concrete expression in wise constructive service.

What are the new demands in the field of service, in part created by the great political, social and industrial changes outlined above, and in part arising from areas of life in which the Church and missions have not yet recognized the call to fundamental scientific applications of Christ's principles of life and conduct ? There is certainly the call to discover that much of the collective life of the West is not yet based on those Christian principles which should govern our actions as individuals, and also as groups of individuals functioning as citizens, investors of capital, employers of labour, employees in labour organizations and buyers of commodities ; there is also the call constantly to re-examine and test by the mind of Christ the attitudes of mind which govern our relationships in the complicated life of to-day.

These new demands call not only for consecration and study, but they call also into new fields of concrete service. In both leadership is sorely needed, and training for leadership is one of the most important of these new demands.

Social work has been defined as the ' emancipation of men, women and children from the existing limitations of their situations, and further, the affording of positive opportunities for a life which will realize a larger release of

the human spirit.' The following are some of the barriers to a full and purposeful life not adequately provided by school, Government, industry and the family as they exist in China to-day : namely, economic destitution, ignorance and illiteracy of the masses, lack of sanitation and knowledge of the laws of health, lack of wholesome recreation. It is the conviction of the present writer that the leadership in solving these problems is the supreme opportunity of the Christian movement of China, and that the training for such leadership should be given in Christian colleges.

The National Christian Councils in the East are to some extent aware of these demands to search for the causes and cure of social evils and oppressions, and they are calling for leaders, indigenous and foreign, to guide them in these great tasks. One may question to what extent the constituencies supporting missionary societies are correspondingly aware of them, and in addition are sensitive to the criticism coming from the East of the unchristian principles which have too great a place in the western industrial system and political, economic and racial relations. The whole future of Christian missions is in danger in certain sections of the world because of the chasm which yawns between the preaching of the Gospel and the practice of the nations who send out the missionaries. Numerous startling illustrations could be cited in Africa and China alone, to prove this point.

A beginning has been made along all social service lines in China. When plans were in preparation for the National Christian Conference in May 1922, the National General Secretary of the Y.W.C.A. called attention to the fact that in considering the task of the Church no mention was made as to its responsibility in the face of the pressing economic and industrial problems. A committee was appointed, which, after months of preparatory work, presented a report with recommendations to the conference. A prominent Chinese cotton mill-owner spoke in support of this report, and it was unanimously adopted, thus placing the Church on record as accepting its responsibility and pledging itself

to work for the standards set by the International Labour Organization, and to concentrate at once on three points: the protection of children, one day's rest in seven and safer conditions of work.

As the result of this commitment an effort was made in the International Settlement of Shanghai to rouse public opinion to take steps to prohibit the work of young children. This resulted in the appointment of the Child Labour Commission by the Shanghai Municipal Council in 1923, the report and recommendations of this Commission in 1924 and the great effort in the first half of 1925 to get them put into effect. Success seemed almost in sight on May 30th, 1925, but the tragic events of that day prevented the happy fruition of this long struggle.

But the work goes on, guided by the Industrial Committee of the whole united Christian forces of China. An unusually able Chinese man returns this autumn, after two years of study and research in England, to be the secretary of this committee; already local committees formed of representatives of all interested Christian groups are making surveys of existing conditions in their respective cities and studying how to correlate and focus Christian effort on the great task of changing wrong conditions of work, believing that as it is the gladly accepted duty of the Christian to relieve suffering, so it is equally his duty to do his full share toward the prevention of suffering.

These local groups are, however, failing to function actively and efficiently for lack of trained leaders, leaders set free by the Churches or missions to do this important community service. The secretaries of the Industrial Committee have made a survey of the crying need for these community industrial workers, and have prepared a chart showing graphically the type of worker needed in fifteen strategic cities. In this chart the existing industrial status of each city is briefly summarized; the names and numbers of workers in the leading missions are recorded; the awareness of the local Christian forces to the economic and in-

dustrial evils, as shown by committees making studies of certain aspects, organizing conferences and so on, is noted ; then, in the light of the above observations, and in response to suggestions made by local groups, the type of worker best adapted to the special set of conditions is suggested for each city ; finally, it is tentatively proposed that certain missionary societies should undertake to provide the desired worker. The objective of the chart could be summarized as follows : If seventeen missionary societies would each train one worker—Chinese or foreign—and three of the strongest societies would train two, in the next five years, twenty-three leaders could be placed in these important centres to correlate and focus the Christian dynamic of the community on the Christianizing of economic and industrial relations.

Pointedness and urgency is given to the content of this article by the action taken by the Executive Committee of the International Missionary Council at Rättvik in July 1926, in response to memoranda sent. The following resolution was passed :

36 (*k*) *Problems due to the Development of Modern Industry in the East.*—The Committee received communications from the World's Committee of the Young Women's Christian Association and the Federation of Woman's Boards of Foreign Missions of North America, urging the importance of the problems involved in the development of modern industry in countries where the Christian Church is comparatively young. The Committee is of opinion that the potential evils involved are so great as to imperil the social and moral life of these nations and that this question demands the most earnest consideration of the Christian forces. The subject should therefore be included in the programme of the next meeting of the Council, when there will be present a large representation of the indigenous Churches ; and the officers are requested to devote special attention to it in preparation for that meeting. The Committee further considers that, in view of the immense range of the subject, it is essential that the activities of the Council connected with it should be limited and thorough, directed to the enlistment of expert Christian social workers in the different countries, to the encouragement of experiment in study and action in chosen industrial centres, and to the maintenance of fellowship between the Churches of the East and of the West in the facing of this issue.

This puts some definite objectives before the Churches, in East and West, namely : (1) A campaign of education to

study existing economic and industrial conditions in the various countries in order to determine what are the next steps to be taken in the great task of bringing this area of life under the control of Christ; and to study the industrial and economic causes of friction between nations, classes and races, as by many students they are considered the most fundamental causes of war. (2) A campaign to recruit and train a certain number of workers along the lines indicated in this article, and to send them to strategic centres within the next five years—this effort to be apportioned to the various missions interested.

The relation of the missionary enterprise to these acute social problems has been admirably summed up in the following quotation taken from *Jesus and Our Generation*:[1]

> This assertion of the lordship of Jesus over all the areas of life that have been too often marked off as secular, and over all the social as well as the personal life of men, is not at all, as some have feared, an enterprise separate from or alien to the missionary impulse, which has been one of the vital energies of Christianity from the beginning. Rather it is the crown and completion thereof. The missionary enterprise, in all its worthiest periods and its best representatives, has been no condescending piece of racial or religious patronage, but the outward thrust and outreach of a loyalty to Christ and an experience of . . . his sharing spirit . . . All down the Christian centuries that constraining love of Christ has thrust men and women forth . . . to carry to new corners of the earth the story of his life and death. Now that same vital impulse is pushing the Christian Church out to claim new areas of life for his name and spirit. It is more and more plainly evident that in our increasingly interdependent modern world neither of these great Christian tasks can go successfully forward without the vigorous prosecution of the other. The civilisation of the so-called 'Christian' countries must be far more widely and thoroughly Christianised if their religion is to commend itself consistently and convincingly to intelligent men in other lands; and the conquering faith that alone will suffice for the evangelisation of the social order at home will have the spiritual vitality to propagate itself geographically abroad. Thus the two outreaches, social and missionary, are really expressions of the same evangelistic energy seeking throughout the world and throughout human life to crown Him Lord of all.

MARY A. DINGMAN

[1] By C. W. Gilkey. Chicago: University Press. 1925.

UGANDA, MASASI AND THE UPPER NILE

By GEORGINA A. GOLLOCK

FROM the window where I write the eye travels across a wide stretch of outer London to a range of low rolling hills. On a summer afternoon when the sun is westering, a beam of light falls here and there on the hillside, singling out with sudden distinctness one and another small town or hamlet from among the rest. Then the cloud formation changes, the light is distributed and the secret of the hills settles again into the haze of distance.

Students of missions know that clouds of circumstance direct light from time to time in like manner on spheres of Christian service overseas. For some reason attention is focussed on one place or more among many of equal import. A special opportunity offers for observation and thought.

This article is an attempt to capture, in the light which is concentrated at this moment on three African dioceses founded by missions of the Church of England, a clearer vision of the growth of the Christian Church in Africa and to suggest some issues with which the future is concerned.

I

First, light falls upon the Church in Uganda, celebrating its jubilee at this time. Among the great stories of modern missions, told for years past on every platform and calling out service for every mission field, that of Uganda stands unsurpassed for tragedy and triumph, for patient continuance and romance. When on June 30th, 1927, Baganda Christians throng the noble cathedral on Namirembe to

give thanks to God, with theirs will rise the praises of the Church throughout the world.

Who does not know it—that story of failures and successes, of martyrdoms and deliverances, of the cruelties of heathen kings and the wise hand of British rule, of Mackay and Pilkington, Hannington, Parker and Tucker, of the spread of the Gospel from centre to circumference, and of the rising, fair to view, of a closely ordered national Christian Church ?

That Church stands to-day before the world as the fruit of fifty years, complete in organization—with constitution, synod, church councils ; with its multiplicity of boards and committees to deal with diocesan schools, theological training, church lands and rents, buildings and missionary work. Its cathedral is the chief of 2400 churches, its fine central school buildings run out into hundreds of primitive bush schools. Some 165,000 baptized Christians — an equal number belong to the mission of the Roman Church—are increasing at the rate of about 12,000 a year,[1] probably not one baptism in a hundred, Bishop Willis tells us, owing in any direct way to a missionary's work ; 43,000 communicants ; some 70 African clergy, over 5000 African lay workers ; 176,000 boys and girls in schools with 600 men and 250 women teachers ; and a splendid medical work centring in four hospitals with European doctors, about 50 African assistants and a body of well-trained African midwives increasing every year.

Bring these statistics together into the actualities of a great mission at work. There are the churches with their worshippers ; the schools full of boys and girls preparing for the future ; the hospitals and dispensaries with those being healed or taught the laws of health ; the men in training as teachers, catechists or for ordination ; the women learning to be evangelists or school teachers or nurses. There are African Christians going out—some of them to distant places and people of unknown speech—to teach simply, and at times with a wonderful and glad

[1] These figures are for 1925. Baptisms in 1926 numbered 20,000.

MISSIONARY DIOCESES IN EAST AFRICA.

Reproduced by kind permission from a Map in the possession of the Press and Publications Board of the National Assembly of the Church of England.

devotion, the Christian way of life. The schools have been supported by the Uganda Church with small aid from government grants; the African clergy and lay workers have from the first been entirely maintained by the contributions of the people, except in one or two newly opened districts.

In the midst of this great Church is the little mission staff—the bishop, 27 foreign clergy, 7 doctors and 5 other laymen; 40 women missionaries, of whom one is a doctor and 13 are nurses, besides the missionaries' wives. From these thought turns swiftly backward fifty years to the day when the two first missionaries stood alone before Mtesa the king and there were none other in that land of cruelty and darkness who named the name of Christ. The stockaded *lubiri*, like that in which Mtesa received the white men, stands on Mengo hill, opposite to the cathedral with its Christian worship, within sound of the songs of praise. To-day Daudi Chwa the Kabaka (king) of Uganda is a Christian with a Christian wife, and in the *lukiko* (Native parliament) of 86 members there are 78 Christians, 8 Mohammedans and not a single heathen.

Seated on the northern shore of the Victoria Nyasa, the kingdom—now the province—of Uganda, from which the Protectorate takes its name, groups round it the other provinces unified under British rule. Westward and southward from Kampala, the capital, runs a great motor road into the Western Province, through the kingdom of Ankole, with its capital Mbarara, and on to Kigesi with a terminus at Kabale—all missionary names. Due westward from Kampala runs the road to Toro, on the slopes of the Ruwenzori Range, the westernmost point of East Africa. When Bishop Tucker opened work in Toro in 1896 it meant a month's march on foot. Now a motor can do the 200 miles from Kampala in a day. Westward once more from Kampala and turning northward are roads through Bunyoro in the Northern Province leading to Hoima and Masindi, both C.M.S. stations for some five-and-twenty years. Or turning eastward from Kampala through Busoga, where Hannington

was murdered in 1885, a road runs round the slopes of Mount Elgon—Uganda's guardian peak on the eastern side —and then strikes boldly northward and a little westward through the great cotton districts of the Eastern Province, through the Teso and Lango country, straight northward to Kitgum where it is joined by the Gulu road, then across the northern boundary of the Protectorate and so into the Anglo-Egyptian Sudan to Mongalla on the navigable Nile.

The second beam of light which attracts attention at the moment falls on the Eastern Province of Uganda and follows that northward road.

II

'I want to put before you the policy which has led us to propose the formation of the diocese of the UPPER NILE.' The words were spoken in the summer of 1926 in the committee room of the Church Missionary Society in London. Behind the speaker a great map of Africa slowly unrolled and in a moment the whole situation became clear. The Nile from its Mediterranean delta to its source in the Victoria Nyanza lay disclosed. We traced the centres of mission work in Egypt, American and C.M.S.; we followed the strong American occupation of points up the middle reaches of the river; caught the little German Sudan Pionier Mission at Assuan; found the C.M.S. at work again at Khartoum, Omdurman, Atbara and Wad Medani — then there was cessation of mission activity as the eye followed the river southward through the Moslem strongholds of Kordofan. At Malek we picked up the trail again, a few scattered red points showing mission stations stretching tentatively southward towards the upward thrust of the Uganda mission on its way to the north. It was the meeting of outstretched hands.

Begun in 1905 at the invitation of Lord Cromer and the Sirdar, with the aid of funds contributed in memory of General Gordon, the Southern Sudan Mission of the C.M.S. had been working on bravely but in painful isolation among

the shy Nilotic pagan tribes. With its nominal base eighteen hundred miles away in Cairo, and no background of help in the Moslem belt to the north, its growth was bound to be slow. After 21 years' work 10 stations had been opened—some of them closed at times for lack of staff—the Christians numbered less than 1000, there were no African clergy and no unmarried women missionaries at work. Yet southward in Uganda there was a welling up of life, a mass movement on the slopes of Mount Elgon, eager response in the Teso country, a young but growing Church in Lango and in Gulu. There were 30,000 church adherents from among the tribes, 50,000 people under daily instruction in 1000 churches and sub-standard schools; self-support was the universal rule. A new current of energy and enterprise was flooding the great backwaters of the Nile. In many districts wealth was pouring into the country from the cotton boom. What the Uganda Church in these half Nilotic areas needed was a great call to service outside itself; what the tribes of the Southern Sudan needed was just the warmth and life and fellowship which Christian kinsmen could bring. So a new unit of missionary administration—the diocese of the Upper Nile—was brought into being, comprising all the Uganda Protectorate lying east of the river, except Busoga, an area of 50,000 square miles; and that part of the Anglo-Egyptian Sudan lying south of the Sobat and Bahr-el-Arab rivers, including two and a quarter provinces where some 90,000 square miles are open to missionary work. The first leader in the new diocese, Bishop Kitching, who had served as a missionary in the Protectorate for three-and-twenty years, and had captured two of the unwritten languages of his diocese and reduced them to writing, was consecrated in June 1926.

III

Once again it is fifty years ago. Three men sit round a camp fire not far from the Ruvuma River in the south of what is now Tanganyika Territory, making themselves some

tea. Behind a tree-trunk lurks a terrified African boy watching white spirits in human shape pouring, as he thinks, honey from a pot. Of the three men one is Bishop Steere of the Universities' Mission to Central Africa, another is now Archdeacon Johnson, who is still at work. This coming of white missionaries to the district is the first move towards the founding of the diocese of Masasi, the third centre of African work on which light at this moment falls. The first Bishop consecrated for the new diocese sailed in January 1927.

There is nothing at first sight to differentiate Masasi from any other African diocese. A glance at the sketch map shows it stretching southward from the Rufiji River across the Ruvuma and far down into Portuguese East Africa. Only the Tanganyika section between the two rivers has been opened up as yet. Here there are 40 churches, all African in construction except the large stone church at Masasi. Of the 22 clergy 11 are white, 11 African. The boarding-school for boys, the smaller one for girls and the 88 village schools have 124 African men teachers and a few women teachers, English and African. Masasi and Lulindi have hospitals; these and half a dozen dispensaries are worked by a woman doctor and a group of nurses, some of whom are religious sisters. The number of Christians is unknown, but in March 1925 the confirmation candidates numbered 1750. Add to this an appeal for further staff—'the one thing which is lacking'—clergy for vacant districts, educationists who will command the respect of the Government, another doctor and more nurses, a trained agriculturist to help to deliver the people from recurring famine, a carpenter or cabinet-maker to train African craftsmen, and Masasi seems just one of the family of mission districts, all with common needs. Yet when Bishop Lucas sailed for Masasi a few weeks after his consecration, he left in many minds the sense that he, who knew so intimately the language and the customs of the people, felt that a great experiment was about to be made.

One or two conditions [he wrote] give cause for great thankfulness and differentiate the work from that of some other African mission dioceses. The people are not yet detribalized, while civilization has happily hardly affected large areas. I doubt if the white people resident in the district exceed fifty in all, so you have Africans unspoilt, living their own lives, wearing their own clothes, honouring their own chiefs, following out their own customs, speaking their own tribal languages, singing their own songs, hunting with their own weapons, planting their own crops. There is, moreover, a real hope that this ideal condition will be maintained because the new Governor of Tanganyika is endeavouring to restore power into the hands of the rightful hereditary chiefs, following the matriarchal line of succession. In Masasi, if anywhere, African life can be studied in its primitive simplicity, and real creative work dealing with entirely raw material is our peculiar privilege and grave responsibility. . . . For educationalists could there be imagined a more enthralling problem than the discovery of an African education which shall fit Africans to be finer Africans and not unconvincing imitations of Europeans?

Those who heard Bishop Lucas speak at the Le Zoute Conference and who read his article in this issue of the Review will feel that in southern Tanganyika he may indeed work out a great experiment in the building of the Church in Africa and the Christianization of primitive tribes. It is singularly interesting to find that the position taken by the new bishop is in close agreement with that taken by the new governor, Sir Donald Cameron.[1]

IV

To have looked on these three centres of Christian life in Africa—as diverse in the stage of their development as are the blade, the ear and the full corn—impels us to cast our thoughts forward and question the future. What shall the harvest be?

In Masasi the building of the Church, though everywhere a miracle of grace, is at its simplest. Fresh evidence that the Gospel is the power of God among primitive tribesmen will abound. But the lines on which the work is being laid

[1] See his address to the administrative officers of Tanganyika, quoted in the Report made by the British Government to the League of Nations for the year 1925.

give hope of something more. Is it possible from among the warrior tribes to take the untutored African at his strongest—the stuff of which the chiefs of former years, fighters, administrators, men of affairs were made, with vices and virtues all in flaring colours—and make him truly Christian yet keep him truly strong? Can the gentler tribesmen be so taught and inwardly strengthened that the civilization of the white man, instead of reducing them to mere imitators, shall call out the positive and distinctive qualities of the African at his best? The future of the Masasi diocese hangs on the answer which can be given to this. For be it soon or late, 'the world' will come to Masasi, and press its influence upon the Church. The Gospel has in it this power of conserving human values and in Masasi the Gospel has got a start; there is time for the exercise of its prophylactic power.

The diocese of the Upper Nile shares in its northern districts in the problems of Masasi and in its southern half in those of the Uganda Church. But it has a unique contribution to make to church building in the relation of its two parts to one another. Boldly transcending many barriers of language and some of race, a Christian community, young in faith, mainly uneducated, suddenly endued with comparative wealth, finds itself the base of a great evangelistic enterprise. If there is salvation in a call to service, the future of the new diocese is secure. Its story may follow that of the Early Church where the gift of the Spirit for witnessing solved the problems of property and led to a life of simplicity, sacrifice and brotherly love. Elsewhere in Asia and in Africa Churches have undertaken and faithfully maintained extension work. But the twentieth century yet waits for a Church—at home or abroad—so dominated by clear vocation as to make the sending forth and sounding out and following up of the Gospel the special 'note' of its life.

The Church in Uganda is adult, and faces the problems of middle life, more testing than those of youth. The

vehement blasts of temptation which have swept other parts of Africa have scarcely touched Uganda. There has been little to generate bitter racial feeling. Not gold mines nor diamonds have been found. The sudden development of cotton has come in a less exciting form. Since the early fires of persecution were extinguished the Church has had quiet years. Though there has not been—so its leaders tell us—salt enough to stay the corruption of sexual immorality or drunkenness yet in Uganda Christianity has on the whole made good. The influences which are penetrating Asia and Africa have now brought Uganda to its testing time. As means of communication multiply standards of life change. Young men want to get more, to be more, to know more, to count for more than their fathers. There is danger lest the old spirit of domination which made the Baganda difficult tribal neighbours should be re-born in the affairs both of Government and of the Church. Western customs tend to replace the best ways of Africa. Some parents begin to talk of sending their girls to Europe to school.

A Church, like an empire, may rise and fall. For both the danger lies in inward weakness rather than in external foes. The Uganda Church has something to give the world greater than its wonderful past story. Its African and European members, men and women, have to work out together a future which shall transcend pre-jubilee years. The sins which beset the Church at Corinth have to be set aside. Christian social order, especially in home life, has to be maintained. It may be given to the Church in Uganda to demonstrate by the grace of God, at this time, how a Church can adjust itself to the duties of middle life—continuity of growth when the enthusiasms of youth are over, self-purification, self-discipline, self-dedication to a fresh term of service, sober adaptation to new conditions or a firm moulding of them where they need to be re-shaped.

For all this, the Church must set itself to train up a ministry, simple and humble in heart as the Apostles were,

but able like them to make a way for the Gospel anywhere and to stand before kings. Uganda, in common with the dioceses of Masasi and the Upper Nile, needs men of true piety, Christian character and pastoral gift in the ministry of the Church. But Uganda to-day needs more. African clergy are in a majority in the councils of the Church, and administrative questions calling for judgment based on knowledge begin to arise. Already the need for African scholarship is being felt. Books wait to be written by African leaders and a Christian public opinion has to be formed. As the standard of general education rises, younger chiefs and others educated at Budo or Makerere will not readily accept the ministrations of a peasant priesthood, however faithful it may be. There is time, but only the minimum of time, in which the situation confronting the Church in Uganda may be met.

V

The areas on which we look hold within them situations big with the problems which beset Christian education in Africa. Masasi illustrates the delicacy of the task, which forbids hurry, discounts the value of mechanical efficiency and demands a spirit of adventure, tempered by reverence and informed by research. Who would lightly undertake to experiment towards an education designed to take an untutored tribesman of the Yaos, Makuas, Makondes or Wamatambwe—or a boy from their midst—and lead him patiently into a Christian culture which will find its fruition in African community life ? On the other hand, can a man or woman possessed of a teacher's spirit, liberated from convention and questing for truth, hear of what waits to be done at Masasi and not yearn for a share in the attempt ? Such breaking away from routine into experiment, even in a single district, will shed light on the true meaning of Christian education throughout Africa and the world.

The diocese of the Upper Nile illustrates the complexity

of the educational task. Languages belonging to three distinct families—Bantu, Hamitic and Sudanian—prevail in the south, where Luganda in some districts is used as a lingua franca. Over twenty different dialects are spoken in the north. Luganda has the whole Bible and a fair amount—for Africa—of other literature. Ateso has seven books of the New Testament; Gang, also used for the numerous Lango people, has only five. Many tribes have not even a single portion of Scripture in their language. It is a moving thing to turn from a picture of the Teso people at N'gora, where Luganda is understood, lining up in long queues outside the bookstall in the cotton season, to the poverty of the section in the *Bibliography of African Christian Literature* which covers all the other languages in the diocese of the Upper Nile.

No one yet knows in how many vernaculars work must ultimately be carried on, nor which of the tribal languages are weak enough to be merged in stronger ones. Here is a task in which the scientific student of language can demonstrate what comparative study and modern methods of phonetics and linguistics can accomplish. Meantime, the language situation enormously complicates the central training of workers, whether for the ministry, for evangelism or for schools; it hinders the best utilization of staff, both African and foreign, making it wasteful to transfer a man or woman, except in case of most urgent need, to another language area; it checks the development of corporate church life in the diocese and postpones the coming of self-government; it limits Christian marriage to the area of tribal dialect and adds a fresh problem to the choice of the location for boarding-schools for boys and girls.

To go forward in the face of all this takes more courage than to face an armed battalion. Yet with simple confidence in God the impossible is being attempted at this very hour.

The diocese of Uganda illustrates in particular the immensity of the educational task. We recall the fine accomplishment of the past, the multitude of schools and the

excellence of many both for boys and girls. This was the almost unaided work of a Church and mission handicapped by a shortage of staff qualified to teach or to train teachers. Now, as is known already to readers of this Review, the Government in Uganda, as in other British dependencies, has come forward with the offer of help in one friendly hand and a relentless and most necessary measuring rod in the other. Every missionary admits, of course, that the Government is right in setting itself towards securing better trained teachers, better equipped schools, more effective supervision and a scheme of education properly related to the needs of the whole administrative area. When, in addition, the necessity for religious education is explicitly recognized by the authorities and grants are offered towards the maintenance of missionaries with educational qualifications, there is little room on the missionary side for hesitancy or fear. One partner—the Government—is terrifyingly potent, with large available resources and unexplored possibilities in the way of authority and prestige; the other partner has experience, vocation and the prayer and support of the Church. The inequality is not so great as at first sight appears. Each supplements the other.

The Church in Uganda by courage and clear thinking may render high service now. By facing up unafraid to the implications of this tremendous partnership and flinging her spiritual resources into the scale; by thinking out the implications of the new situation, safeguarding it where need appears; by shouldering a fair share in the effective education of the whole Protectorate and formulating a policy which will give missionary co-operation coherent shape; by turning to the home Church with a challenging call to make the fulfilment of this partnership possible—by some such sustained and well-considered line of action as this the Church in Uganda may see splendid developments in the education of African peoples in the years to come, and may stir the home Church to response in money and in offers of overseas service on a scale undreamed of yet.

VI

There is one common feature in which the dioceses of Uganda, the Upper Nile and Masasi are unique. In each of them there are no Christian missions save those of the Church of England and the Church of Rome. In Masasi the Swiss Benedictines are at work; in the Southern Sudan there is an Austrian mission. In Uganda the White Fathers, the Mill Hill Mission and the Italian (Verona) Mission have stations which in many cases almost touch those of the C.M.S. In past years relations were strained and unhappy; now there is peace and even friendliness at times. The Roman missionaries are in a large majority. Government gives equal place to both. The converts, about equal in numbers, are said quietly to adhere to their respective missions as in former days they did to their tribes. Bishop Gresford Jones bears testimony [1] to the charm and devotion of many of the Roman missionaries, men and women alike, English, Irish, Canadian, French, Italian, Austrian, Dutch. He asks:

> What is to be the attitude between these two world-wide forces—Romanism and Anglicanism? What is the reason for their ever-growing expansion? This is one of the most pressing of missionary problems. If past history has of necessity embittered rather than tempered the animosity between them, has modern philosophy, has the transformation of human society out of the Great War, nothing different to offer? If at the Vatican or at Westminster we must still be distant, must we be no other when we meet in the heart of Africa? . . .
>
> What is impossible is to undo past history. Uganda has its ineffaceable memories of past wrongs. What is impossible is to minimize genuine differences. Differences that have cleft asunder congregations, families and nations cannot be minimized. . . .
>
> What is possible is at least to let in more light and more love. Even to-day in this age of toleration each of these two vast ecclesiastical organizations stands veiled from the other in an almost impenetrable cloud that seems only to lift at intervals sufficient to disclose each other's demerits. Rome's attitude seems to be one almost entirely of arrogance, ours of independence. What at least seems to possess the sanction of

[1] In *Uganda in Transformation*, pp. 218–27. See Bib. No. 252.

divine approval is that Christians, owning the same divine Head, should intelligently try to gauge each other's best output for the world's good.

We leave it at that. The question must some day have answer—it may come from the mission field, perhaps from Uganda or Masasi or the Upper Nile. Meantime God hold us all in His love and truth.

G. A. Gollock

FATHER SCHMIDT'S THEORY OF CULTURE GROUPS

By OTTO DEMPWOLFF, M.D.

ON the Continent, in Germany and Austria, a new development in ethnology called the culture group theory (*Kulturkreislehre*) has come to the front in the last few years. One of the leaders of this school, Father W. Schmidt, S.V.D. (Societas Verbi Divini), in collaboration with a colleague has published a large work which gathers together the scientific work done by himself and by the school.[1] Further parts of the work are in prospect, treating of mental culture, religious art, ideas of law and so on.

The preface shows that the book has not been composed as a unity, but that Part I, 'Development and Achievements of Ethnology,' and most sections of Part II, 'Human Society,' have been in print for ten years, while the remainder was written much later. This remainder includes Part III, 'Human Economics' (*die menschliche Wirtschaft*), by Wilhelm Koppers, and the conclusion, 'Technique of Primitive Peoples' (*die Technik der Naturvölker*), by Damian Kreichgauer. Certain inconsistencies result from this method of preparation; it seems particularly surprising that the patriarchal joint family culture group (*vaterrechtlich-grossfamilialer Kulturkreis*) is altogether missing from Part I, but is treated in comprehensive sections in Parts II and III. The sections of Part I, too, 'The History of Ethnology' and 'Methods of Ethnology,' are not complete in themselves, but are supplemented on important points in later parts of the book.

The total contents of this work may be summarized as

[1] *Völker und Kulturen. 1. Teil. Gesellschaft und Wirtschaft der Völker.* W. Schmidt und W. Koppers. Regensburg: Habbel. M. 25. 1926.

follows: The task of ethnology is to study and then describe the actual growth of human culture in those places where no witness of it is afforded by written documents or by traditions.

In order to reach this goal a method is required which is related to the principles of historical research (cf. F. Graebner, *Methode der Ethnologie*, Heidelberg, 1911).

(1) The notes of observations collected from all over the world are tested to prove their actual correctness (criticism of sources—*Quellkritik*).

(2) The separate points which have been proved true (culture elements) are arranged according to their correspondence in form (test of form—*Formkriterium*).

(3) The heterogeneous culture elements thus arranged are further studied to find whether or in what quantity they are to be found side by side (test of quantity—*Quantitätskriterium*).

(4) By means of the two criteria (2) and (3) the separate elements of culture will be collected into culture groups, in space in the first instance, resulting in the discovery of compact as well as scattered culture areas and simple as well as mixed cultures.

(5) From the distribution of culture groups over the inhabited earth, and from the degree of mixing, conclusions are drawn with regard to the relation in time of the various cultures.

(6) It is only after such a survey of the material in space and time has been obtained that the conditions are studied which have placed the heterogeneous elements of culture of one group in an organic relation to another.

(7) The conditions, too, are studied, according to which the separate culture groups have developed either alongside or after one another along their different lines.

All this having been done, the task remains of making clear the relations of the culture to pre-history, on one hand, and to written history on the other. This is necessary in order that we may reach the ideal, which is to gain a bird's-

eye view of the past of mankind and thereby to understand fully its present.

This ideal is not yet attained. It is only a short time since the methods sketched above have been deliberately adopted by a small number of ethnologists, above all by Father Schmidt and his school. The achievements so far consist principally in the examination of separate culture groups. Thus far nine of these have been distinguished (or possibly ten, cf. further on under D), which may be divided into three grades—original, primary and secondary culture groups.

The Original Cultures

The common factor in all of these is the social and economic basis of life. From a sociological point of view, the small family is typical of them. Marriage is monogamous and exogamous, i.e. between a man and a woman of two unrelated families. The bridal pair have freedom of choice. Family alliances are the forerunners of state organization. The first real manifestations of an organism approaching the state are the initiation ceremonies by which the young people on reaching puberty are received into the adult group.

The small family represents an economic unit, with a natural division of labour according to sex—the men procuring food by hunting and fishing and by searching for honey, the women by gathering vegetables growing wild in the woods. The economic form is, accordingly, 'adaptive' (*aneignend*), and encourages nomadic habits.

From a sociological point of view these original cultures fall into three culture groups. Besides the exogamous-monogamous culture group A, which needs no other characterization, there is an exogamous sex-totemistic group (*exogam-geschlechts-totemistisch*) B; and another exogamous and with equal rights (*exogam-gleichrechtlich*) C. The differences in the artifacts characteristic of these three groups are much more clearly distinguishable. A makes

use of bow and arrows, B possesses spears and clubs, while the boomerang is characteristic of C. (Kreichgauer has an excellent study of the technology of these implements, pp. 648 ff.)

In the religious sphere the reverence for a supreme being is common to all these groups, but C couples with it the idea of the first father of the tribe and connects him with the moon (transition to group G). All three believe in a life after death ; in connexion with this belief, group A buries its dead simply in the earth, B cremates them as well and C practises complicated burial in a niche within a grave. In group A no decoration of the body is practised, B uses scar tattooing, C knocks out teeth in connexion with its moon worship. In this last group we find the first musical instrument—the *Klangstäbe*, a piece of resonant wood struck with another.

To group A belong the Pygmies in Central Africa, the Vedda in Asia, the Andaman Islanders, the Semang, the Senoi, the Negritos of the Philippines and so on. The Bushmen of South Africa may be regarded as a transition stage. Group B is found in South-East Australia and the extinct Tasmanians may also be included here.

Group C has no definite limits. Its culture elements have been retained in South-East Australia and in various districts in Africa.

In South America these three oldest culture groups have merged into one ; the first, A, predominates. Central and North America have not yet been sufficiently studied by the culture group method ; these areas are therefore left out of count, both here and in the following studies.

In a new book by Father Schmidt, *Die Sprachfamilien und Sprachkreise der Erde* (Heidelberg, 1926), a fourth original culture group is recognized—the Arctic group—which Graebner set forth (cf. Fritz Graebner, *Das Weltbild der Primitiven*, München, 1924). For the sake of completeness this will be included in the catalogue as D but cannot be more particularly described.

The Primary Cultures

Father Schmidt has worked out three primary culture groups as the next step above the original cultures. These are referred to here as E, F and G.

The first of these primary culture groups, E, is characterized as exogamous and patriarchal (*exogam-vaterrechtlich*) as against the patriarchal joint family (*vaterrechtlich grossfamilial*) group F on the one side and the exogamous matriarchal (*exogam-mutterrechtlich*) group G. This group E is distinguished, from the sociological point of view, by the grouping together of related little families into clans which are held together by the belief in a common descent from an animal. Since this descent is traced through the father, the man is given the greater social importance. This is indicated among other things by the fact that the initiation ceremonies are limited to young men, that they band themselves together before marriage into age classes and that the men, as chiefs, who are usually also sorcerers, attain to political power.

From the economic point of view, 'adaptive' production by means of hunting and fishing continues. Along with these, however, handicrafts and barter begin to develop and to be carried on by division of labour between individuals or clans. Pursuing the idea of barter we find that marriage by exchange is characteristic of this group. The artifacts of this group are numerous. Daggers and spears (with contrivances for hurling them), skin girdles and defensive coats, axes with blades set on at right angles, neck-supports (*Nackenstütze*), plates for eating and so on, are its culture elements. Round huts with conical roofs indicate a more settled existence; dugouts and canoes covered over with hide serve for travelling by water.

In the religious sphere the cult of the sun appears along with many types of magic. The form of burial in this group is the laying out of the corpse on stand or trestle

(platform-burial). In the realm of art, wood-carving is practised ; the ornamentation is rectilinear.

This culture group E is found in the coast districts of Australia, in the more distant islands of New Guinea and in Melanesia (Fiji, etc.). In Asia its culture elements are found in the Moluccas, among the Bataks in Sumatra and among the Dravidian peoples of India. In Africa it forms a substratum among the Natives, which is wanting, however, in the Congo basin and the area between the great lakes. In South America the representatives of this group have been driven back into the eastern slopes of the Cordilleras. Among the higher cultures of the Andes this group (along with group J) forms a clearly distinguishable substratum.

The patriarchal joint family culture group (*vaterrechtlich grossfamilial*) of the nomadic pastoral tribes, F, is distinguished, from the sociological point of view, by the patriarchal joint family with the right of the first-born. Marriage is no longer exogamous and is often polygamous. The marriage is arranged by purchase, the couple having no choice in the matter. The position of the woman is degraded. The patriarchate is extended into a strong chieftainship, the organization of the state begins to arise in which the individuals have unequal higher and lower political status.

The transition from hunting to the rearing of cattle is an important step forward so far as the economic life is concerned, since it makes social organization possible. The domestication of the reindeer, the horse, the camel, the cow and so on makes the household productive and enables it to accumulate wealth (*aufspeichernd*), at the same time it requires attention to the land, and restrains nomadic habits. As regards artifacts, only the implements connected with cattle-herding are new, among these the waggon and the tent. As for religion, the god of the heavens is worshipped.

This group includes the dwellers on the steppes of Asia and North Africa in three groups—the Ural-Altai group, the Indo-European and the Semito-Hamitic peoples. In striking contrast with the patriarchal groups E and F, we

come to the matriarchal groups, G and H. Only one of these latter is primary, the exogamous matriarchal (*exogam-mutterrechtlich*), G. It is distinguished, from the sociological point of view, by the fact that a whole community (*Volks-gemeinschaft*) consists of two groups of marriage classes (*Heiratsklassen*), which are exogamous, membership of which is reckoned by descent on the mother's side.

In this culture group the transition from food gathering to cultivation of the soil appears as an immense economic advance. It is to be attributed to the women who thereby attain to superiority over the men. By this means is made possible a matriarchal organization of society, whose characteristics are that initiation rites are for young women only. Typical of this group are the secret societies of the men which represent a movement towards emancipation. These are factors also in a political organization, whereas apart from them the state does not extend beyond the village community.

As regards artifacts, we find the expression of a more settled form of life in this culture group in the rectangular house with gabled roof; also in the boat built of planks, in hitting and stunning weapons, in broad shapes of shields. The musical instruments peculiar to them are the Pan-pipes (*Panflöte*) and the musical bow (*Musikbogen*); they show a preference for round ornament.

Fairly compact territories of this group are found in Eastern Australia (with no agriculture), in the South Seas (Bismarck Archipelago, New Hebrides, etc.), in the Sunda Islands and here and there in Nearer and Farther India. In Africa it is only to be found as a mixture with other groups; and the same in South America.

The Secondary Cultures

Father Schmidt has indicated three secondary culture groups—called here H, J and K—which have arisen from mixtures of the groups sketched above. Group H repre-

sents a mixture of patriarchal joint family (*vaterrechtlich grossfamilial*) F with exogamous matriarchal (*exogam-mutterrechtlich*) G, making a free matriarchal culture group (*freimutterrechtlich*).

From the sociological standpoint this group has inheritance through the mother, as G, but instead of the exogamous two marriage classes it has the joint family, as F.

From the economic point of view it is distinguished by the fact that bananas, sago palm, tobacco and betel-nut are cultivated and that stock raising is carried on by the domestication of the pig.

The characteristic artifacts of this culture group are houses built on piles, pottery, a certain form of bow, an axe with a blade in a wooden sheath, hammocks, hanging bridges, etc. In the religious sphere the worship of the skull (cf. G) is transformed into head hunting; the funeral custom of this group is burial in the ground, the exhumed bones being later preserved. Their art shows preference for spiral ornament.

This group, H, is to be found only in New Guinea, the Solomon Islands, and in some parts of Indonesia, especially Borneo. Its culture elements, however, are spread over all the earth, particularly in South America in the basins of the Orinoco and the Amazon (Arowaks and Caribs).

The totemistic matriarchal culture group J has arisen from a mixture of the exogamous patriarchal culture group E with the exogamous matriarchal group G. This mixture has produced that strange sociological phenomenon of the division of the clans into phratries and sub-phratries, an analysis of which has contributed materially to the explanation of the culture groups.

The economic achievement of this group is the development of trade and the invention of money. The accumulation of riches, systems of credit and taxation and complicated arrangements regarding property are connected with this. The mythology of this group contains both solar elements (from E) and lunar elements (from G); the solar elements

usually triumph and the lunar have to suffer a fresh interpretation.

This mixture of cultures is spread over the whole earth. In Australia and in the South Seas it is found in relative concentration ; in South America it forms a basis, with E, for the high culture of the Andes.

The free patriarchal (*freivaterrechtlich*) cultures K are explained as the results of expansion through conquest of the patriarchal pastoral peoples F among other nations. They maintain their principle of inheritance through the father, exalt their patriarchal chieftainships to absolutism, their political gradation of individuals into ranks and castes, introduce slavery and form great states.

This group is found centred in two districts which by force of outward circumstances have matured a somewhat varied domestic economy, particularly as regards its tools. In Africa looms and iron work are to be found, in the South Seas the outrigger boat, triangular sails, cocoanut scrapers and so on. Both areas have in common the wearing of bark cloth and the use of stools to sit on. Some of the culture elements of this group have been carried from Indonesia and Polynesia into the higher cultures of South America ; among the social elements—the absolute king, the division of ranks and slavery ; among material properties—the loom, blow pipe (*Blasrohr*) and the comb composed of separate sticks bound together (*Stäbchenkamm*). In their mythology the sky-god of group F is given the earth as a bride. In the realm of art in this group K the new discoveries are the scallop and the traverse flute.

This last and richest culture group must be regarded as the highest stage of those peoples without either script or history who are the material for ethnology. It leads directly on to the peoples of higher culture who have evolved a script and with whom the science of history has to deal.

In the book we are considering there is an untiring—but to the reader often tiresome—attack upon the evolutionist theory in ethnology, which held the field until the appear-

ance of the theory of culture groups. The following are some of the chief differences between the two tendencies: The evolution theory regards mankind from the zoological point of view, traces his evolution from original animal conditions and is therefore inclined to apply to ethnology the method of natural science and biology. The culture group theory of Father Schmidt, on the other hand, sees an unbridgeable gulf between mankind and the animals, and for this reason discards the methods of natural science for those of psychology and history.

An indication of this fundamental difference is that the evolutionists treat of the struggle for existence, of promiscuity within the horde and of absence of religion as the beginning of primitive culture, while Father Schmidt finds altruism, monogamous families and belief in a supreme being. Both theories arrange the culture elements which are found side by side into a causal sequence. The evolutionists regard this as the operation of a law of nature—the 'elementary thought' (*Elementargedanken*) described by Bastian—which does not apply equally to all peoples only because the conditions of the environment—climate, nature of the soil and so on—prevent it. Father Schmidt, on the other hand, reads out of the culture groups an uneven development of the peoples; he takes account of the influence of the environment, but sees the chief factor in the differences in the free will of men and in the genius and energy of individuals.

In connexion with these different conceptions, the evolutionists take for granted a multiple origin of culture elements in different places and at different times; they demand from their opponents absolute proof of loan, transference or mixing. The adherents of the culture group theory, however, hold fast to the co-ordination of each culture element in a culture group until its manifold origin is absolutely proved.

Both sides find that the mere arrangement of discovered facts does not suffice, and fill up the gaps in their knowledge

with psychological considerations which, from the point of view of the science of method, can only be regarded as hypotheses. One example may suffice.

The evolutionists take the general progress of culture as a whole as a fundamental hypothetical postulate. But Father Schmidt balances the outward progress and the inward retrogression of the development of cultures from a psychological point of view till he comes to the conclusion (pp. 49 ff.) that an unalterable law of entropy appears to rule in the development of cultures (as in the balance of forces in nature so far as they can, physically, be studied), so that 'the action of culture can create rich possibilities of pleasure, but that enjoyment continued over an extended period no longer brings forth the equivalent amount of power of work which is necessary in order to maintain the development of the culture; and this must therefore eventually come to a standstill.'

There is only one exception to this 'mysterious law': the culture of Christianity. Among the manifold powers which are effective here we may mention only two: the family—'the most generous distributor of that sympathy which binds men together, and of altruism joyful alike in work and sacrifice'—and the conviction that the Supreme Cause of the world is 'a Person and a Father to whom all men stand in the relation of children, so that they are to each other members of the same family, brothers, and are assigned their duties and tasks in their earthly activities by this their Supreme Father.'

Though we have avoided in this paper any critical attitude, we should not conceal the fact that other ethnologists of repute, among them also supporters of the culture group theory, like Graebner and Frobenius, frequently draw different conclusions from the observed facts of ethnology, and often describe the development of human culture in a different way from the author of the book with which we are concerned.

Further, the readers of the Review should realize that

though the authors do not emphasize their Roman Catholic standpoint they do nevertheless ignore the Protestant confession as far as possible, e.g. when they do not give to the contributions of Protestant missionaries to ethnology the mention they deserve.

Otto Dempwolff

THE USE OF THE TERM 'INDIGENOUS'

By ROLAND ALLEN

IN Murray's *New English Dictionary* 'indigenous' is defined as: 'born in a country: native: born or produced naturally in a land or region: belonging naturally to the soil, region, etc.:' and we are told that it is used primarily of aboriginal inhabitants, or native products.

We must then begin by asking in what sense either Christianity or the Church can be called indigenous in any country. In the natural sense of the strict definition, aboriginal, neither Christianity nor the Church can be said to be indigenous in any particular country in the world; for we know the date of its introduction into every country. In the land where it first appeared it did not spring out of the soil naturally, but was introduced supernaturally at a late date, and it established itself most firmly not in the country where it first appeared, but in countries into which it was imported later. But Christianity and the Church are essentially not local, but universal. When Christ was born in Palestine He came into all the world, and therefore Christianity and the Church may be said to be spiritually indigenous everywhere in the world. The manifestation of the indigenous character of Christianity and the Church varies in time in different parts of the world; but spiritually they are essentially indigenous in all lands.

In the sense of springing naturally out of the soil it is impossible to use the term indigenous either of Christianity or of the Church in any particular country; but in the secondary sense of 'native'—that is, growing on the soil, reproducing itself, propagating itself on the soil—it is quite possible to speak of Christianity or of the Church as

indigenous, in this country or in that. If we say that Christianity is indigenous in England, for instance, the word is not illegitimately used, nor has it merely that spiritual signification which I have suggested, namely, that in the mind of God before the foundation of the world, before England was an inhabited country, the Church of Christ existed in England and that Christ came into England when He came into the world. The use of the term means that, in time, and to our apprehension, the Church has so established itself as to be in a sense at home in England, so that it can grow and increase, and the Christianity of which it is the guardian can be worked out in action and developed in thought, in time, on the soil there. In using the term indigenous in this sense, we are doing nothing illegitimate ; and this is the sense in which, I suppose, most people to-day use it in relation to Christianity and the Church, in India or in Africa or elsewhere. They mean that they look for such an establishment of the Church in any of the countries to which missionaries go that it may be visibly at home in the country, and able to propagate itself freely of its own inherent procreative power, so to speak—that procreative power being the Holy Ghost in the Church.

In this sense indigenous would appear to be a convenient collective term to bring together the three terms of the familiar formula : self-supporting, self-governing and self-extending, with the addition of the term native or at home. It certainly does seem to embrace these three terms, because it seems impossible to think of any living thing as indigenous in a country, unless it can support its own life in the country, and that is self-support ; unless it can direct its own conduct so as to maintain itself, and that is self-government ; and unless it can propagate itself on the soil, which is self-extension.

That the manifestation of the indigenous character of the Church must be spontaneous, uncontrolled or unforced from without, appears also to be true ; because we cannot possibly call anything indigenous which does not grow and

spread of its own inherent vitality. Mr Oldham in his book *The World and the Gospel* impressed this truth upon us when he said: 'The essential thing, if Christianity is to become truly indigenous, is that its expression and propagation should be spontaneous.' It is essentially in its spontaneous growth and propagation that Christianity, or the Church, is revealed in its true character as indigenous in every country. If we want to know whether anything is indigenous anywhere, we must see it free; if we want to know what its character as indigenous is, we must see how it behaves when in a free condition. Only its spontaneous activity shows us whether it is indigenous, or what it is.

Indigenous, then, as applied to the Church or to Christianity, seems to mean (1) that Christianity and the Church are spiritually and eternally proper to all countries and peoples in the world; (2) that its spiritual fitness for this or that particular country or people appears in time; (3) that it appears to our apprehension in the fact that it makes itself at home, that it grows and expands on the soil without any external aid, spontaneously.

I think that if we use the term at all we ought to use it in this sense. We propagate because we believe that what we propagate is essentially in its own nature indigenous to the country before we begin to work; and the true test whether we are doing our work properly is the manifestation of that indigenous character, and that manifestation must be in the form of spontaneous growth.

The term indigenous does not connote 'widespread,' nor even 'rapidly spreading' in the country. Some indigenous plants and animals are far from widespread; they are, on the contrary, sometimes rare and discovered only with difficulty. Consequently we need not, and indeed ought not, to imagine that the Church or Christianity can only be manifested as indigenous when local churches and Christians are numerous. We speak loosely when we say that the little owl is becoming indigenous in England because it is multiplying rapidly and is becoming widespread. It is mul-

tiplying rapidly and becoming widespread because it is in its nature adapted to the country and can make itself at home there ; it is not becoming at home in the country because it is widespread. But people sometimes speak as if Christianity or the Church could not be indigenous until there are large numbers of Christians and a widespread organization. That is a mistake. The very first few Christians ought to reveal the indigenous character of the Church as surely as a host, though not perhaps so plainly to casual observers. The indigenous character of the Church does not depend upon numbers, but upon its essential nature, and therefore we should expect that nature to reveal itself in the very first Christians. When we think and speak of Christianity or the Church becoming indigenous in terms of numbers, rather than in terms of essential character, we put off the revelation of the indigenous character of the Church to the future, and act wrongly in the present towards the present Church, because we cannot act rightly where we mistake the true character. Indigenous does not mean numerous but essentially at home.

There is another mistake which is often made in the use of the term. It does not imply local variation. It not uncommonly happens that when a species of animal is introduced into a new country, in process of time it develops peculiar characteristics which sharply distinguish it from the ancestral type, so that it becomes a new species or sub-species of the genus to which it belongs ; and we sometimes speak of such a species or sub-species as indigenous, as opposed to the original species. But the development of these peculiar characteristics is not part of the definition of the word indigenous. What we describe as indigenous is not indigenous because it has changed. It would have been equally indigenous if it had not changed any of its characteristics, but yet had made itself at home and was propagating itself on the soil.

Now when we think of the expansion of the Church or the propagation of the Christian Faith there is a strong

tendency manifest in the speech and writings of many modern Christian leaders towards the supposition that the Christian Faith or the Christian Church cannot properly be called indigenous in any country unless it is marked by some peculiarly local characteristics or has taken a peculiarly local colour. When men so speak they have really gone beyond the proper sense of the word indigenous ; because indigenous does not necessarily imply any such variation.

The results of such a use of the term are inevitably serious, because Christian leaders in all countries now profess to be anxious and eager to see the Church indigenous, and when local variation is tacitly assumed to be part of the definition there is inevitably a tendency to encourage local variation for the sake of local variation, and to insist upon change for the sake of change, as if any change or any local variation was a proof of indigenous character.

This is far from being the case. The appearance of local customs in the Church, the appearance of native religious expressions, may be signs that the indigenous Church is revealing its indigenous character ; but in themselves they prove nothing of the kind. They may be the symptoms of temporary disease, or even of impending dissolution. When missionaries encourage native Christians to use indigenous rites, or to adopt indigenous expressions of faith, that may, or may not, be the true path ; but all these things may happen in a Church which in fact shows very little sign of being able to maintain its own life, or to propagate itself on the soil. To jump to the conclusion that a Church is indigenous because it practises some local custom or expresses its faith in some purely local form, is simply an example of the proneness of men to judge by externals, and often by trivial externals. No Church can be indigenous which is not propagating itself on the soil. To ignore that, and to imagine that local variation is a proof of indigenous character, is fatal. The variation must come out of the persistent and vigorous propagation of itself on the soil ; then, and then only, is it a symptom of indigenous character.

It is easy to make this mistake. There are in every country local native customs, local native habits of religious thought and expression, which are indigenous in the strict sense that they sprang up on the soil ; and not unnaturally men tend to think that the Church or the Christianity is indigenous which adopts, or adapts, these local indigenous customs and habits of thought. Sometimes, indeed, they go so far as to point to some local custom in the burial of the dead, or some little habit of posture in prayer, or some local peculiarity in the form of church buildings, and say, 'Here is the indigenous Church' ; 'This is indigenous Christianity.'

This is simply an example of a common fallacy. The local custom or expression is in the proper sense indigenous in the country, and the epithet indigenous which properly belongs to the custom or expression is simply transferred to the Church which practises the custom or uses the expression. We might just as well call tabby-cats indigenous in Africa because some of them kill snakes, as call a Church indigenous because its members, or some of them, use some local custom or expression in their worship.

The tendency is not only to seek variation for its own sake but to hurry the course of nature. Natural variation of type is always the result of slow change, and nothing is more dangerous than to anticipate the course of that change. We can produce changes artificially, but these are always artificial and generally superficial. True natural change is generally slow, and arises from the nature of the subject and its environment. It is not possible for us to anticipate its form, and consequently when we hurry change we almost invariably go the wrong way and really retard what we intend to assist. A true variation is really a revelation of some previously unknown capacity, and in relation to Christianity and the Church that means a revelation of some beauty or power revealed by Christ working in and upon men of different races. For Christian leaders, then, to attempt to hasten or to aim directly at some particular

form of variation necessarily involves the assumption that they know beforehand what that revelation is to be. But that is precisely what they do not know; if they did, it would be no revelation.

It will be observed that in these last paragraphs I have been speaking as though it was possible for Christian leaders to make Christianity or the Church indigenous, and that this idea of making the Church indigenous came in only when we were thinking of an artificial and unnatural process. I do not believe that missionaries, or native Christian leaders, or any one else, can ever make Christianity or the Church indigenous. I believe that that is essentially the work of the Divine Spirit, and of the Divine Spirit alone, and that the Church or Christianity is indigenous *ab initio*. We can only hinder the Spirit by attempting to make the Church indigenous.

If the term indigenous is understood by us in its proper sense as that which is capable of maintaining and propagating itself on the soil, native in that sense of the word, and if we really desire to see such an indigenous native Church, and if we believe that it is spiritually indigenous and is to be revealed as indigenous, and that the source of that indigenous character is the Spirit of Christ, then we must realize that if that indigenous character has not appeared it is mainly because we have not acted upon our professed belief, and have not given place to the Spirit.

If indigenous means something divinely endowed with power to support its own existence we cannot help questioning at once whether the dependence of native Christian congregations on us for the training of the ministry, whether our insistence upon the payment of ministers and other financial arrangements which we have imported, making Church life depend upon conditions of our creation, are not in their very nature the denial of that which we profess to believe and calculated to retard that which we profess to desire. We have talked of self-support as a purely financial thing and made it a purely financial thing, when it is truly a purely spiritual thing.

If nothing can be indigenous which cannot direct its own conduct to the maintenance of its own life, how comes it to pass that the first native Christians were not self-governing ? And why are we still talking of a day when there may be a self-governing Church ? Is there any other answer than that we have taken action which has retarded the revelation of the indigenous character of Christianity and the Church ?

If nothing can be indigenous which does not propagate itself on the soil by its own inherent vitality, and if we believe that the Life is there, how comes it to pass that we so often think and speak, and by so doing teach, that, unless we organize preaching bands and things of that sort, and open new outstations, no progress will be made ? Is it not possible that by so speaking and teaching we are really retarding that which we hope to accelerate ?

We cannot make either Christianity or the Church indigenous : what we could do would be to plant Churches instead of mission stations, Churches native, self-governing, self-extending and self-supporting from the very beginning, and then watch the indigenous character of the Church manifesting itself.

Since I believe that the Church is spiritually indigenous in every land, because Christ is indigenous in every land, and that Christianity is the scheme or form in which the faith of men in Christ is expressed, I believe that it is truly indigenous from the very beginning and will be revealed as indigenous as soon as we remove the hindrances which we now put in the way of that revelation. Then, as I cannot help thinking, aspects of truth and beauty and power hitherto unknown and unsuspected by us will be manifested, probably in new forms of expression peculiar to each country. I believe this because I believe that Christ includes all humanity and that it takes all humanity to reveal Him. But we cannot now anticipate these new forms and certainly cannot aim directly at producing them because, as I said, if we could do that there would be no revelation ; for before

we can aim at producing them we must know what we aim at producing.

To conclude : if we use the term indigenous in its proper sense and examine our work in the light of it, believing that the Church ought now to be unmistakably indigenous and that, since it is not, we ought to consider seriously what is the hindrance, that use of the term is not only legitimate but positively helpful ; but if we insist upon local variation as an essential part of the definition, then we either fall into the errors which beset the hasty and superficial, or we put off the appearance of any indigenous Church to the far future. In the former case, we open the door to every kind of hasty experiment ; in the latter, we violate our highest beliefs and quench the Spirit ; our use of it cannot assist us in thinking out our proper course of action, and we might be wise to put it on one side, or to keep it simply for the expression of a prophetic hope.

ROLAND ALLEN

A BREEZE AND SOME STRAWS

By B. D. GIBSON

IT is always a hazardous thing to express an opinion as to what the man in the street thinks about Christian missions. Is he mildly sympathetic, entirely ignorant or definitely hostile ? No one can really tell with any certainty, but occasionally an incident, slight in itself, may serve as a straw to show the direction in which the public mind turns.

Some chance remarks of Lord Inchcape at the annual meeting of the shareholders of the Peninsular & Oriental Steam Navigation Company proved to be an incident of this nature. He said :

> I have spent a good many years of my life in the East, including a little time in China, and, though some of my hearers may regard me as a heretic—which I am not—my belief is that we have, in a great measure, brought about the present condition of antagonism to us in China by sending missionaries there to endeavour to convert the people to Christianity. I ask you how Chinese would be regarded here if they established all over the country a number of mission stations with the object of converting our people to Buddhism. Christian missionary efforts among uncivilized peoples, holding beliefs which find their expression in fetish and inhuman cruelty, may be, and doubtless are, fully justified, but the attempt to break down China's ancient faiths, as sacred to the Chinese as Christianity is to ourselves, is, I think, to be deplored. Such efforts, in my judgment, do far more harm than good. I would not support them with a penny. The money spent on these efforts could be far better utilized in our own country. My opinion is that the sooner some of our well-meaning people give up their crusade in India and China the better it will be for us all.

Remarks which have, as *The Observer* said, ' an ancient and fish-like smell,' and which pass in conversation as light words lightly spoken from the depths of ignorance. But this was a public speech and Lord Inchcape is not ignorant. He went

to India in 1874, was a member of the Viceroy's Legislative Council from 1891 to 1893 and a member of the Council of India from 1897 to 1911. He spent a year in China, when he acted as H.M. Special Commissioner and Plenipotentiary to negotiate a new commercial treaty which was signed in 1902. He has been in India at other times and has served on a great number of important Committees, besides acting as Chairman of the P. & O. Steam Navigation Company and as a director of many other banking and other companies.

The evening papers of that day made the remarks a principal item of news — with headlines such as 'End Missions to China'—though the honours were shared, it is true, in some cases, with his Lordship's humorous references to pilfering passengers and ladies who use the P. & O. pillow-slips as boot-bags. It is interesting to note that the speech was hardly over before these evening papers were telephoning to Edinburgh House and the different mission houses to invite comment upon it, and before five o'clock their editions contained these comments side by side with Lord Inchcape's statements.

The morning papers were equally hospitable, from Plymouth to Aberdeen and Inverness, and from South Wales to Norwich. *The Times* that day allowed Lord Inchcape's remarks to remain buried in the verbatim report of the meeting of the Company in its financial pages, though on subsequent days it published important comments; but the majority gave the statement considerable prominence, and at the same time published replies by local bishops and deans or by eminent Chinese visitors and missionaries. A number of the papers added pungent remarks of their own.

For days the breeze blew on, with gusts at intervals for many weeks. Lord Inchcape's remarks and some of the replies were cabled to the United States and received prominence in the American press, with references in India and South Africa. They also had a strong repercussion in China, to which, however, no reference will be made, since detailed information is lacking at the time of writing.

The Daily Express maintained that 'what he says about missionaries is fundamentally untrue.' 'Optimus,' in *The Westminster Gazette*, urged that 'we shall not win through to a better understanding in our relations with China by withdrawing the one class of Europeans who are living in that great country not to get but to give.' These quotations are typical of the general attitude taken by the press. Here and there the suggestion was made that Lord Inchcape's charges should be taken seriously and the matter looked into, and rationalist journals, like *The Freethinker*, rejoiced that a light had been let in upon 'one of the greatest of our religious impostures.' But in the main it was recognized that missionary endeavour stands or falls with the truth of Christianity, that Christians have no choice but to carry out their commission, and that the causes of China's unrest are to be found in the economic and political pressure on China rather than in the unselfish service of Christian missions. It is not without interest that, in the only contribution made by Lord Inchcape to the controversy aroused by his speech, he quoted a letter from a Member of Parliament expressing admiration for his 'courage' in saying what badly wanted to be said. There was a time when for a public man to express his sympathy with missions needed greater courage than to attack them.

One of the notable contributions called forth by Lord Inchcape's speech was a letter from Sir Valentine Chirol, which appeared in the place of honour on the leader page in *The Times* on the day following his speech. Sir Valentine Chirol entered the strongest protest against Lord Inchcape's attack on missionary endeavour in China, describing it as 'the sort of attack one more often hears from the meaner type of Europeans frequenting the bar of a Shanghai club.' He continued:

> It is just thirty years since, after a journey to China undertaken on behalf of *The Times*, I wrote in my *Far Eastern Question* that 'missionary work is practically the only agency through which the influence of western civilization reaches the masses,' to whom, apart from all dogmatic teach-

ing, the life of the missionary, a life of exile and self-denial, whether it be the ascetic life of the Roman Catholic missionary or the family life of a Protestant missionary with wife and children, is in most cases the one object-lesson in the highest spirit of Christian ethics which intercourse with the West brings home to the most distant parts of China. The conviction I then expressed I hold more strongly than ever in the light of the much wider experience and knowledge of the East I have acquired since then in India as well as in China.

Another contribution of interest was a statement which appeared in *The Spectator* by Dr Hu Shih, Professor of Literature in Peking University, and perhaps the foremost leader of the intellectual renaissance in China. To fix the responsibility for the present troubles in China was, he maintained, to pay a tribute to the missionary movement which it does not deserve. The missionaries, he asserted, have done very good work, bringing to China wisdom and the rudiments of modern science and civilization, and assisting in such reforms as the abolition of foot-binding and the suppression of opium; with the result that 'their work is appreciated by all fair and historically minded persons in my country.' He went on to point out that the process of the modernization of China has probably gone further than the early missionaries dreamed of. The result of education has been not only to introduce scientific views of life and the universe into China, but also to revive the rationalistic and naturalistic thought indigenous to the Chinese mind, creating new difficulties for the missionary enterprise. In regard to the national movement 'the missionaries have on the whole appreciated its value better than the other groups of foreigners'; and 'they are at least more appreciative of China's aspirations than other Europeans.' 'It is not primarily,' he concluded, 'an attempt to "break down China's ancient faiths," to quote Lord Inchcape, that has caused the anti-foreign feeling that now undoubtedly exists in China. The reason is rather to be found in a general national resentment against imperialistic aggression.'

Mr Ramsay Macdonald referred to the subject in an article, in the course of which he said :

I am not going to say that every missionary effort has been good. Great mistakes have been made in our attempts to spread Christianity. But take the sum-total of these attempts and put it alongside the sum-total of commercial enterprise, . . . and the balance in favour of the former is enormous. I get that, not from books and annual reports, but from my personal observation.

A few weeks later Sir Arnold Wilson, who served in Persia and in various other parts of the Middle East from 1907 to 1920 as British Consul and Political Officer, and finally as Acting Civil Commissioner and Political Resident in the Persian Gulf, in a lecture before the Royal Geographical Society, bore testimony to the work of missions in the Middle East. He said :

I have not seen missions at work in China, nor, I fancy, has Lord Inchcape, but I have seen them at work in Arabia, Mesopotamia and Persia for the last twenty years, and I should not like to speak about the Persian Gulf without bearing testimony to the wonderful work they are doing. I do not suppose they have made converts in appreciable numbers, but they have, by their labours, assisted by the high standard of rectitude displayed by British officials and British merchants, profoundly modified the Arab outlook in ethical matters. The Arab is a Mohammedan first, and an Arab after, like all Islamic races ; he regards Europeans likewise as Christians first and foremost. He knows, better perhaps than we do, that our standard of conduct has its basis in the religion of our country ; he respects our standard of conduct, and without adopting our religious views he tends, unconsciously, to recognize our standard of conduct as higher than his. He does not despise, but greatly respects, those who devote their lives to spreading, by example and by teaching, the Christian religion.

There is no greater influence for good in the Persian Gulf than the Christian missions ; no Europeans are so universally respected as are the missionaries.

We may conclude with a reference to an article in *Forward*, the Glasgow organ of the extreme wing of the Labour Party, which gave an account of an imaginary trial in which 'Lord Inchtape' was charged before 'Judge Commonsense' 'with pretending to be a Christian, in respect that while you claim to be an ardent Churchman you did, at a meeting of the shareholders of the P. & O. Steamship Line held in London, declare that Christian missionaries should be

withdrawn from China and India as their presence interfered with trade.'

I believe you describe yourself as a Christian, Lord Inchtape? enquired the People's Advocate.

A.—I do.

There is, is there not, a New Testament commandment that disciples and believers should go out into all the world preaching the Gospel? You think that should be done only if it doesn't interfere with trade?

A.—I wouldn't say that.

Q.—But you did express the view that the work of Christian missionaries had an adverse effect on trade, and you did suggest that the sooner Christian missionaries were out of China and India the better?

A.—I did.

Q.—Therefore your view is that the New Testament commandment ought to be revised to read: 'Carry the Gospel into all the nations, provided it doesn't interfere with trade, or diminish the dividends of the P. & O. Line?'

No answer.

THE PEOPLE'S ADVOCATE: I do not insist on an answer, your Honour. I think we can leave that point there.

THE JUDGE: I think so.

THE PEOPLE'S ADVOCATE: Do you know that the first war we made against China was to insist upon China's acceptance of Indian opium?

A.—I believe that is alleged.

Q.—You have never mentioned that act in your public speeches?

A.—That is a long time ago.

Q.—Do you not think the memory of that fact may have as much to do with Chinese resentment against Britain as the presence of Christian missionaries?

A.—I cannot say.

. . . . . .

Q.—Lord Inchtape, if the presence of a handful of Christian missionaries has such a disturbing influence on China, don't you think the presence of scores of thousands of Christian traders, merchants and officials will have a disturbing influence?

A.—Not if they don't try to push their theological views down the Chinese throats.

. . . . . .

Asked if he had anything to say in his defence, Lord Inchtape said he had merely stated what many industrialists and commercial chiefs believed, namely, that Christianity was all right so long as it did not interfere with business. When the Bible was written, modern business was not a factor in the world's affairs, therefore discretion had to be used in the modern application of ancient truths.

Yet when all has been said there remains embedded in Lord Inchcape's statement a grain of truth to which it would be a mistake to close our eyes. It may be doubted whether he himself realized wherein lay the real point of his criticism or the possibility that it might be turned with equal effect against the interests with which he is identified. There is a force which cannot be ignored in his question 'how would Chinese be regarded here if they established all over the country a number of mission stations with the object of converting our people to Buddhism?' But what he failed to see is that the objection would be not on the ground of religion, but of nationality. This is an age of religious toleration, and no exception would be taken to any sincere exposition of Buddhism as a way of life, but there would be hostility to a movement predominantly under the direction of Chinese or other foreigners. It is freedom to live its own life that the national spirit in China is demanding. The present reaction is no doubt primarily against political and economic domination, but it is only natural that in the religious sphere also there should be resentment at foreign control. Readers of *The International Review of Missions* will recognize a theme which is discussed in all the older mission fields, and an end towards which many missionaries are whole-heartedly striving. The injustice of Lord Inchcape's attack on missions has received widespread recognition from the press in Great Britain and from Chinese leaders, but the complete answer to the question he raised can be given only in so far as the missionary societies are able to convince Chinese opinion that they are the servants and auxiliaries of an indigenous and national Chinese Christian movement.

B. D. Gibson

THE JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

THE following communication addressed to the members of the International Missionary Council in preparation for the meeting to be held in Jerusalem in March–April 1928 will, it is believed, be of interest to readers of the Review. The Council has up to the present been composed predominantly of representatives of the missionary societies of the older Churches of western Christendom. But for the next meeting its membership has by common consent been enlarged to include an approximately equal number of representatives of the younger Churches in Asia, Africa and Latin America, and of the Christian activities that are being carried on in these Continents.

It is no longer possible for the questions which will engage the attention of the Council to be considered profitably by a body composed exclusively, or even mainly, of representatives of the older Churches in the West. The participation of the younger Churches overseas in counsels relating to the extension of Christ's Kingdom throughout the world has become indispensable. The communication printed below outlines the plans for preliminary study which have been worked out by the officers in accordance with the decisions of the Committee of the Council which met at Rättvik last July. The plans will be further developed in the light of growing experience and of suggestions received from the different countries represented in the International Missionary Council.

LETTER TO MEMBERS OF THE JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

MARCH 24–APRIL 8, 1928

If the responsibilities of the Christian mission in the world to-day are to be fulfilled, a new thing must come to pass. What the missionary movement needs more than anything else is a reinforcement of its vital energies. The Committee of the Council, in their consultation at Rättvik last summer, became deeply convinced that only as new

tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled. Only as the meeting at Jerusalem contributes to this great end will it have real and lasting significance.

Christ said, 'Blessed are they that hunger and thirst after righteousness; for they shall be filled.' Our dominant desires are the expression and test of our personality. Desire, purified and deepened in prayer, is that to which God can respond. Desire thus becomes a creative force. What matters most in connexion with the meeting of the Council is the sincerity and strength of the demand that we make on God, in whom are to be found all the resources of Creative Life.

If you have not already done so we invite you to associate yourself with us in the fellowship of prayer for spiritual revival, and to join in definite intercession for the specific objectives agreed upon at Rättvik and set forth in the accompanying leaflet.[1]

In order that the time of the meeting may be used to gain help in regard to those needs which are felt to be deepest and most pressing in the hearts, lives and work of members of the Council, we should be grateful if after some days, or, if need be, weeks of reflection and prayer, you would let us know what, in relation to your Church, society or work, you feel to be at present the greatest need, on what problem you most crave light, to what new adventures God seems to be calling you and those associated with you. We do not want a long list; we should like to know the few things which to you are most central and are the expression of your deepest desire.

It has been strongly urged from several quarters that one of the chief advantages of the meeting of the Council will be the opportunity which it affords for those who are interested in particular problems to obtain help in their solution from those who have to do with similar problems in other countries. Such help can best be obtained in many instances in private conversation or in discussion in a quite small group. The programme of the meeting in Jerusalem will be planned in such a way as to leave ample opportunity for personal intercourse between delegates and for those who are interested in particular questions to meet in small informal groups.

The subjects which should be given priority in the limited time

[1] Copies can be obtained from the International Missionary Council, 2 Eaton Gate, London, S.W.1, and 419 Fourth Avenue, New York. Price per dozen, 9d., 20 cents; Per 100, 5s., $1.25; post free.—Ed.

available for the Jerusalem meeting will be settled better in the light of what is found to lie closest to the hearts of members of the Council, and in the light of the guidance which God will, we believe, give in the coming months in answer to our united prayers.

Appended to this letter are statements regarding some of the central subjects which will engage the attention of the meeting, and regarding the preparatory work so far as it has been arranged. We hope that you may find it possible, in preparation for the meeting of the Council, to undertake some study on the lines suggested, and it will be an added advantage if you will in such study associate yourself with a group, with which you can keep in touch and to which you can report after the meeting.

THE CHRISTIAN LIFE AND MESSAGE IN RELATION TO NON-CHRISTIAN SYSTEMS

The mission of the Christian Church in the world stands or falls with the conviction that the revelation of God in Christ is something unique, possessing supreme value and providing a real and satisfying answer to the problem of the meaning and purpose of life and a complete response to the needs of men everywhere. The question of the message with which the Church has been entrusted, and of the contribution which it may bring to the lives of those who have not yet heard or heeded it, touches the heart of the missionary movement. Any uncertainty regarding the transcendent value of what Christ is and has done and has brought to men cuts the nerve of missionary endeavour. To meet the perplexities on this subject which are found to-day both in western Christendom and in the rising Churches abroad, especially among the younger generation, a fresh enquiry and statement regarding the distinctive character of the Christian message in relation to non-Christian systems is urgently needed.

To afford the help that is wanted, such an enquiry must not remain within the region of merely intellectual argument and definition. It must penetrate into the deeper regions of the things by which men live. ' The strength of Christianity,' it has been well said, ' consists in its being primarily not a view, but a life, a spiritual, religious life, requiring, implying, definite doctrine concerning God and man, and their relations to each other, but never exhausted by these doctrines in their collectivity, inexhaustible though these in

their turn are by their union with the life of the spirit, their origin and end.' It is in regard to the vital forces of religion that a clearer and deeper understanding is needed.

It is proposed that a united effort should be made to gain fresh light on two main questions.

1. In countries where the minds of men have been moulded by other faiths than Christianity, what are the sources from which chiefly they draw strength and comfort ? What are the chief insights which they have gained into the meaning and purpose of life ? What are the principal obstacles in their minds which stand in the way of their acceptance of the Christian message ?

2. In what ways does the Christian revelation deepen, enrich and supplement the insights given by other faiths ? What contribution has it to make which they do not have ? What are the distinctive values of the revelation of God in Christ in contrast with other systems of thought and life ?

An adequate answer to these questions would have to include the results of all the study that has been devoted to the non-Christian religions and of all the experience and thought of Christendom through the centuries. It is obvious that the Jerusalem meeting can make but a small addition to this rich store of experience and knowledge. But fresh enquiry may provide a stimulus to the thinking of individuals and groups in the present generation, and thereby deepen that living sense of the wealth of the Christian inheritance which must always be the mainspring and inspiration of missionary endeavour, and which constitutes the most compelling call to missionary service.

Arrangements will be made for the preparation of four statements setting forth the relation of Christianity to Buddhism, Confucianism, Hinduism and Islam respectively in the light of the questions suggested above.

It is hoped that groups may be formed as soon as possible in the different countries to undertake study on the lines proposed.

When the statements are ready, they will be printed and issued to members of the Council prior to the meeting, and will also be available for groups engaged in the study of the subject.

It is proposed that a large part of the time of the meeting at Jerusalem should be given to a review of the statements, in the hope that as a result of the interchange of thought and experience they may be subsequently issued in a revised and expanded form,

as an aid to a better understanding of the vital elements in the non-Christian religions and of the depth and richness of the Christian conception of life, and as a guide and stimulus to further thought and study.

RELIGIOUS EDUCATION

The goal towards which the whole of creation is striving is, according to S. Paul, the revealing of the sons of God. Religious education, in the broadest sense, comprises everything that contributes to the realization of this great end. It includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christlike living in everyday situations and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine.

The carrying out of this task is the primary aim of the Christian mission. The specific problem which confronts the Church in the fulfilment of its mission in the world to-day is that of the relation of its own efforts to those of other agencies which, with increasing energy, are addressing themselves to the task of remaking human nature. There has been in recent years a great advance in the knowledge of the human mind and its processes, of the ways in which things are learned and habits formed. National systems of education are everywhere being rapidly developed. Under the pressure of these influences the standard of the teaching of such subjects as mathematics and science, history and literature, in Christian schools and colleges is steadily rising. No similar compulsion from without exists in regard to the carrying out of the task of religious education. For seeing that this is well done the Church itself is alone responsible. Just because in the Christian view it is the matter of supreme importance and the true end of all education, religious education, more than any other educational activity, cannot rest content with anything that falls short of the best. Here if anywhere there is need for the most serious and painstaking thought, and for the full use of all the help that modern knowledge can furnish. There is no

more urgent and pressing missionary responsibility than that the Christian Church should review its activities and methods in the light of the changed and rapidly changing conditions of the present day.

Among the questions on which fresh light is needed are the following:

I. (*a*) What, in the light of modern knowledge and of the study of educational processes, are the influences which contribute most directly and fundamentally to the formation of Christian character?

(*b*) What are the respective contributions of educational efforts and processes which are consciously directed, deliberate and formal, and the influences exerted sub-consciously by the atmosphere of the social environment through the home, the general life of the school, national tradition and social custom?

(*c*) Which activities and influences in existing missionary practice, evangelistic and educational, are most effective in developing Christ-like character? Are there any undesigned and incidental results of present methods which are undesirable? In what directions is present practice capable of improvement in the light of the answers given to the preceding questions?

II. (*a*) What are the influences which under the influence and direction of the Holy Spirit contribute most to awaken the sense of God as a living reality, to make communion with Him in prayer and worship a controlling habit and principle, and the active fulfilment of His will the dominant motive in life?

(*b*) In what respects does present practice contribute most effectively to the achievement of these ends? In what ways can they be better achieved?

III. (*a*) In what ways and to what extent is the present teaching of the Bible and of Christian doctrine and ethics effectively related to the experience, the needs, the capacity and the social environment of the pupils? In what ways can the relation be made closer and more effective?

(*b*) What provision at present exists for curricula, courses and helps suited to different ages and conditions? How far are such courses and helps as already exist adequate? What steps are necessary for improvement?

IV. Is it desirable that further help should be given in (1) the

preparation of missionaries, and (2) the training of teachers and pastors, to enable them to carry out more effectively the task of religious education ? What form should such training take, and how should it be related to existing systems of training ?

V. In the light of answers to the foregoing questions, what steps can be taken by Churches and missions, separately or in co-operation, to remedy such defects and shortcomings in present practice as enquiry may reveal ?

It is not possible to foresee at the present stage which aspects of the subject indicated by the above questions can be most profitably dealt with at the Jerusalem meeting. It is hoped that groups in different countries may devote themselves to the study of the subject on the lines suggested. As suitable material becomes available it will be issued in pamphlet form for the use of delegates and groups studying the subject, or published in the *International Review of Missions.* In the light of the progress made in the next twelve months, consideration will be given to the way in which the subject can be most fruitfully treated at the Jerusalem meeting, with a view to the further carrying forward of this important enquiry.

THE RELATION BETWEEN THE YOUNGER AND OLDER CHURCHES

The Jerusalem meeting will afford an opportunity for the first time for any considerable number of representative leaders of the younger Churches which are the outcome of the modern missionary effort to meet in intimate fellowship with representatives of the older Churches of Christendom and to consider together how the relations between these Churches may be made mutually most helpful.

In preparation for the meeting, it is proposed to invite the National Christian Councils and similar organizations in which the rising Churches are represented to indicate in what ways they believe that the older Churches can through their historic traditions, spiritual experience, personnel, service and thought render the largest and most effective help in meeting the physical, educational and spiritual needs that are most pressing in the countries concerned at this present time.

THE CHRISTIAN MISSION IN THE LIGHT OF RACE CONFLICT, INDUSTRIAL DEVELOPMENTS AND RURAL NEEDS

The missionary task of the Church is not only to expand geographically that it may bear its Christian witness throughout the whole world, but also to relate that witness to all that concerns the life of men. There are distinct worlds of human thought and activity which are as real a part of life as the physical continents in which missionary effort is being carried on, and to enter into these with sympathetic understanding is as necessary for the fulfilment of the missionary obligation as to extend the Christian witness over the whole surface of the globe. Response to this larger missionary obligation is a necessary condition of that spiritual revival which we recognize to be our greatest need. Only in facing fearlessly all the demands of the world into which Christ sends us as His ambassadors and the whole challenge of life of which He is the author and Lord can we make discovery of the fullness of His grace and power.

There are vast ranges of responsibility and activity in this latter field which cannot possibly come within the purview of the Jerusalem meeting of the Council. But there are three great subjects vitally affecting the progress of the Christian movement at the present time in regard to which the question must at least be asked at what points and in what respects they concern the cause of Christ in the world, and what should be the Christian attitude towards them. These are: (1) the problems arising out of the contacts of different races; (2) the problems created by new industrial conditions in Asia and Africa; and (3) the needs and claims of the vast multitudes living under rural conditions.

In regard to these questions it is necessary to recognize that industrial and racial relations are determined by two sets of factors, quite different in character. There are involved, in the first place, certain human dispositions and attitudes which are capable of change through education or conversion; and there are, secondly, a multitude of factors, such as climate, soil, resources, transport, native capacity, which are either unalterable by human volition or can be modified only by efforts extending over long periods of time. If any improvement is to be effected in industrial and racial relations —and bitterness of feeling in either field cannot but be a grave hindrance to the Christian cause—it is necessary to deal with both

sets. The consideration of these subjects consequently involves two questions : First, what the Christian Church can do to develop among its members, and to make effective in practice, the Christian attitudes of sympathy towards other points of view and of unselfish service ; and secondly, how, through a proper understanding of the economic and other factors involved, such mastery can be gained over the total situation as to create conditions in which relations of goodwill become a practical possibility. The second is a task far beyond the resources of the Christian Church by itself, and the practical question is not so much what the Christian Church can undertake in this field as how the weight of its influence can be brought to bear to encourage and support well-conceived plans for the impartial and disinterested study of the facts in any given industrial or racial situation in order that reason and judgment may not be overborne by selfish interests, partisanship, prejudice or fear.

The attempt will be made to obtain from competent students a statement and appraisal of some of the most effective and instructive efforts that are being made at the present time to deal with racial relations along these lines, in order that the Council may be in a position to consider in the light of the best available experience in the world in what ways the Christian forces can make the largest possible contributions to the furtherance of racial understanding and goodwill.

A statement will also be prepared for the Jerusalem meeting showing, as far as possible, in what ways the Christian movement is at the present time in the different mission fields touching the industrial situation and meeting the needs arising out of it.

The third subject relating to conditions of rural life has a vital significance for the missionary work of the Church, inasmuch as the overwhelming majority of the inhabitants of Asia and Africa, and the great mass of those whom Christian missions are seeking to serve, are living in rural communities. It is in relation to such conditions that the activities of the Christian Church in these lands have mainly to be carried on. An attempt will be made to obtain for the meeting a statement showing what is being thought and done at the present time by those who have given most attention to the conditions of agricultural and rural life as a world problem, in order that the Council may have the opportunity of considering in what ways this experience can be used to vitalize, enrich and strengthen the work of the Church in rural communities.

INTERNATIONAL CO-OPERATION

The period which has elapsed since Edinburgh has been characterized by a marked development in interdenominational, international and interracial co-operation.

The time has come to evaluate the agencies and methods of co-operation, to consider present-day and coming-day demands of the Christian forces which can best, if not only, be met by the various bodies concerned working in co-operation, and to ascertain afresh the services in this field most desired by the boards, the missions and the Churches.

In particular it will be necessary at the meeting of the Council to evolve a plan by which the International Missionary Council in the years immediately before us can function most efficiently and helpfully.

REVIEWS OF BOOKS

HINDUS AND CHRIST

Brahmarshi Keshub Chunder Sen. By Manilal C. Parekh. Rajkot : Oriental Christ House. Rs. 2 and Rs. 3. 1926.

Foregleams of God : A Comparative Study of Hinduism, Buddhism and Christianity. By T. Isaac Tambyah. Calcutta : Association Press. Rs. 5.8. London : Luzac. 10s. 6d. 1925.

Psalms of a Saiva Saint. By T. Isaac Tambyah. London : Luzac. 7s. 6d. 1925.

IT is no unimportant sign of the times that three such books are here for review. Time was when Christian converts in India thought of the non-Christian religious systems of their country as temptations to be avoided or errors to be corrected. Even now, when it comes to practical application of the principle that the best in Hinduism must find in Christ no destruction but fulfilment, average Indian Christian feeling is more conservative than average missionary feeling. But here we have two Indian Christian writers, whose essential Christian loyalty is beyond question, studying India's Hindu past with affectionate reverence, boldly trying to relate it to a Christian present and striving after a form of Christianity which shall be as truly Indian as its content is truly Christian. Missionary scholars began this task but have always realized that Indians themselves must bring it to completion, and they will rejoice that Indian Christians are taking it up.

Mr Manilal Parekh has a special ' concern ' in adding to the books about Keshub Chunder Sen this one which is ' neither a history, nor a biography, but memorabilia,' i.e. a gathering together of Keshub's most notable utterances, threaded upon a string of biography. He feels that the real significance of Keshub has not yet been understood. He was too Hindu for Christians, and too Christian for Hindus, while even the Brahma Samaj was too rationalistic to appreciate him during his lifetime, and subsequently was too preoccupied with the work of deifying him to give him his real place. Mr Parekh in his own personal history was first dominated by Keshub, and then, following as he believes a little further along the lines which Keshub laid down, arrived at orthodox Christian faith.

Ever since I came to know him through his writings nearly twenty years ago, he pointed out Another far greater than himself, even Jesus Christ, who increased more and more from that moment, and at last a moment came when, the blindness of my unbelief vanishing, I could not but call him 'my Lord and my God.' Thus while Keshub has been my guru, Jesus Christ has been my God. To me at least Keshub has been what John the Baptist was to the first disciples of Jesus.

This experience has led Mr Parekh to estimate his guru as a John the Baptist for what he calls 'Hindu Christianity,' the forerunner of that future Indian religion in which Christ will be the fulfilment of all that is good and true in Hinduism. Every Christian must be thankful that Keshub became so great a means of blessing to Mr Parekh, and sent him with his gifts and his devotion into the Church of Christ; all will rejoice if Keshub's teaching can do the same for others. Time will show. If some of us cannot cherish this joyful anticipation with complete confidence, it is, firstly, because hitherto we have not seen this thing happen, for multitudes of educated Indians have read Keshub's writings, but very few have through them attained to faith in Jesus Christ. Again, Keshub was so different from the Baptist in character, in his spiritual experience, and consequently in the points of emphasis in his teaching, that the parallel only holds if Keshub actually does prove to be a pointer of men to the Lord Jesus. But, apart from this main thesis, we are grateful for this book, which does not lack in clearness of criticism to balance its reverent piety towards Keshub's memory.

In the preface Mr Parekh falls upon Dr Farquhar more fiercely, we think, than is necessary. In the particular passage there quoted Dr Farquhar may have been mistaken in his exegesis of a sentence of Keshub's, which was probably intended to be as it were in invisible quotation marks, an indication of the kind of thing attributed to Keshub by his critics, rather than an expression of his own sentiment. At the same time, such a passage as the one quoted on p. 235 of this book proves that occasionally Keshub's mind could dwell on a parallelism between himself and Christ which jars upon most Christians' feelings, and which is impossible to those who know themselves sinners saved by the unutterable goodness of a Lord whose character and place in the scheme of things are immeasurably above their own. Dr Farquhar's account of Keshub in *Modern Religious Movements in India* is well documented, is based

on careful study, and will not be regarded by most readers as unsympathetic.

One other point is worth raising. Is it wise to speak of a 'Hindu Church of Christ,' and presumably also of a 'Mohammedan Church of Christ' and a 'Buddhist Church of Christ'? There was once a 'Jewish Church' and a 'Gentile Church,' but by general consent such titles, which had potential dangers in them, were soon dropped. A danger in India is that some of those who form 'the Hindu Church of Christ' may hold aloof from the existing Church with its foreign associations, its low-caste origins and its admitted weaknesses, when they are the very people who alone can save it from the faults which they criticize from without. Men like Mr Parekh are desperately needed inside the Indian Church, and history seems to suggest that it will follow their lead in the measure in which they make themselves one with it. We thank the author for a thoughtful and stimulating book.

While the general subject of Mr Tambyah's book is akin to that of Dr Farquhar's *Crown of Hinduism*, an original contribution is made by the author's being a Tamil, with Dravidian culture to draw upon, and with a sympathetic understanding of that most characteristic Dravidian religious philosophy, the *Saiva Siddhanta*. Most studies of Hinduism have suffered from too exclusive attention to Aryan elements, and it is all to the good that Mr Tambyah in each chapter quotes from Tamil as well as from Sanskrit religious classics.

The tone and spirit are admirable, while the sincerity of the author's desire to lead his Hindu brethren into fuller light is sufficiently attested by the vast amount of learned labour which has produced this book of 483 pages, with its numerous references to sources. Probably most readers will feel that herein is its chief weakness. You cannot ask this book to tell you rapidly what the author thinks about each division of his weighty theme. You must sit down patiently while he opens his notebooks stored with extracts from wide reading, and after he has chatted about what every writer has said on the subject, he will usually, not always, advance his own opinion, which frequently is in small print. But Mr Tambyah is most interesting when he is not quoting opinions of others but expressing his own, which deserve the reader's careful attention.

Another blemish is the tendency to wander into topics which have a connexion with his subject but are not in its main line of thought, and it is unfortunate that the absence of diacritical marks

in the transliterations of Sanskrit words spreads unnecessary pitfalls before readers.

The author has important things to say about the *Rig Veda*, the religion of which he considers was monotheistic, and essentially more akin to Christianity than to later Brahmanism and *advaita* systems ; about the history of karma and transmigration ; about the *Gita*, which he finds full of foreshadowings of the Gospel ; about the *Saiva Siddhanta*, which he considers approaches Christianity more nearly than any other system of philosophy in India ; about general Hindu teaching on what comes after death ; about Buddhist ethics ; and about the bearing of all such studies upon modern missions. He has joyfully perceived and set forth God's preparation of India for the revelation of God in Christ. This book may help alike the Hindu who values his country's religious past, yet desires to be true to what he now sees in Christ, and the Christian who needs to know the soil in which must be planted the seeds of his teaching.

The same things may be said of the third book, both in appreciation and criticism, as of the preceding one. When writing on one Tamil poet-saint of the seventeenth or eighteenth century it is hardly necessary to begin with a learned history of Tamil and of Dravidian culture, interspersed with antiquarian discussions of matters many centuries prior to the saint. The absence of diacritical marks becomes more serious, and it is hard not to be impatient as one struggles through so many thorny hedges before reaching Mr Tambyah's main subject. One wonders what readers the author had in mind. If he was thinking of Hindus who love Tāyumānavar, he would have done well to be less concerned about discussions of scholars, and to have given the original text with his translations, for his readers may have a different edition and find it hard to identify some poems. If he had in mind the select number of western scholars qualified to take an interest in Tamil origins, he need not have given so much space to the relating of Tāyumānavar's teaching to Christianity. A little more clarity of aim, systematic ordering of material and conciseness of expression would have made the reader's path far smoother.

Yet the book is extremely valuable. The author gave fifteen years to it, and it contains material nowhere else gathered together. And the world ought to hear about Tāyumānavar. It is good to have leisurely talks, as we may in this book, with a Christian who

loves him, can see the parallels between him and Christian mystics, and with all his antiquarian interests is supremely interested in man's experience of God perfectly revealed in Christ.

The translations are the marrow of the book. Those who have dabbled in translation of Tamil poetry and know the difficulties will not be surprised that these difficulties have in some cases proved insuperable, but will feel hearty admiration for many a beautiful line. Preachers of Christ in the Tamil country often quote tags from Tāyumānavar which are in danger of becoming threadbare. There could hardly be a more fruitful exercise for a missionary or an evangelist than to read carefully through these translations, with the originals, considering their bearing upon his own attitude to non-Christians and his presentation of the Gospel in the Tamil country. What is that element, missing from the most admired Hindu mystic's experience but found in the experience of the humblest Christian ? If this book makes it clear, the author's fifteen years of work will not have been wasted.

G. E. PHILLIPS

LONDON

ZIEGENBALG'S HINDUISM IN SOUTH INDIA

MALABARISCHES HEIDENTUM. Von B. ZIEGENBALG. Herausgegeben und mit Indices versehen von W. CALAND. Amsterdam : Koninklijk Akademie van Wetenschappen. f. 10. 1926.

IT is no common experience for a book written more than a century ago and not considered good enough for publication to appear later and receive the greatest publicity. Yet this has happened with both the books written by the first Protestant missionary to India, Bartholomäus Ziegenbalg. In 1711 he wrote a description of ' Malabar heathendom,' which he followed up in 1713 with the *Genealogie* of the Malabar gods. He intended the books for missionary supporters in Germany, but the home authorities did not consent to their publication, for it was not considered by the Christians of those days a missionary society's work to spread the knowledge of ' heathenish folly.'

One hundred and fifty years later, however, in 1867, Dr Germann published the *Genealogie*, and now W. Caland has found a copy of the other work, and the Royal Academy of Arts at Amsterdam has enabled him to publish the book. So now *Die Beschreibung des malabarischen Heidentums* also is in print. It is hoped that this mention may attract the attention of a wider circle to the work.

As the list of contents indicates, the book, in two main sections, gives a comprehensive presentation of Hinduism as it is practised in the Tamil country. By using the word 'Malabar' Ziegenbalg did not indicate only the inhabitants of that part of the west coast which bears that name to-day, but he used it as a comprehensive name for all the inhabitants of South India. He himself at that time had learned to know only the Tamils at all intimately.

Part I deals with 'What these Heathen Believe and Teach about Theological Matters.' It was not his object at that time to name and describe all the gods; that task he sought to accomplish later in the *Genealogie*. In the earlier work he undertook rather to describe religious life in its differing forms and to present the ideas lying behind them. So we find, besides a few chapters of dogmatic content, chiefly a minute catalogue of different religious practices, such as sacrifice, prayer, fasting, good works and so on.

Somewhat misleading is the title of Part II which deals nominally with 'Philosophical Matters.' Ziegenbalg here offers no sort of presentation of Indian philosophical systems, manifestly he had not at that time penetrated the depths of Indian thought. He deals rather, under this heading, with their entire world concept. These chapters contain a short introduction to the Indian cultural and spiritual life of the period. After the Indian social institutions come accounts of their geography, medicine, physics, poetry, music, astrology and ethics. It is easy to understand why the record had often to be limited to a mere enumeration. The author had been but a comparatively short time in the country (five years). He had also undertaken to complete the book within a given time in order that it might go by the next boat to Europe.

Again and again the reader asks himself in amazement how Ziegenbalg gained this minute knowledge. The book itself shows that he relied substantially on Tamil literature which he had carefully studied. His statements are everywhere supported with documentary evidence. He obviously had had good Tamil teachers who had introduced him to the thought of their people. It is a distinct lack that he did not always make a critical use of the documents, and that he was not aware to which recognized school and sect they appertained, but that is not surprising at that period.

In any case, the judgment of Professor D. Schomerus of Halle, who is at the present time the leading student of Tamil literature in Germany, is that 'the picture which Ziegenbalg draws of heathen-

ism in South India is, taken as a whole, extraordinarily accurate; and it is strongly recommended that every one interested in India, especially missionaries, should read this book. It is well worth the reading' (*Missionsbücherwart*, 1926, p. 66). So writes one who himself worked as a missionary in that part of India. Without doubt the publication of the work will stimulate further study.

W. Caland has attempted to elucidate the work by interpolated indices. But he himself writes: 'It is a heavy task for one who has but an inadequate understanding of Tamil, to edit and present Ziegenbalg's work, for he is not competent to check the numerous translations from the Tamil text. This part of the work must be reserved for another' (p. 5). It would be of great interest to compare the circumstances of that time with those of the present day.

The work is a memorial to the beginning of Protestant missionary work in India. It is marvellous what this man carried through. He only landed in Tranquebar in 1706 and began his work under many difficulties. He threw himself at once with great energy into language study, which he steadily continued daily for many years. He read all the Tamil literature which he could get hold of, and knew whole sections of the books by heart. So that by 1711 he was in a position to write such a book as *Die Beschreibung des malabarischen Heidentums* without relying on the work of any predecessor.

Moreover, he shows breadth of view in his judgment of heathendom. Throughout he has seen not only the dark side of Hinduism. He expressly emphasizes in the introduction, in order to stimulate the Christians, that 'these heathen have chosen severe penances, fasts, all kinds of tedious ceremonies and rough roads to attain to blessedness' (p. 12). It is significant that at the beginning of German missionary work there stands a man who received great stimulus from the school of pietism, but who was deeply rooted in Lutherism, and therefore recognized the power of God working among men of another race, yes, even in a heathen religion. This man has therefore exerted a deep influence on German missions and impressed on them his individual stamp.

The publication of this work may also serve a practical purpose. One who knows missionary work in India from his own experience has the impression that of recent years the pioneers of Christianity have attempted to suppress the Hindu genius under the weight of their own civilization. They have succeeded up to a point in pushing back heathenism. But they have not overcome it, nor is it possible

to do so by such means. Ziegenbalg in his introduction called upon Protestant theologians at home to help foreign missionaries, on the strength of his book, to meet Hinduism on fundamental issues. Unfortunately his call died away. May it find a clear echo at the present time. It is high time that missionaries in India stopped trying to win Hindus to Jesus through their superior culture. The important thing to-day is that we should be prepared for a fundamental study of Hindu spiritual thought in order to meet and overcome it. Ziegenbalg's book calls us to this anew.

Leipzig — Carl Ihmels

FOUR ESSENTIALS OF EDUCATION

Four Essentials of Education. By Thomas Jesse Jones, Ph.D., LL.D. Preface by Sir Michael Sadler. Introduction by Franklin H. Giddings. New York and London: Scribner. $1.50. 6s. 1926.

IN his surveys of Native education in West, East and South Africa, Dr Jesse Jones laid constant stress on the need for adaptation of the educational system to the lives being lived, and to be lived, by the community it would serve. In his new book he bids the educator 'acquire consciousness of environment as a basis for his school policies.' By this, as will be seen on close study of the book, Dr Jones does not contemplate mere vocational training, though he admits this, with other branches, has its place. He pleads for, to use the words of Dr Giddings' introduction, a mastery of the four essentials, or simples: hygiene and health; the resources and opportunities of local environment; a decent and comfortable domestic life; and the art of recreation in the broadest meaning of the word.

In more civilized communities he would have us parallel our enquiries with those applicable to primitive society. He claims that 'every school activity will be expected to contribute directly to the development of sound and helpful attitudes towards the environment.' 'The limited and rather literary sphere of education, as originally conceived and still prevailing, especially in most of Europe, will be broadened to influence all types of environment.' He refers to the truly statesmanlike conception of the function of education instanced in such schools as the Berry Schools, Antioch College and others, with which the writer has been privileged to come into contact.

His whole chapter on the survey and use of the environment, especially when he comes right down into the consideration of their inclusion in elementary, secondary and higher schools and colleges, is so sound and so helpful that a study of its advice becomes almost a duty. Equally inspiring is the chapter on the home and household, with such salutary reminders as 'the relations and interchanges of the home circle are the practice ground for the opportunities and responsibilities of adult society,' or again, 'the basic qualities of character root more vitally in home life than in any other social institution.' We may say: 'We know all that,' but do we bear it in mind in our educational schemes? Can we subscribe wholeheartedly and sincerely to such a dictum as: 'In a sense the whole school should be regarded as an expression of home life'?

One more reference must be made—to the challenge cast down in the list of 'fundamentals in community recreation.' Quotations crowd forward for place, but they must be sought by reference to the pages of this fascinating statement of a practical educator's philosophy. Surely we must feel with Dr Jones that, provided the approach to these problems be 'sufficiently simple to be practicable and sufficiently fundamental to be correct,' our conception of the function of education will not be at fault.

Sierra Leone — H. S. Keigwin

AN AFRICAN ELDORADO

An African Eldorado: The Belgian Congo. By T. Alexander Barns. Introduction by Sir Louis Franck, G.C.V.O. (former Belgian Colonial Minister). Illustrations. Maps. London: Methuen. 15s. 1926.

THIS is not a mere hunting yarn or a travel book by a tourist who has visited Africa casually and along the set and regular routes. The author has lived in Africa for many years, and has travelled extensively in the Belgian Congo; he has already published two able books on Eastern Congo. In 1898 he started his colonial career as an assistant manager on a large coffee and rubber plantation in Nyasaland; after a time at wild rubber collecting in the forests, he started farming and planting on his own account in Northern Rhodesia, where for eight years he experimented in cotton, rubber and tobacco growing, as well as in cattle breeding.

His book deals with the following subjects: agriculture, rails

and rivers, roads, mines and minerals, education and missionary work, anthropology and natural history.

His information on all these subjects is unusually complete, accurate and up to date. It is technical and scientific, but presented in clear and literary style. The work has not much to teach those who are well acquainted with Congoland, but it gives a splendid panoramic view of that immense territory with all its wealth and possibilities. Mr Barns is optimistic about its economic future, ' unrivalled opportunities present themselves now.' ' If I were young again,' he adds, ' and believing in the Belgian Congo and its brilliant future, as I do so whole-heartedly, I should without hesitation change all my available cash into Belgian francs, and take ship to the Congo. Capital will go farther and fare better in the Belgian Congo than in any other part of the world.'

His chapter on ' Education and Missionary Endeavour ' is fair-minded. He keeps the balance impartially between Protestant and Roman Catholic missions. He acknowledges also that ' the white man's penetration into these regions is inseparable from the splendid pioneering work of foreign missions.' He is right when he insists that ' many missions need to be shaken out of the comfortable and easy way into which they have fallen ; they need to keep themselves more abreast of the times and religious scientific thought.' But I wonder if he realizes all the depth and power of the evangelical religious influence on the Native soul, when he declares that ' the majority of African savages are not capable of comprehending, neither are ready for, the white man's religion.' He is mistaken in giving as an example of the bad effects of religious teaching the excesses of the infamous Mwanalisa in Katanga, who was simply an adventurer and a murderer exploiting pagan credulity, and had no connexion with Christian missions.

Like many white men who have not realized the power of salvation of the Gospel and the meaning of conversion, he judges the value of missionary work too much from the external results of missionary education. One wonders if he is quite fair to the deep and essential value of the religious work of missions, which have but small material equipment, produce few artisans and workers for white enterprises, have no conspicuous hospitals and buildings, and of which he says: ' I have the utmost contempt for some evangelizing missions in the Belgian Congo that I have come in contact with, and they are doing more harm than good.'

Pointing out all that Belgium and her King are trying to do to improve material conditions for the Natives in the Congo (the Royal Commission for the Protection of the Native, the Colonial University, the training of medical assistants and so on), he is right in concluding: 'The Belgians, under the direct leadership and material co-operation and moral help of King Albert and his warm-hearted consort, are worthily fostering the benevolent ideals of Christian education which animated so many years ago the heroic efforts of a band of white missionaries in the heart of Congoland.'

BRUSSELS H. ANET

THE NEGRO IN AMERICA

THE NEGRO IN AMERICAN LIFE. By JEROME DOWD. New York: Century Co. $5. 1926.

PROFESSOR DOWD in this book has made an important contribution to the literature on the race problem in America. He has endeavoured to make an historical and sociological study of the Negro race in America. He introduces his study with a brief survey of the race's past in Africa, the introduction of Negro slavery into the new world and a statement concerning Negro slavery in the United States of America since the Civil War.

Born and reared in the south, Professor Dowd writes from the point of view of the liberal southerner. His purpose is to present a greater knowledge of the Negro as the first step in the direction of goodwill and co-operation between the races. He has likewise attempted a clarification and an analysis of the problem. He says: 'A general study of race relations in America should begin with the Negro; first, because of his numerical importance, and second, because he offers a greater contrast than any other race.' He further states: 'The Negro problem is typical of all other race problems. The same fundamental principles, which apply to the contact of the Negro and the Caucasian, apply to all problems of racial contact; so that we should endeavour to discover what these principles are and to make them the basis of our relations with all the races of mankind.'

The book is divided into nine parts. In these nine sections, the author has brought together in an encyclopædic, rather than in a sociological or historical form, a large amount of material relating to the Negro and to the race problem in America.

The book is written in an entertaining and interesting manner. It will probably be widely read and extensively quoted. In the section on ' Proposed Solutions of the Negro Problem,' the author gives six different solutions which, at one time or another, have been advocated. These are amalgamation, colonization, segregation, civil equality, white supremacy and education. It was to be expected that in addition to presenting the arguments which others had given, for and against the several proposed solutions, the author would have concluded the section with a critical estimate of these solutions and have brought forward a seventh proposed solution, namely, goodwill and co-operation, that is, racial understanding, which he has laid down as the thesis of his work.

One feels that the author should have exercised more care and have been more critical in the selection of the authorities quoted, many of whom have no special standing in the field in which they are quoted. Another fault is the matter of time relations with respect to authorities quoted ; for although a large part of the work is composed of quotations, the author has not contrasted the points of view of a generation ago with the points of view of to-day on the biological and psychological aspects of the problem, nor has he indicated what have been the changes, if any, in these points of view.

There will, no doubt, be many anthropologists and psychologists who would dissent from the writer's statement relative to the characteristics of the Negro when he says : ' In regard to the psychological characteristics of the Negro, the first fact to notice is that there is more uniformity in them than there is in those of the Caucasian.' ' The mind of the Negro can best be understood by likening it to that of a child ; for instance, the Negro lives in the present, his interests are objective and his actions are governed by his emotions.'

The writer has, in common with the great majority of writers on the race problem, failed to keep in touch with Negro thought and progress, which would show that, as contrasted with thirty years ago, there is to-day little if any difference in the points of view of the so-called divergent schools of thought among Negroes in the United States. The book will probably be valued, not as a scientific treatise on the Negro but rather as a collection of interesting facts, the larger part of which were already elsewhere available.

Monroe N. Work

Tuskegee Institute, Alabama

CHINA CHRISTIAN YEAR BOOK

THE CHINA CHRISTIAN YEAR BOOK, 1926. Edited by F. RAWLINSON D.D. Shanghai: Christian Literature Society. $2.75. 1926.

THIS is the fourteenth issue of the *China Mission Year Book*, and like its predecessors is of the utmost value to those who wish to keep their knowledge of Christian work in China up to date. The change in title is symptomatic of the encouraging, and much to be welcomed, change in the point of view from which Christian work in China is surveyed—no longer as a number of missionary activities, but as the activity of the Chinese Christian community with missionary co-operation.

The volume contains more than forty chapters arranged in four parts, and to read the titles of the parts and chapters is to see at once how wide the survey is. Indeed, to come across such a title as 'Reforming Farm Life' may not unprofitably lead us to revise, for confirmation or correction, our conception of the function both of Church and of mission. It is useful to have reviews of political conditions, such as Professor MacNair's opening chapter, though they necessarily reflect the conditions of a year ago and need to be supplemented. His later chapter is perhaps less in place in a year book. Its pages of historical review and concluding paragraphs of lessons to be drawn rather suggest Falstaff's intolerable deal of sack with its one half-pennyworth of bread.

Other articles bring before us all the live questions of the day—unequal treaties, relation of mission and Church, co-operation, education, etc. Bishop Roots on 'The Changing Function of the Missionary' should be read. The articles on literary tendencies and on philosophical and religious thought will be specially attractive to some. Particular attention should be given to the sixteen chapters by Chinese writers, in order to get their point of view. What, for instance, do we think of this sentence: 'The students have broken the prestige of the foreigner in China'?

There are expressions of opinion on inter-communion (p. 148), and on the authorities in the French Settlement in Shanghai (p. 334), which the editor would have been well advised to omit. Some misprints have also escaped his eye. In some places there is a tendency to use imposing phrases which are too big for their meaning. To speak of the poet Burns' 'short and simple annals of the poor' shows that even professors should verify their quotations.

LONDON P. J. MACLAGAN

MISSIONS IN SUMATRA

Unter den Mohammedanern Sumatras. Von Gottfried Simon. Bethel bei Bielefeld: Schriftenniederlage der Anstalt Bethel. M. 1.50. 1926.

Die Toba-Batak auf Sumatra in gesunden und kranken Tagen. Von Dr med. Joh. Winkler. Stuttgart: Chr. Belser. M. 5.50. 1925.

IN these two books valuable material is given for the study of the Rhenish Mission in Sumatra (Dutch East Indies). Both authors spent a considerable number of years in mission work among the Bataks, and have written down their experiences after having retired from the mission field.

Mr Simon's book is the first of a series of three volumes; the two which are to follow will deal with the Christians of Sumatra and pioneer work in eastern Sumatra. This first one makes us acquainted with the heavy task the mission undertook some thirty years ago on the south-eastern border of the Batak territory in fighting the Mohammedan influences which were steadily invading this country from the south. As one is painfully impressed by the difficulties encountered in this part of the mission field and by the many disappointments which fell to the lot of Mr Simon and his fellow-workers, one would like to know how matters stand at this time, and would have been grateful to the author if he could have managed to give some more information about the present state of things. Nevertheless his book, though not pretending to scientific importance, gives good insight into the situation which is created when Islam and Christian missions both bring their influence to bear on a heathen population, especially a population backward on account of inhabiting an out-of-the-way district which can only be reached by most perilous roads. The author has a thorough knowledge of the human heart and does not idealize the people amongst whom he worked, which makes his picture all the more interesting and trustworthy.

Dr Winkler's book is of a quite different type; he has made a successful attempt to collect his manifold experiences as a medical missionary in Sumatra, and to shape them into a well-ordered exposition of Batak views and customs connected with hygiene and its complement—the witch-doctors' science. The description of these two subjects makes us clearly understand how important the work of medical missions is, both in regard to the promotion of public health and hygiene and still more in order to deliver the people from

the everlasting fear of evil spirits, sorcerers and the supposed dangerous influences of their fellow-men. The whole book presents a vivid and in many respects pathetic picture of the darkness of the non-Christian world, and is written in a scientific and matter-of-fact way which is most impressive and more eloquent than many a long sermon about the illuminating power of the Gospel.

HEEMSTEDE, HOLLAND — D. CROMMELIN

THE WORLD CALL

IN THE YEAR OF THE WORLD CALL. London: Church House. 1s. 1927.

READERS of *The International Review of Missions* for some time have been aware of a movement which has been taking place in the Church of England associated with the title 'The World Call to the Church.' The Church of England had been enabled by an Act of the State to re-order her structure; the Church Assembly had been brought into existence with its Houses of Bishops, Clergy and Laity; and through the dioceses official bodies, some of which had been in existence before, were showing indications of new life. One of the permanent committees of the new Church Assembly was its Missionary Council, and this Council wisely represented not merely the membership of the Church Assembly, but also the great missionary societies of the Church of England. For the first time, indeed, there was an official body within the Church of England through which the missionary societies of that Church could act co-operatively. The movement known as 'The World Call to the Church' is the first-fruits of that co-operative activity.

During the year 1925 preparations were being made in order to make possible a new statement to the whole Church of England of its commitments and needs overseas. It was arranged that these statements of fact should be published in the form of a series of reports, and that the first four of these reports—those dealing with Africa, India, the Moslem World and the Far East—should be presented to the whole Church during St Paulstide, 1926, at Westminster; and that thereafter the actual facts, so far as they had been discovered, of the needs of Anglican missions overseas should be brought prominently to the notice of all Anglicans in Great Britain. How this was done, and what success was achieved in the doing of it, is the subject of the little book entitled *In the Year*

of the World Call. There can be no doubt but that the achievement of the single year 1926 has been a remarkable one—far greater than any of those who had anything to do with the origination of the idea of the World Call expected or contemplated.

Towards the end of 1926, the Missionary Council decided that they ought to produce a small book giving some kind of report of the year's work. They decided this only in November, and the report was to be produced in January, an almost impossible task. But they had the wisdom not only to decide to produce the report ; they had the still greater wisdom of handing over the task of writing it to probably the one person in England who was capable of doing it, namely, Miss Georgina Gollock. Miss Gollock has done many remarkable things in the cause of missions, and particularly has she made an almost unique contribution in missionary journalism, but it is safe to say that she has never done a more brilliant piece of work than the writing of this report in the brief six weeks which she had at her disposal. She was, of course, given access to all official sources of information. She wrote only about happenings for which she had chapter and verse, but when she had done her task she had produced a statement which gave even those who had been most responsible for the origination and carrying out of the World Call to the Church an entirely new conception of the achievement of the first year of its work. It is not often that you pick up a report of this kind, so interesting that you cannot put it down until you have finished, and so moving that it changes your whole attitude to life. But that is just what the perusal of this report of Miss Gollock's has accomplished in the case of not a few. It is unquestionably a book that should be read by all religious leaders, no matter to what denomination they belong. It is a book which, if read and pondered over, is likely to make a quite distinctive contribution to the whole organization and work of the home base of missions in Great Britain, the Dominions and America. But quite apart from this, in an age when there is often so much to make the Christian despondent, it is a glorious thing to come across a book which strengthens faith, deepens hope and helps the Christian to gird himself afresh for the great task of the evangelization of the world. This is such a book, and the more widely it is read throughout the whole Church of Christ the better it will be for all our missionary endeavour in the days to come.

WESTMINSTER GARFIELD H. WILLIAMS

THE MISSIONARY IDEA

THE MISSIONARY IDEA IN LIFE AND RELIGION. By J. F. McFADYEN, D.D. New York: Scribner. $1.50. 1926.

THIS book admirably fulfils its intention, as stated in the preface, 'to discuss in a non-technical way the questions which arise in the minds of many intelligent men and women in regard to the missionary enterprise.' The writer's rich experience and study are reflected on every page, and he has been able to discuss the missionary enterprise with the skill of the expert and yet in terms not remote from ordinary experience. The book is surprising in its completeness of scope and detail. It is especially commended to the busy pastor and to study classes as a review of the history and philosophy of the missionary aspect of Christianity in a concise form. It is stimulating and suggestive, and the well-selected bibliography is bound to be much used by thoughtful readers.

The size of the book suggests that it may be hastily read through. The reader who takes it up with such intention will soon find that he stops sliding through pages as the writer's thought carries him along, and before long he will probably find that he is reading more and more slowly as his thought is repeatedly challenged or his attention arrested by some telling illustration.

The missionary idea in general life opens the discussion and is followed by three chapters in which the missionary idea is traced in the New Testament and the Christian Church. Next follow two chapters which take up fairly the case against missions as advanced both within and without the Church. Two more chapters deal with the missionary aim and motive, a discussion necessarily somewhat negative and perhaps a little lacking in positive definition. From this point the argument advances steadily to a well-planned climax as it discusses the hindrances to missionary work, inherent and self-imposed; the attractive powers of Christianity; the tests of missionary progress; and it becomes truly inspiring in its two closing chapters on the reflex influences of missionary work upon western Christianity and the ideal of world-wide Christian fellowship. The author's easy style and clear-cut analyses, combined with the convenient size and excellent printing of the book, make it delightful to read and handle. It is one of the 'Life and Religion Series,' edited by Frank K. Sanders and Henry A. Sherman.

ST GEORGE, NEW YORK J. H. WARNSHUIS

CONCERNING MEDICAL MISSIONS

THE WAY OF THE DOCTOR. By R. FLETCHER MOORSHEAD, M.B., F.R.C.S. London: Carey Press. 3s. 6d. 1926.

ARTHUR NEVE OF KASHMIR. By A. P. SHEPHERD, B.D. London: Church Missionary Society. 2s. 6d. 1926.

WHAT IT FEELS LIKE. By 'DOCTOR ROBIN,' M.R.C.P. London: Student Christian Movement. $2. 1926.

THE above are three welcome additions to medical mission literature in the form of a text-book, a biography and some letters. In the first, Dr Moorshead gives a new and up-to-date presentation of the great task of the medical missionary; in the second, which will surely find a place among children's books of heroes and adventure, Mr Shepherd gives a pen-picture of the great task completed by a great pioneer missionary; in the third, we have a charming little book of letters illustrating the task in progress, by the anonymous 'Doctor Robin.'

These three books have much interest for medical students and newly qualified doctors, who are considering medical mission work. Dr Moorshead's is a guide book, dealing with almost every detail of the life which lies ahead; Mr Shepherd's is a simple and fascinating story of one who has lived the life; and 'Doctor Robin,' completing his first term of service in China, tells 'what it feels like.' The last author is a first-class physician in a Peking hospital, and his letters are a distinct contribution to medical mission literature. They are written to 'Bill,' a doctor in England, in a free and easy style. One feels perhaps that he does not sufficiently emphasize the gospel message, while admiring his frank and honest sentiments. He really means it when he signs himself at the end of the last letter, 'The happiest man in Asia.'

Medicine, as the highway to the human soul, is the keynote of Dr Moorshead's first chapter; and, although the Christian message can never change, he points out that the way of the Good Physician makes all the difference to its reception. In the next few chapters he deals with the great advances in medicine, and the ever-increasing need for medical missions. He emphasizes the importance of the missionary's being filled with evangelistic zeal, and also the danger of purely medical work, which is so absorbing and interesting, increasing to the exclusion of the main task of saving souls for Christ. Prayer, Bible study and some kind of active Christian work

he suggests are the essentials for keeping the spiritual glow during the long and arduous course of the medical student.

There is a strong appeal for women doctors and nurses, who may show forth Christ more by their lives than by words ; but, the author adds, ' the sanctified life is essential.' Of pioneer work he writes: ' If ever there were a service which held in its grasp the very *joie de vivre* surely it is this.' He deals with training, post-graduate work and administrative duties, and closes the book with one of the best chapters, ' When is the doctor coming ? '

The reviewer recommends this book, especially to medical students and leaders of study circles.

BRUSSELS J. E. CHURCH

SHORTER NOTICES

British Slavery and its Abolition, 1823–1838. By William Law Mathieson. (London: Longmans. 16s. 1926.) This historical study covers the period during which slavery in the British West Indies, British Guiana and British Honduras passed from its older forms through some ameliorative processes to abolition, and then through a period of apprenticeship up to the passing of the Jamaica Emancipation Act in 1838. The introduction contains a study of sugar planting and the sugar trade in the colonies which gives a vivid background for the ensuing chapters. Facts are closely sifted and well arranged ; the treatment of the slaves, in its best and worst features, is dispassionately recorded ; the long and complicated legislative processes, retarded by personal interests and political intrigue, are patiently unravelled at great length. The book will have permanent value as a study of a stage in the progress of human liberty, and makes possible an interesting comparison between slavery in the West Indies under the British flag and that in the United States. The book does not profess to make any contribution to further knowledge of the effect of emancipation upon West Indian Negroes as shown in their social condition and racial contribution to-day — on which subject some illuminating books have been written concerning the freed men of North America.

The Story of the Ivory Coast. By F. Deaville Walker. (London: Cargate Press. 1s. 1926.) For years past rumours of the work of the Prophet Harris among the tribes on the Ivory Coast have been current, largely from French sources, but detailed informa-

tion was difficult to obtain. Now the writer of this little volume has lifted the veil and revealed the greatness of the work done by this simple itinerating evangelist bearing his wand with a cross, his Bible and his gourd of water wherewith to baptize. The story is one of the most remarkable in modern missions, for William Wadé Harris, now an aged man living in retirement in a Liberian village, was himself quite ignorant and untaught; he spoke in broken English, and made no attempt to instruct those to whom he preached. 'His knowledge of Scripture seems to have been almost nil, and his doctrine limited to the great cardinal facts of One God and One Saviour who died for them.' The 'twelve apostles' whom he appointed to carry on the work in every village were as illiterate as himself, but they shepherded the little flock and kept hope alive that white teachers were coming one day. Fetiches were banished, the Bible, though no one could read it, was given an honoured place in the primitive churches, hymns were sung, even when only a few English words were known, and the congregation mainly hummed the tune. Yet in scores of villages the 'Harris Christians' held together and waited, and are now the nucleus of a great mass movement in the field of the Wesleyan Church. Well over 30,000 people have been entered on the register in less than two years. Students of the reaction of the African temperament to religious influences will at once see the unique interest of the facts which Mr Deaville Walker's visit to the Ivory Coast has revealed.

Uganda in Transformation. By the Right Rev. H. Gresford Jones, D.D. (London: Church Missionary Society. 3s. 6d. 1926.) This is an unusually graphic book. The writer, who spent some years in Uganda as Bishop of Kampala, gives an attractive picture of the Native Anglican Church in Uganda, which celebrates its jubilee this year. The charm of the descriptions is heightened by occasional shrewd observations which probe the heart of a situation in a dozen words. The short section on 'Africa and Rome,' where the actual and potential relations between the two great Christian bodies working in Uganda are discussed, is an admirable piece of work. The book has no index.

The South Africans. By Sarah Gertrude Millin. (London: Constable. 7s. 6d. 1926.) Among the many books on South

Africa this one should not be missed. 'Whatever one knows well has a meaning'—every page exemplifies the truth of this dictum as Mrs Millin sets down her penetrating record of a woman's shrewd and protracted observation. The background of the South African scene, the amazing transformation worked by the discovery of diamonds and gold, the currents and cross currents of politics, the characteristics of home and social life, are lightly and cleverly sketched. The chapters which analyse the groups of people in South Africa—Boers, English, Jews, Asiatics, half-castes and Kaffirs—are singularly fresh and pungent as they interpret or state qualities and situations without a trace of prejudice or partisanship. Mrs Millin faces issues boldly and offers no cheap or partial solutions. The reader lays down the book impressed by the haunting mystery of South Africa, its insoluble problems and its impending perils, yet he finds himself stimulated to action and to hope.

G. A. G.

Ernst Heuman: Biskop av Tranquebar. Minnesteckning av Gunnar Brundin. (Stockholm: Svenska Kyrkans Diakonistyrelses Bokförlag. Kr. 2.25. 1926.) Dr Brundin in this little book gives a short account and appreciation of the life of one of the saints of the Swedish Church and the first bishop of the Tamil Lutheran Church in South India. Ernst Heuman was born in 1858 in Halmstad, and studied there and in the University of Uppsala. During his student years he was a member of that group of friends—including Karl Fries—who formed the Student Christian Movement in Sweden. His attention was first drawn to the mission field by an account of work in the Santal country, and some years later he sailed for India under the Santal Mission of the Northern Churches—a mission predominantly Danish and Norwegian, though it had a branch in Sweden. For twelve years he taught the youngsters of this primitive people and then went back to Sweden to take further theological training. In 1903 he went to India again, this time to teach in Pudukotah in South India under the Church of Sweden Mission. The later years of his life there were difficult years. When the German missionaries had to leave India in 1915 the Church of Sweden Mission—which up till then had been as a younger sister to the older Leipzig Mission—had to take responsibility for this large adjoining field. It was a time of heavy strain, for, though the burden was shared with the Indian Christian community, the very transfer of

the work to these unaccustomed hands and the organization of the new autonomous Tamil Lutheran Church was no light task, and many difficulties and misunderstandings were inevitable. In 1921 Heuman was chosen as the first bishop of the new Church, a post which was quite foreign to his own inclinations, for he was a man of great humility who would gladly have devoted his life in some quiet place to the teaching of children. He loved children and young people, and was never happier than when he was with them either in India or at home in Sweden. His sudden death this summer was widely mourned. B. D. G.

The Week: An Essay on the Origin and Development of the Seven-Day Cycle. By F. H. Colson. (London: Cambridge University Press. 5s. 1926.) Missionaries—at least in India—know how great a determining influence, not only in religious but also in social life, is played by beliefs concerning the heavenly bodies. 'The planets' of Hinduism (which include the two lunar nodes in addition to the sun and moon and the five greater planets) are responsible for much which drives a missionary to despair or to study, according to temperament. The student will find this monograph elucidates some puzzling points. The author bases the modern seven-day week on a combination of the Jewish and the planetary week, and holds the theory that it is in origin an hour rather than a day system. The Hindu week supports this theory. M. M. U.

NOTES ON CONTRIBUTORS

A STUDENT for many years of the history of Christianity in China, where he was formerly a missionary, Professor KENNETH SCOTT LATOURETTE, Ph.D., of Yale University, writes with authority.

Professor EDGAR H. BROOKES, D.Litt., is Head of the Department of Politics and Public Administration in Transvaal University College, Pretoria.

Having worked under the Universities' Mission in Central Africa since 1909, chiefly at Masasi in Southern Tanganyika Territory, the Right Reverend W. VINCENT LUCAS became Canon of Zanzibar in 1922 and was consecrated first Bishop of the newly constituted diocese of Masasi in 1926.

Mr S. A. MORRISON, a missionary of the Church Missionary Society, has been engaged since 1920 in evangelistic work among Moslem students in Cairo.

As a medical missionary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Dr J. DAVIDSON FRAME, M.D., has worked in Resht, Persia, for twenty-one years.

Miss MARY A. DINGMAN has had experience of social and industrial work in many parts of the world. Since 1921 she has been secretary of the Industrial Advisory Committee of the World's Y.W.C.A. Her paper is the outcome of two years of industrial investigations in China.

The Review having long known Miss G. A. GOLLOCK as one of its editors, is glad to welcome her amongst its contributors.

Professor Otto Dempwolff, M.D., Professor of African and South Sea Languages in Hamburg University, wrote his article in German, the translation being submitted to him for approval. He was formerly Surgeon-Major-General in the German Colonial army.

The Rev. Roland Allen is known as a writer on missionary methods. He was formerly a member of the North China Mission of the Society for the Propagation of the Gospel.

Miss B. D. Gibson is Assistant Secretary of the International Missionary Council. As secretary at first to Mr J. H. Oldham she has worked in the office of the Council since 1916.

The writers of book reviews are : The Rev. G. E. Phillips, Secretary for India, where he was until recently a missionary, of the London Missionary Society ; Missionsdirektor Carl Ihmels, of the Evangelisch-Lutherische Mission, Leipzig ; Mr H. S. Keigwin, Director of Education, Sierra Leone ; the Rev. Henri Anet, D.D., Agent de Liaison between the Belgian authorities and the Congo missions ; Professor Monroe N. Work of Tuskegee Institute ; the Rev. P. J. Maclagan, D.Phil., Foreign Missions Secretary of the Presbyterian Church of England ; the Rev. D. Crommelin, Director of Dutch Missionary Societies, formerly Missions Consul of Batavia, Java ; Canon Garfield H. Williams, M.B., Secretary of the Missionary Council of the National Assembly of the Church of England ; the Rev. J. H. Warnshuis of the American Arcot Mission, South India ; and Mr J. E. Church, M.R.C.S., L.R.C.P., accepted by the Church Missionary Society for work in Ruanda-Urundi.

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In the preparation of the bibliography the Editors have the advantage of the co-operation of M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Mr Chr. Dons (Oslo), Professor J. N. Farquhar, D.Litt. (Manchester), Miss Hollis W. Hering (New York), Professor Arthur Jeffery (American University, Cairo), Professor H. M. van Nes, D.D. (Leiden), Rev. Frank Rawlinson, D.D. (Shanghai), Professor Kenneth Saunders (Berkeley, Cal.), Rev. Fr. Schepelern (Denmark), Missionsdirektor Dr M. Schlunk (Hamburg), Rev. E. W. Smith (London), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingsfors), Rev. S. H. Wainright, D.D. (Tokyo), Rev. Martin Westling (Stockholm), Canon A. Lukyn Williams, D.D. (Cambridge).

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Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 320.

Annotations in the bibliography do not preclude a subsequent review.

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CHINA INDEMNITY: Report of Advisory Committee. London: H.M. Stationery Office. 3s. 6d. 1926. *171.*

†CHINA. 1. Paradox and Principle in China. E. M. Gull. 145–53; 2. The Chinese Problem through Chinese Eyes: Sun-Yat-Sen and the Three People's Principles. Ivan D. Ross. 154–66; 3. A Retrospect of Anglo-Chinese Relations. George W. Keeton. 167–76. *Nineteenth Century,* 1927 (Jan.). 145–76. *172.*

†THE NATIONAL MOVEMENT IN CHINA. R. F. Johnston. *Quarterly Review,* 1927 (Jan.), 144–64. *173.*

†CHRISTENTUM UND NATIONALE STRÖMUNGEN IN CHINA. Karl Fritz. EMM, 1926 (Dez.), 355–71. *174.*

†EIN BEDEUTSAME WENDUNG IN CHINAS SCHICKSAL. Dr Witte. ZMR, 1927 (2), 38–53. *175.*

PROBLEMS OF INDUSTRIAL DEVELOPMENT IN CHINA: A Preliminary Study. Harold M. Vinacke. xii+205 pp. Princeton, N.J.: University Press. $2. London: Oxford University Press. 9s. 1926. *176.*

Misleading title; does not aim to give a definite analysis of industrial development but to sketch broadly the intertwining of the present economic, governmental and industrial situations.

CHINA: Land of Famine. Walter H. Mallory. xvi+199 pp. New York: American Geographical Society. $4. London: Stevens & Browne. 17s. 1926. *177.*

Melodramatic title for a presentation of the natural, economic and political causes of famine; with a clear recognition of the fundamental social cause, summarized as 'the plough among the tombstones.' Cures also considered.

DEMOCRACY AND FINANCE IN CHINA: A Study in the Development of Fiscal Systems and Ideals. Kinn Wei Shaw, Ph.D. 215 pp. New York: Columbia University Press. $3.50. 1926. *178.*

Develops a system of fiscal philosophy by harmonizing the fiscal ethics, psychology and sociology of the Chinese. Full bibliography and index.

†MISSIONARIES AND CHRISTIAN SOCIAL SERVICE. Mary A. Dingman. IRM, 1927 (Apr.), 226–34. *179.*

THE FAMILY IN CLASSICAL CHINA. H. P. Wilkinson. London: Macmillan. 12s. 6d. 1927. *180.*

VON DEN UREINWOHNERN CHINAS: Erste Nachrichten eines Sachkundigen über das Volk der Jautze in den Bergen der Provinz Kwangtung. Aus dem Nachlasse v. F. W. Leuschner. 96 S. Berlin: Heimatdienstverlag. M. 1.50. *181.*

The result of observations made during three tours.

†DIE FRAGE NACH GOTT IN CHINA. G. Kilpper. NAMZ, 1926 (Nov.), 334–9. *182.*

A GIRL FROM CHINA (Soumay Tcheng). B. Van Vorst. xiv+249 pp. New York: Stokes. $2. 1926. *183.*

The childhood and developing social consciousness, leading to revolutionary activities, of the first Oriental woman to receive the degree of Doctor of Laws from the Sorbonne, Paris.

See also *235–7* (Education), *241* (Methods), *244–5* (Church), *264–7* (Religion), *282* (Heroes), *286* (Lord Inchcape).

Malay Archipelago

UNTER DEN MOHAMMEDANERN SUMATRAS. Gottfried Simon. Illus. 176 S. Bethel

bei Bielefeld: Schriftenniederlage der Anstalt Bethel. M. 1.50. 1926. *184.*
See review, p. 301.

AJO: Ein Missionsbuch für Jungmänner. Christian Keysser. Nürnberg: Glockenverlag. M. 4.50. 1926. *185.*
A well-told story, showing psychological insight and missionary wisdom.

DIE JAVANISCHE FRAU: Aus dem indischen Frauenleben. Elfriede Krieg. 96 S. Neukirchen: Stursberg. M. 1.40. 1926. *186.*
Written with knowledge and sympathy to arouse interest in and prayer for missionary work.

†UIT DE JAVAANSCH-MALEISCHE PERS. MZW, 1926 (4) 339–62. *187.*

†MALAYA AND THE PHILIPPINES: COLONIAL CONTRASTS. Ralston Hayden. *Foreign Affairs* (New York), 1927 (Jan.), 327–31. *188.*

See also *143–4* (Biography).

Indo-China and Farther India

AN ASIAN ARCADY: The Land and Peoples of Northern Siam. Reginald le May. Illus. Maps. xiv+274 pp. Cambridge: Heffer. 21s. 1926. *189.*

British India and Ceylon

MAHĀDEV GOVIND RĀNADE. James Kellock. (Builders of Modern India Series.) Calcutta: Association Press. Re. 1.4 and Rs. 2. 1926. *190.*
The first life of the great Indian reformer written in English.

†WITHOUT THE PALE: The Life Story of an Outcaste. M. Stevenson, D.Sc. *Missionary Herald* (Presbyterian Church in Ireland), 1927 (Feb.), 35–7, and continued in following numbers. *191.*

FROM FIELD TO FACTORY: A Study of the Indian Peasant turned Factory Hand. Margaret Read. 79 pp. London: Student Christian Movement. 1s. 6d. 1926. *192.*

†DIE RÜCKKEHR DER DEUTSCHEN MISSIONARE NACH INDIEN UND DIE DAMIT VERBUNDENEN PROBLEME. C. Ihmels. EMM, 1927 (Jan.), 3–10; (Feb.), 40–4. *193.*

A HISTORY OF ASSAM. Sir Edward Gait. New Edition. xv+388 pp. Calcutta: Thacker. 25s. 1927. *194.*
Revised and incorporating new and important material. The original edition appeared in 1906.

A SHORT HISTORY OF CEYLON. H. W. Codrington. With a chapter on Archæology by A. M. Hocart. Illus. Maps. xxi+202 pp. London: Macmillan. 4s. 1927. *195.*
The main outlines, concisely given, up to the outbreak of war in 1914.

See also *142* (Presbyterian Mission), *146*, *148*, *248–9* (Biography), *247* (Mass Movements), *250–1* (Church), *268–9* (Religion), *281* (Education).

Mohammedan Lands and Work among Moslems

See *226* (Jews), *246* (Assyrians), *271–6* (Religion), *288* (Arabs).

Africa

(*General*)

SOUTH AND EAST AFRICAN YEAR BOOK AND GUIDE, 1927. (Thirty-third issue.) Edited by A. Samler Brown and G. Gordon Brown. Atlas. Diagrams. li+919 pp. London: Sampson, Low. 5s. 1927. *196.*
Includes brief mention also of Egypt and the Sudan.

†AFRIKA-RUNDSCHAU. Martin Schlunk. NAMZ, 1926 (Nov.), 343–50. *197.*

See also *154–6* (Le Zoute), *257* (Church), *263* (Religion).

North Africa

(*from Morocco to Somaliland*)

See *196* (Year Book).

West Africa

(*from the Senegal to the Cunene, including the West and Central Sudan*)

A VIEW OF SIERRA LEONE. F. W. H. Migeod. Illus. Map. Bibliography. xi+351 pp. London: Kegan Paul. 31s. 6d. 1926. *198.*
Particular attention is given to the civilization of the Mende people.

SIERRA LEONE IN HISTORY AND TRADITION. Capt. F. W. Butt Thompson. Foreword by Sir Alexander R. Slater, K.C.M.G. Bibliography. 275 pp. London: Witherby. 15s. 1926. *199.*

IN ASHANTI AND BEYOND: A Resident Magistrate's Many Years in Tropical Africa. A. W. Cardinall. Illus. Map. 288 pp. London: Seeley, Service. 21s. 1927. *200.*

NEGERPSYCHE AM LOHALI. Josef Frässle, S.C.J. Illus. 189 S. Freiburg: Herder. M. 4.80. 1926. *201.*
A monograph on a small group, which yet throws light on African mentality in general. The result of close observation during fifteen years as a missionary on the Congo.

†L'ASSISTANCE SOCIALE AU CONGO, L'ÉVOLUTION JURIDIQUE DE LA SOCIÉTÉ INDIGÈNE, ANNUAIRE DES MISSIONS. Em. Tibbaut. *Congo*, 1926 (Nov.), 485–515; (Déc.), 669–94. *202.*

†LES CONDITIONS SOCIALES DES BASUNDI AU BAS-CONGO. D. G. Palmaer. *Congo*, 1926 (Nov.), 537–50; 1927 (Jan.), 23–44. *203.*

AFRICAN CLEARINGS. Jean Kenyon Mackenzie. Introduction by G. K. A. Bell. 174 pp. London: Hopkinson. 6s. 1926. *204.*

The American edition of this book was noted in Bibliography, July 1924 (No. *410*), and reviewed in January 1925.

MITTEILUNGEN AUS LAMBARENE. Albert Schweitzer. 2. Heft. Herbst 1924 bis Herbst 1925. 75 S. München: Beck. M. 2. 1926. *205.*

The writer, the Africans, the growth of the work, the coming of colleagues and the new hospital, all are vividly brought before us.

East and Central Africa

(*from the Zambezi to the Juba rivers*)

LIFE IN MOZAMBIQUE AND SOUTH AFRICA. John Wesley Haley. 174 pp. Chicago: Free Methodist Publishing House. $1.25. 1926. *206.*

A quiet, informative record of the work and growth of the Free Methodists during the last twenty-five years, interwoven with personal experiences.

CHANTS ZAMBÉZIENS. Th. Burnier. Illus. 31 pp. Paris: Société des Missions Évangéliques. Suisses Fr. 0.70. 1927. *207.*

Twenty-eight songs, words and music with full introductory notes; grouped under work-songs, songs for the king, the chiefs and so on. Collected by the author.

†EMPIRE AND CHURCH IN UGANDA AND KENYA. W. E. Owen. *Edinburgh Review*, 1927 (Jan.), 43–57. *208.*

See also *196* (Year Book), *252–5* (Uganda), *256* (Initiation), *258* (Church).

South Africa

(*south of the Cunene and Zambezi rivers*)

THE POLITICAL FUTURE OF SOUTH AFRICA. Edgar H. Brookes. 99 pp. Pretoria: Van Schaik. London: Simpkin, Marshall. 5s. 1927. *209.*

THE SOUTH AFRICANS. Sarah Gertrude Millin. London: Constable. 7s. 6d. 1926. *210.*

See review, p. 307.

†THE SOUTH AFRICAN RACE PROBLEM: In the Light of General Hertzog's Proposed Legislation. Edgar H. Brookes. IRM, 1927 (Apr.), 182–91. *211.*

†RACE QUESTIONS IN SOUTH AFRICA. Patrick Duncan. *Foreign Affairs* (New York), 1927 (Jan.), 293–306. *212.*

†NATIVE POLICY. J. D. Rheinallt Jones. (Presidential Address—Section E. South African Association for the Advance of Science.) *South African Outlook*, 1926 (Dec.), 269–71; 1927 (Jan.), 13–5. *213.*

†DIE VIERTE KATHOLISCHE SOZIALE JAHRESKURSUS IN SÜDAFRIKA. M. Roswitha Breuer. *Die Katholischen Missionen*, 1927 (Feb.), 47–52. *214.*

See also *196* (Year Book), *206* (Free Methodists).

America and the West Indies

THE NEGRO IN AMERICAN LIFE. Jerome Dowd. 611 pp. New York: Century. $5. 1926. *215.*

See review, p. 298.

HOMES OF THE FREED. Rossa B. Cooley. Introduction by J. H. Dillard, Ph.D. Illus. xiv+199 pp. New York: New Republic. $1. 1926. *216.*

An inspiring and vivid picture of the transformation wrought through a rural school (Penn School, St Helena Island, S.C.) from social conditions of slave days to present self-dependent households.

THE PEOPLE NEXT DOOR: An Interpretive History of Mexico and the Mexicans. George Creel. xix+418 pp. New York: John Day. $4. 1926. *217.*

An attempt to rouse the people of the United States to a sympathetic understanding of Mexican problems, and to helpful co-operation between the two countries.

A SURVEY OF THE PUBLIC EDUCATIONAL SYSTEM OF PORTO RICO. Made under the direction of the International Institute of Teachers College, Columbia University; authorized by the University of Porto Rico. x+453 pp. New York: Teachers College, Columbia University. $5. 1926. *218.*

'TOM-TOM.' John W. Vandercook. xvi+258 pp. London: Harper. 12s. 6d. 1926. *219.*

An account of the Bush Negroes of Surinam.

THE CIVILIZATION OF THE SOUTH AMERICAN INDIANS: With special reference to their Magic and Religion. Rafael Karsten. Preface by E. Westermarck. (History of Civilization Series.) 572 pp. London: Kegan Paul. 25s. 1926. *220.*

PEOPLING THE ARGENTINE PAMPA. Mark Jefferson. viii+211 pp. New York: American Geographical Society. $4. 1926. *221.*

A valuable monograph on the effect of modern European colonization in the Argentine Republic.

THE LAND OF MAGELLAN. W. S. Barclay. Illus. viii+240 pp. London: Methuen. 12s. 6d. 1926. *222.*

See also *147* (Biography).

Australasia and Oceania

THE PHILIPPINES: A Treasure and a Problem. Nicholas Roosevelt. xii+315 pp. New York: Sears. $3.50. 1926. *223.*

The most recent survey, by a shrewd observer,

of actual conditions in the Islands. The American policy therein analysed keenly from the point of view of the Filipino, the United States and neighbouring Governments.

†The Education of the Filipino People. *Round Table*, 1926 (Dec.), 56–80. *224.*

A History of Hawaii. Ralph S. Kuykendall. xii+375 pp. New York and London: Macmillan. $2. 10s. 6d. 1926. *225.*
Text-book prepared to give the process by which Hawaii came to be an integral part of the United States.

See also *188* (Malaya).

The Jews

Palestine Awake: The Rebirth of a Nation. Sophie I. Loeb. ix+249 pp. New York: Century Co. $2.50. 1926. *226.*
An enthusiastic detailed study of what the Jewish colonists are accomplishing; their finance, ideals for the future and outstanding leaders; admits the existence of opposition and difficulties, but slurs them over.

See also *280* (Chronology).

Fields General

In the Year of the World Call. Epilogue by the Bishop of Salisbury. vii+88 pp. London: Church House, Westminster. 1s. 1927. *227.*
See review, p. 302.

Asia in the Twentieth Century. A. F. Whyte. 192 pp. New York and London: Scribner. $1.75. 7s. 6d. 1926. *228.*
The Page-Barbour Lectures of 1926, delivered in the University of Virginia. Indicates the significance, especially for the white race, of the political changes in the East which have followed the world war.

Our Far Eastern Assignment. Felix Morley. xiv+185 pp. New York: Association Press. $1. London: Student Christian Movement. 3s. 6d. 1926. *229.*
An impartial appraisement of the various conflicting influences at work in Japan, China and the Philippines. Written to forward friendship through intelligent appreciation.

See also *140* (History), *150* (Biography), *230* (Papal encyclical), *239* (Medical), *259–60* (Church), *261* (Jerusalem meeting), *278* (Religion), *285* (Imperialism).

V. Works of Reference

See *272* (Encyclopædia).

VI. Theory and Principles of Missions

†Pope Pius XI and Foreign Missions. Mark Napier Trollope, Bishop in Corea. EW, 1927 (Jan.), 1–20. *230.*

†Der Kirchliche Charakter der Katholischen Mission und seine Bedeutung für das Katholische Missionswesen. Carl Mirbt. NAMZ, 1926 (Dez.), 353–72. *231.*

Das Reich Gottes in amerikanischer und in deutscher Theologie der Gegenwart. Heinrich Frick. 22 S. Giessen: Töpelmann. M. 1. 1926. *232.*
A lecture given to the Theological Conference at Giessen in which the reasons for dissent from 'the social gospel' are expounded.

†Aard en Beteekenis van de Zending. J. Schokking. MZW, 1926 (LXX[4]), 305–13. *233.*

See also *139* (Middle Ages).

VII. The Training and Qualifications of Missionaries

†Has Missionary Training Missed the Mark? Dorothy D. Barbour. *Religious Education* (Chicago), 1927 (Jan.), 23–7. *234.*

VIII. Missionary Methods

Christian Education

China

Religion in Education. E. W. Wallace. (Christian Education Bulletins.) Shanghai: China Christian Educational Association. 20 cents. 1926. *235.*

†Die Stellung der Regierung zum Missions-Schulwesen in China. S. Knak. NAMZ, 1926 (Nov.), 351–2. *236.*

†The Problem of Mission Schools in China. William L. Sanders. *Religious Education* (Chicago), 1927 (Jan.), 28–31. *237.*

India

See *247* (Mass Movement), *281* (Religion).

Africa

See *256* (Initiation).

Other Fields

See *218* (Porto Rico), *224* (Philippines).

General

†Welterziehungsfragen und Mission. Julius Richter. EM, 1926 (Okt.), 217–28. *238.*

Medical Missions

Medizin und Mission im fernen Osten. Ludwig Aschoff. 20 S. Berlin: Allgemeine Evang.-Prot. Missionsverein. M. 0.30. 1926. *239.*

See also *205* (Lambarene).

Bible Translation

Yesterday, To-day, and For Ever. William Canton. viii+280 pp. London: Hodder & Stoughton. 6s. 1927. *240.*
Incidents from the annals of the British and Foreign Bible Society.

Work among Women

See *150* (Biography), *153* (Denmark), *186* (Java), *283* (Industrialism).

General Discussion of Methods

†ROMAN CATHOLIC AND PROTESTANT MISSIONS IN CHINA: Some Comparisons. Kenneth Scott Latourette, Ph.D. IRM, 1927 (Apr.), 161–81. *241.*

†ZENDINGSWETENSCHAP. H.M.van Nes. *Nieuwe Theologische Studiën*, 1927 (X[1]), 8–15. *242.*

†OUDE PADEN OF NIEUWE BANEN. J. M. S. Baljon. MZW, 1926 (LXX[4]), 329–38. *243.*

See also *179* (China).

IX. The Church in the Mission Field

†DIE AKKOMMODATION IN DER MISSION DER NEUZEIT. Alfons Väth, S.J. *Die Katholischen Missionen*, 1926 (Aug.), 225–32; (Sep.), 260–3; (Okt.), 306–11; (Nov.), 332–6; (Dez.), 370–5. *244.*

†NOTES POUR SERVIR À L'HISTOIRE DES ORIGINES DU CLERGÉ INDIGÈNE EN CHINE. A. Brou. *Revue d'Histoire des Missions*, 1926 (Dec.), 519–40. *245.*

THE OLDEST CHRISTIAN PEOPLE: A Brief Account of the History and Traditions of the Assyrian People and the Fateful History of the Nestorian Church. W. C. Emhardt and G. M. Lamsa. 141 pp. New York: Macmillan. $1.25. 1926. *246.*

Shows the general effect of the advent of western missions, and the possible strategic importance of the Assyrian people in any thorough-going Christian approach to Mohammedanism. Too brief and compressed.

THE MASS MOVEMENT IN THE TELEGU AREA (10 pp.); THE MASS MOVEMENT IN TINNEVELLY (27 pp.); THE MASS MOVEMENT IN TRAVANCORE (23 pp.); THE MASS MOVEMENT IN THE UNITED PROVINCES (15 pp.); THE MASS MOVEMENT IN WESTERN INDIA (18 pp.). Illus. Maps. London: Church Missionary Society. 3d. each. 1926. *247.*

A review is in preparation.

PANDITĀ RAMĀBĀĪ. Nicol Macnicol, D.Litt. (Builders of Modern India Series.) Portraits. vii+142 pp. Calcutta: Association Press. Re. 1 and Rs. 2. London: Student Christian Movement. 3s. 1926. *248.*

Less a detailed biography than a study of an Indian soul meeting with Christ and responding to His influence.

†DAS LEBEN SUNDAR SINGHS IN HISTORISCH-KRITISCHER BELEUCHTUNG. Alfons Väth, S.J. *Stimmen der Zeit*, 1926, 118–36. *249.*

†MOVEMENTS TOWARD CHURCH UNION IN SOUTH INDIA. Clifford Manshardt. *Journal of Religion*, 1926 (Nov.), 617–24. *250.*

†RESULTS ACHIEVED BY DEVOLUTION BOARDS. J. A. Jacob, B.D. III. The Arcot Assembly. NCCR, 1926 (Dec.), 725–31. *251.*

UGANDA IN TRANSFORMATION, 1876–1926. H. Gresford Jones, D.D. Illus. Maps. Appendices. viii+262 pp. London: Church Missionary Society. 3s. 6d. 1926. *252.*

See review, p. 307.

UGANDA CONTRASTS. P. L. Garlick. Map. Illus. 74 pp. London: Church Missionary Society. 1s. 1927. *253.*

†SOME ACHIEVEMENTS AND LESSONS OF FIFTY YEARS. H. T. C. Weatherhead. CMR, 1926 (Dec.), 306–18. *254.*

†UGANDA, MASASI AND THE UPPER NILE. Georgina A. Gollock. IRM, 1927 (Apr.), 235–49. *255.*

†THE EDUCATIONAL VALUE OF INITIATORY RITES. The Bishop of Masasi. IRM, 1927 (Apr.), 192–8. *256.*

†WIE SIEHT ES MIT DER SELBSTÄNDIGKEIT UNSERER EINGEBORENEN AFRIKANISCHEN KIRCHEN AUS? C. Schumann. *Mission und Pfarramt*, 1926 (2), 67–78. *257.*

†LA QUESTION DU CLERGÉ ET DE L'EPISCOPAT INDIGÈNES DANS LE CENTRE AFRICAIN. *Les Nouvelles Religieuses*, 1926 (Dec. 15), 525–7. *258.*

THE ESTABLISHMENT OF THE CHURCH IN THE MISSION FIELD: A Critical Dialogue. Roland Allen. 31 pp. London: World Dominion Press. 6d. 1927. *259.*

†THE USE OF THE TERM 'INDIGENOUS.' Roland Allen. IRM, 1927 (Apr.), 262–70. *260.*

See also *230* (Papal encyclical), *261* (Jerusalem meeting).

X. Comity, Co-operation and Unity

†THE JERUSALEM MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL. IRM, 1927 (Apr.), 278–87. *261.*

See also *250* (Indian Church).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

†FATHER SCHMIDT'S THEORY OF CULTURE GROUPS. Otto Dempwolff, M.D. IRM, 1927 (Apr.), 250–61. *262.*

DIE RELIGIONEN DER AFRIKANER IN IHREM ZUSAMMENHANG MIT DEM WIRTSCHAFTSLEBEN. Carl Meinhof. Instituttet for Sammenlignende Kulturforskning. Serie A: VII. Illus. 96 S. Oslo: Aschehoug. London: Williams & Norgate. Cambridge, Mass.: Harvard University Press. 3s. 3d. 1926. *263.*

See also *198–205* (West Africa), *219–22* (South America).

Religions of China

CHINESE RELIGIOUS IDEAS: A Christian Valuation. P. J. Maclagan, D.Phil. 239 pp. London: Student Christian Movement. 6s. 1926. *264.*
A review is in preparation.

THE PHILOSOPHY OF CONFUCIUS. C. Y. Hsu. Preface by J. Percy Bruce, D.Lit. 63 pp. London: Student Christian Movement. 1s. 6d. 1926. *265.*
A review is in preparation.

CHINESE ALTARS TO THE UNKNOWN GOD: An Account of the Religions of China and the Reactions to them of Christian Missions. John C. DeKorne. xiii+139 pp. Grand Rapids, Mich.: Eerdmans. $1.40. 1926. *266.*
A clear, conservative monograph on the recognition of the good elements found in the ethnic religions; their limitations; the uniqueness and finality of the Christian religion; the use of all these principles in the missionary approach. No mention of Mohammedanism.

†VI. CHINA AS AN EQUAL. VII. A PREVALENT CHINESE THEORY OF THE UNIVERSE. VIII. THE GOLDEN RULE IN CHINA. IX. SOME CHINESE IDEAS OF THE SUPREME BEING. X. SOME CHRISTIAN OFFERINGS TO CHINA. XI. CHINA'S ANSWER TO CHRISTIANITY. Frank Rawlinson, D.D. CR, 1926 (Aug.), 575–90; (Sep.), 644–58; (Oct.), 720–34; (Nov.), 796–812; (Dec.), 883–97; 1927 (Jan.), 40–51. *267.*

See also *182* (Search for God).

Religions of India

THE HINDU VIEW OF LIFE. S. Radhakrishnan. The Upton Lectures delivered at Manchester College, Oxford, in 1926. 133 pp. London; Allen & Unwin. 5s. 1927. *268.*

†THE INDIAN APPRECIATION OF JESUS. A. S. Woodburne. *Journal of Religion*, 1927 (Jan.), 43–55. *269.*

Buddhism

†THE CHRIST AND THE BUDDHA. Kenneth J. Saunders, D.Litt. *Atlantic Monthly*, 1927 (Feb.), 182–8. *270.*

Islam

L'ISLAM: Croyances et Institutions. H. Lammens, S.J. 288 pp. Beirut: Imprimerie Catholique. P. 12½. London: Luzac. 7s. 6d. 1926. *271.*

THE ENCYCLOPÆDIA OF ISLAM: A Dictionary of the Geography, Ethnography and Biography of the Muhammedan Peoples; prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, W. Heffening and E. Lévi-Provençal. Fasciculus F. Shamdīnān-Shihāb al-Dīn. pp. 305–68. London: Luzac. Leyden: Brill. 5s. 1926. *272.*

MANUEL DE GÉNÉALOGIE ET DE CHRONOLOGIE POUR L'HISTOIRE DE L'ISLAM. E. de Zambaur. 1e Partie. 160 pp. Hanover: Heinz Lafaire. RM. 40. London: Luzac. 36s. 1927. *273.*

THE MUTAWAKKILI OF AS-SUYUTI: A Translation of the Arabic Text with Introduction, Notes and Indices. William Y. Bell. 71 pp. Cairo: Nile Mission Press. 1926. *274.*

†NEW TENDENCIES IN ISLAMIC RELIGIOUS THOUGHT. S. A. Morrison. IRM, 1927 (Apr.), 199–215. *275.*

†THE PERSIAN SHI'AS. J. Davidson Frame, M.D. IRM, 1927 (Apr.), 216–25. *276.*

See also *152* (Missionary Education), *184* (Sumatra), *246* (Assyrians).

Judaism

See *226* (Palestine), *280* (Chronology).

General

DIE RELIGION IN GESCHICHTE UND GEGENWART. H. Gunckel und L. Zscharnack. Handwörterbuch für Theologie und Religionswissenschaft. 2. Aufl. 1. Lieferung: Bd. 1. Bogen 1–3. 2. Lieferung: Bd. 1. Bogen 4–6. Tübingen: Mohr. Je. Lieferung, M. 1.80. Komplett, M. 18o. 1926. *277.*
This new edition is entirely re-written and contains much of value for missionary work. Articles contributed represent many schools of thought.

THE CHRISTIAN CONVICTION. Cleland B. McAfee. vii+211 pp. New York: Macmillan. $2. 1926. *278.*
The Joseph Cook Lectures delivered in India, China, Japan, in 1924–5.

POSITIVE RELIGION. J. C. Ghose. Deutsche Ausgabe im Auftrage des Verfassers von Otto Strauss. 452 S. München: Reinhardt. M. 13. 1926. *279.*
Written by a typical modern educated Indian, showing how far Indian philosophical religion has moved from the ancient position.

THE WEEK. F. H. Colson. vii+126 pp. London: Cambridge University Press. 5s. 1926. *280.*
See review, p. 309.

†THE TEACHING OF NON-CHRISTIAN RELIGIONS IN CHRISTIAN SCHOOLS. N. Macnicol, D.Litt. NCCR, 1926 (Nov.), 644–50. *281.*

†DIE RELIGIÖSEN HEROEN OSTASIENS UND JESUS. R. F. Merkel. ZMR, 1926 (Nov.), 321–37. *282.*

XII. Social and Political Relations of Missions

WOMEN IN INDUSTRY IN THE ORIENT: A Source Book. Statistical Maps and Charts. ix+221 pp. New York: Woman's Press. *283.*
Compiled by the Y.W.C.A. of America as a background for study and understanding of conditions. Many authorities are quoted.

THE RACIAL BASIS OF CIVILISATION: A Critique of the Nordic Doctrine. F. H. Hankins. xii+384 pp. New York and London: Knopf. $3. 14s. 1927. *284.*
A review is in preparation.

IMPERIALISM AND WORLD POLITICS. Parker Thomas Moon, Ph.D. xvi+583 pp. New York: Macmillan. $3.50. 1926. *285.*
A review is in preparation.

†A BREEZE AND SOME STRAWS. B. D. Gibson. IRM, 1927 (Apr.), 271–7. *286.*

†MISSIONSGESCHICHTE UND KOLONIALGESCHICHTE. Carl Mirbt. NAMZ, 1927 (Feb.), 68–80. *287.*

†DOWNING STREET AND ARAB POTENTATES. 'L.' *Foreign Affairs* (New York), 1927 (Jan.), 233–40. *288.*

See also *165*, *167–75* (China), *208–13* (Africa), *223* (Philippines), *225* (Hawaii).

ABBREVIATION OF MAGAZINE TITLES

CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die Evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
IRM = *International Review of Missions*
JCQ = *Japan Christian Quarterly*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NAMZ = *Neue Allgemeine Missionszeitschrift*
NCCR = *National Christian Council Review*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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THE
INTERNATIONAL
REVIEW OF MISSIONS

THE FUTURE OF CHRISTIANITY IN CHINA

I

By EDWARD H. HUME, M.D.

CHRISTIANITY has never needed favourable conditions to make its growth certain. It has thriven in adversity, its numbers have increased during seasons of persecution, and some of its greatest leaders have appeared when the faith was opposed and even proscribed.

There is no reason for believing that China offers conditions for the spread of Christianity more congenial than other lands. Other faiths have experienced serious persecution there, as any record of the history of Buddhism and Mohammedanism in China will show. In an edict of the Emperor K'ang Hsi (1662–1722) there is an urgent appeal to the people to ' eradicate the heretical doctrines and follow virtuous teaching '—referring to the heresies of Buddhism and Taoism in contrast to the rectitude of Confucian thought. Difficulties with the Mohammedan population of the north-west have given serious concern to the Government at least twice during the past eighty years.

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Christianity itself started to take root in China twice—in 635 A.D. when the Nestorian A-lo-pen arrived, and again in 1294 A.D. when the Franciscan monk, John of Monte Corvino, reached Peking—only to be uprooted after a period of brilliant early success. Its third period of missionary activity, beginning with the arrival of St Francis Xavier in 1552, met with violent opposition in 1724 when the Emperor issued his edict proscribing the faith throughout the empire and confiscating all church property. While numbers of devoted priests remained secretly at work during the ensuing century, this third period of testing proved almost fatal to the Christian movement.

How, then, is the present critical situation in the life of Christianity to be regarded? We shall get some light by trying to discover what causes threatened its vitality in its earlier approaches. After some two hundred years of activity, the work of the early Nestorian Christians came to an end in persecution. Many theories are given to account for this, but the most likely appears to be summed up in the word 'compromise.' The Christian movement was engulfed by Mohammedans and Buddhists, and the Nestorian tablet itself shows a tendency to confuse Christianity with Buddhism and Taoism, the emblems of each religion appearing on the monument. In the thirteenth and fourteenth centuries, the work of the Roman Catholic missionaries appears to have lost its vitality for two reasons: one, because it could not survive the expulsion of the Mongol and the setting up of the Ming dynasty; the other, because of the extremely foreign character of the early Franciscan methods. The teaching in Latin and emphasis on European liturgies and practices, without entrusting any power to Chinese workers, was associated in the Chinese mind with the detested rule of the former Mongol usurpers.

The danger that befell the Christian movement in the eighteenth century arose not alone out of the Rites Controversy, when various Roman Catholic orders found it impossible to agree as to how far they should accommodate

themselves to Chinese customs and beliefs, but also out of a decrease in the missionary activity of the Church itself in Europe and to political conditions in Europe. Perhaps the most potent reason for the weakening of the Christian movement lay, however, in the anger of the Emperor K'ang Hsi at what appeared to him the defiant attitude of the priests whom, but a little earlier, he had received with acclaim.

Compromise, foreign methods, church dissension, opposition from the State on the ground of rebellion—these and other reasons prevented permanent fruition of the Christian message. To some extent it may be urged that these factors are present in the situation to-day. Certainly no note is more often struck by our Chinese Christian colleagues than this, that a large part of the present anti-Christian demonstration grows out of a conviction that the religion is foreign in spirit and direction. At this time of psychological conflict, many Chinese Christians believe that the deep rooting of the Christian movement will be in proportion to its ability to divest itself of foreign accretions. The causes of the crisis to-day are, however, complex. They are to be found partly in political associations of Christianity, partly in the economic issues involved, partly in the swelling tide of rationalism sweeping over China and, above all, in the new national consciousness which is both assertive and forgetful of aid rendered from without. We do well to turn our attention from an analysis of causes to a review of the present facts of Protestant Christianity.

In the first place, word comes from all over China of the sincere and continued friendliness of the people. All classes have vied with one another to prove their friendship during these past six months of stress and confusion. What could have been finer than the spirit of the girls at Ginling College in Nanking on March 24th last, as they took matters into their own hands, hiding their teachers, advising them, escorting them out of danger, and in every other way proving their loyalty? Was there ever greater friendliness than that of the people around the grounds of West China Union

University in Chengtu, where British, Canadian and American forces co-operate ? They brought in food by night when a boycott was in force, suggested means for escape, and aided in countless other ways to preserve the normal status in the work of the institution. There is no single point on which all are so much agreed as on the desire of the people that their western Christian friends should continue among them.

The knowledge that Dr John Williams had been killed threw all the Chinese Christians in Nanking on to the side of their missionary friends, at the very moment when their own homes were being ransacked and, in many instances, burned to the ground, while their very lives were threatened. The efforts made to save the foreign missionary community in Nanking, by Chinese Christians and non-Christians alike, ' is a story of fine Christian achievement and one which makes worth while sacrifices and service of devoted lives over many years.'

In the second place, thoughtful Chinese know that Christianity has been a tremendous force for social as well as individual regeneration. The head of a great western university, when in China a few months ago, made personal enquiry as to the work and influence of missionaries. He was told that no important social reform had been started in China during the past half-century except by missionaries or by those who had received their initial training and impulse from missionaries. The present is an era of scepticism and criticism, characterized by frequent severe attacks on Christianity, as well as on Buddhism and Confucianism. And yet, throughout the land, side by side with this critical attitude, there are evidences of deepening spiritual aspiration that express the need of the soul for things other than material. Such recently formed bodies as the Association for the Purifying of the Heart and the Hall for Self-Examination, indicate a prevalent desire for individual regeneration and social transformation. Almost without exception, such movements are outgrowths of intimate contact with spiritually-minded Chinese Christians or missionaries.

In the third place, many missionaries to-day feel that their spiritual opportunity is likely to increase in proportion to their disavowal of dependence upon foreign gunboats and all other methods that rely on force. Chinese Christians frankly say that it is difficult to dissociate the foreign Christian worker from what is called the imperialistic attitude of his home Government.

Again, the Bible is now available everywhere, both in the standard dialects and in Cantonese and other local dialects, and the Bible Societies assert that Christianity has never died out in any land where the Bible has been widely available to the people in their own tongue.

Once more, an increasing number of Chinese clergy are receiving adequate training for their tasks. This is a field in which the Roman Catholic Church has made major emphasis, most of their higher education being concentrated on the preparation of candidates for holy orders. On the whole the Roman Catholic clergy have a longer and more exacting preparation than any but a few of the Protestant clergy. This attention to the building up of a qualified indigenous clergy is one of the basic needs of the day.

In the sixth place, there is to-day in China a great body of believing, witnessing Christians. These men and women, who have come deeply and consciously into an abiding Christian fellowship, continue to witness, frequently, at the risk of their lives. Great as the number was of those followers of our Lord who bore faithful testimony to Him in the Boxer rebellion, laying down their lives without hesitation when put to the ultimate test, the number of loyal believers to-day is much greater than it was twenty-seven years ago. Not only has the number of believing Christians greatly increased, but there are many more to-day who appreciate that living in regenerated fellowship with Christ is the foundation of Christian experience. As the day draws near when missionaries from the West shall have diminished administrative powers, and the Chinese Church shall take charge of all forms of Christian activity, there is found a shrinking from re-

sponsibility for the large, often cumbersome, physical plants and material organization which the western worker has introduced, and a greater desire to get at the heart of the Christian experience.

Finally, there is present to-day the beginning of a conscious movement towards building up a truly Chinese Church. Recently a Chinese Christian wrote that, although Christianity had been in China over a hundred years, there existed as yet no real Chinese Church. A craving for the union of Christian Churches exists, and far less is said than formerly about denominational differences introduced from the West. The organization in Kwangtung and other provinces of what is now called 'the Chinese Christian Church,' of which both foreigners and Chinese become members, is an encouraging sign of the process now going forward. That this new movement is rooted in Christian experience is evidenced by the growth of a genuine home missionary activity, with work in Yunnan and Manchuria, and with plans for extension to Mongolia. Furthermore, the determination to provide a vital Christian literature for the new day and to transform some of the prevalent practices of China into vital elements of Christian observance, give evidence of the determination to root Christianity in the soil so that it shall cease to be regarded as foreign.

To sum up, while great changes are evident in the relationship between western missionaries and the Chinese Church, two things are conspicuous in the Christian life of to-day: a desire to start in, as from a new beginning, with constructive endeavour towards a Chinese Christian movement, suited to the environment of China; and a determination that neither church organization nor Christian philanthropy shall be the sign of this movement, but only an understanding and following of Christ's way of life.

If these be the signs of a new Christian day, what shall be the future of the missionary? Bishop Roots, in the *China Christian Year Book* for 1926, reminds us of the conference of Chinese and foreign Christians at Shanghai

early in 1926, when it was agreed that while missionaries of the highest spiritual and intellectual qualities were more than ever needed in China, they would have to be willing loyally to serve under Chinese administrative control, to accept responsibility for such tasks—and only such tasks—as the Chinese Church might assign, to be eager to yield administrative positions even more rapidly than the Chinese might ask for such change, and finally, to minimize official status and seek, above all, to show a passion for friendship and personal service.

The missionary of the coming days must be less and less one who seeks to be doing something. He will actually do less medical work and less educational work than hitherto. He will give less time to agriculture and to the supervision of orphanages. Many of these earlier functions, significant as they were at one stage of missionary endeavour, will be taken over by Chinese bodies, religious or otherwise. He will find his largest service in the field of spiritual interpretation, as counsellor and spiritual guide, as servant and auxiliary of the Chinese Christian. He will seek, also, for those interpretations of Christ and the Christian message that are China's own contribution, 'the treasure and glory of the nations,' for enriching the universal understanding of Christ.

The missionary task of the new day is certain to have deeper meaning and even greater value than in the past. It will seek expression less in social reform and concern itself increasingly with bringing about 'a new and revolutionary relation of the human soul to God.' Undertaken in this way, the work of the missionary will be increasingly potent, increasingly welcomed. In the days ahead, when international strain and confusion may become acute, how essential it is that within the Christian movement there be found 'islands of international fellowship and co-operation,' instruments of spiritual understanding. Herein lies the future task of Protestant missions.

EDWARD H. HUME

II

By STEWART YUI

THE situation in China to-day is difficult and perplexing. She is confronted, at the same time, with political, social, economic, educational and religious problems at home, and with the most delicate and complicated foreign relations abroad. The civil war is still going on, and anti-foreign and anti-Christian agitations and demonstrations are still heard of. The presence of an ever-increasing number of foreign troops and warships in China has caused alarm, and is still regarded as a menace to the Chinese.

Among the people in China who have been greatly misunderstood to-day are the foreign missionaries and the Chinese Christians. The foreign missionaries are accused, on the one hand, by the anti-Christian Chinese as forerunners of imperialism, and, on the other hand, by some of their countrymen as having brought about the anti-foreign movement through their teaching of the Christian principles of liberty and equality. Then, the Chinese Christians have been charged with the crime of denationalization on the one hand, and of becoming Bolshevists and therefore anti-Christian on the other. The missionaries in the interior of China have practically all evacuated their stations, leaving their work to their Chinese colleagues. In certain cases circumstances have become such that even their Chinese colleagues are not in a position to carry on the work. It is at this juncture that the question is constantly being raised, namely, 'What will be the future of Christianity in China?'

It will not be difficult for many of us to recall the Boxer outbreak in 1900, when over two hundred missionaries and their families and some two thousand Chinese Christians, rather than deny their faith, willingly died as martyrs.

For a time many Christians, both Chinese and foreign, failed to understand God's plans and were troubled. They thought that the survivors among the missionaries had left for home, never to return, and that all hopes for Christianity in China had vanished. What actually happened after the outbreak was marvellous. Christianity at once became more prosperous than ever before, and more educated Chinese joined the Church, so that its membership was no longer largely confined to people of the working classes. I believe that history will repeat itself and that what happened to Christianity after the Boxer outbreak will happen in China after the present crisis. The anti-Christian movement, which is not so strong to-day as it was in 1900, but more enlightened, may continue to exist. Its attacks, however, have been directed more at the utilization of Christianity for imperialistic exploitation than at the principles of Christianity or the life and teachings of Jesus. The Chinese people have been, on the whole, most tolerant to all religions. But it is the duty of the Church to prove to the anti-Christians that Christianity has no other than pure and unimpeachable motives, and to the Christians that it is by no means a luxury to be enjoyed only in times of peace and prosperity, but a moral and spiritual power ever ready to save and to regenerate.

As to the need of foreign missionaries in China after the present crisis, I agree with what the Generalissimo of the Southern Armies said not long ago : ' Missionaries also will always be welcome as heretofore.' There are no foreigners in China who have done more wonderful work for the Chinese and shown a more altruistic spirit than the missionaries. The mission schools, colleges and universities, the mission hospitals and clinics, the mission press and all mission organizations of a charitable and philanthropic nature, and, above all, the Christian Church in China, are a living monument, daily recording the splendid services of all good Christian missionaries.

There is little doubt that the missionaries, when they

return to China after the crisis, will come with a new vision. They will realize more than before the necessity of extricating themselves from certain shackles which have only hindered their work in the past. They will find that Christianity itself is power and protection and so does not need any other power or protection for its propagation. The life of our Lord was one of continuous struggle and suffering, and yet it was also one of complete triumph. If we could only have faith in God, that would be a greater protection than any government or any other power on earth can give us.

Then, it is important to remember that the ultimate, the only aim of missions in China is to build up a Chinese Christian Church and to help it to stand on its own feet, for eventually the Chinese Christian leaders will have to assume the entire responsibility. Experiments of shifting responsibility from the shoulders of missionaries to those of Chinese Christian leaders have already been tried with a certain amount of success. The present disturbed conditions in China have caused the evacuation of missionaries from the interior of China, thereby offering more opportunities for the trying of such experiments. But the experimental stage, as we all know, is as risky as it is inevitable. It is a time when expert advice, constant help and deep sympathy are greatly needed, and certainly there is no group of people who are in a better position to render immeasurable services to the young Chinese Christian Church, when it comes into existence, than the foreign missionaries.

In conclusion, let me say, as a Chinese Christian layman, that I believe that Christianity has come to China to stay, that it will have a richer and nobler meaning to all Christians after the present crisis, that the untiring efforts of missionaries for more than a century in establishing the Chinese Christian Church will not have been in vain, and that ' missionaries . . . will always be welcome as heretofore.'

STEWART YUI

III

By A. H. BRAY, B.D.

IT is impossible to form an estimate of the position of Christianity in China without some reference to the general conditions now prevailing there.

When, in 1911, the revolutionary party succeeded in overthrowing the Emperor, the conception of reform by revolution was held only by a small group led by Dr Sun Yat-Sen. By 1915 it had gained a hold on the student class ; its sway over them is now almost complete. About 1923 a beginning was made, under Russian instructors, to form an army, not only efficiently trained but thoroughly imbued with the revolutionary spirit. In 1925 Dr Sun Yat-Sen died, and in his will (now reverently read at the beginning of every meeting and at the opening of each school week) bequeathed to the nation 'the completion of the revolution.' From that time the nationalist party has carried out an incredibly intense and highly successful campaign to spread the revolutionary spirit.

The application of the revolutionary idea is best known to the outside world in the realm of international relations. China has not patience to wait for an orderly readjustment of her treaties with other powers. She is vigorously demanding the immediate renunciation of all special privileges enjoyed by foreigners.

This haste to reform is to be seen in all realms of life—in national politics and in local and civic administration. Labour has suddenly become the dominant class ; students and schoolboys rule in the educational world. A literary revolution has overthrown the obscure classical style and elevated the colloquial to be the medium of the written expression of ideas. All social ties are being subjected to criticism and change. The family has been the unit for millenniums, but even that system is beginning to give way,

and along with it are going other Confucian ideals—respect for age and experience and loyalty to the superior.

Movements are so rapid that chaos, unspeakably distressing to all who share in China's life, is being produced. Out of that chaos a new China is bound to emerge. The character of this new China is being moulded by many influences arising from her own past and from every contact with western civilization, but there are three forces working consciously and purposefully to that end. These are Chinese nationalism, Russian bolshevism and Christianity.

Nationalism is a new force in Chinese life. This nationalist movement has the virtues of youth, in that it is deeply passionate and largely idealistic. It aims at creating a strong and highly developed nation, taking a great, if not the leading, place in the world's life. It has the defects of youth, in that its knowledge and thinking are superficial. It has not measured the human, social, material and spiritual forces it is faced with and consequently has faith in short-cut methods which will bring distressing disillusionments when they fail, as they are bound to fail. The movement is further greatly marred by traditional Chinese vices and is the tool of some politicians and militarists. But, worst of all, it has been prostituted by Russian bolshevism to further the cause of class war and the world revolution.

Christianity, too, has made great efforts to mould New China by the ideals of Jesus Christ. Protestant missions were started early in the nineteenth century but made little progress until 1860. The first quarter of the twentieth century witnessed immense expansion of organized Christian effort. The Church grew till the Christian community numbered about half a million. The leadership of this group has become increasingly Chinese. A great system of Christian educational work has developed out of the primary schools, through numbers of first-class middle schools, up to seventeen strategically placed universities and eleven professional schools of university grade. Christian philanthropy mainly took the form of medical and social work.

Large numbers of hospitals were founded all over the country, and fine medical and nursing training has been developed.

Strong opposition to the influence and power of Christianity has arisen. The origin of this anti-Christian movement can be traced back to 1922, in which year three events occurred revealing the strength of the Christian movement.

First, the World Student Christian Federation met in Peking. This drew attention to the strength of Christian influence in student circles. Secondly, there was published a detailed survey of the Christian occupation of China. This showed the great extent to which Christianity had spread. Thirdly, there was published the report of an educational commission that had made a comprehensive survey of Christian education and made recommendations for its future development.

The anti-Christian movement began first in student circles, later gaining large support from the many classes touched by the new nationalism and from the communist party which is actively anti-religious and therefore anti-Christian. The line of attack which has been pressed most keenly has been the nationalistic. Christianity is attacked because of its association with foreigners who have taken and still take a prominent place in the organization of the Church. Friendship with the enemy is bound to undermine one's hatred of the nation's foe and weaken one's love of country.

Christian educational work is represented as the most subtle and dangerous form of foreign aggression in China, to be feared more than political and economic inroads because it comes nearer to the heart of the nation. It is stealing away the hearts of the young from love of China and depriving China of the right to educate her citizens as she pleases. Even hospitals are represented as but thinly disguised forms of imperialistic aggression.

The communist attack is more directly on religion. 'Religion is the people's opium,' by which the common people are drugged and prevented from pressing their lawful aspirations for freedom. Christianity is the worst form of

religion because it is the clever tool of the capitalists. It teaches patience, peace and love between man and man. Such doctrines hinder the workers from claiming their rights and from participation in the great world class war.

The powerful new culture movement believes that progress can come through science alone and that no part in human life is played by any superhuman spiritual power. Christianity, with its belief in a spiritual God, is thus rejected and opposed as being itself unscientific.

The forms of attack used by the anti-Christian movement are infinitely varied. Besides the issue of special pamphlets and periodicals, wide use is made of the daily press and monthly reviews. Anti-Christian parades and demonstrations are held ; special bands are sent out to lecture ; posters and cartoons are freely used and the crowds are taught to declaim anti-Christian slogans. The attacks are, on the one hand, becoming more intellectual as the result of the study of Christian teaching and, on the other hand, more subtle by introducing attacks from within the Church by the well-known bolshevic method of the ' cell,' which has been so strikingly successful in closing many Christian schools.

The first effect of the attacks on foreign missionaries was to speed up thinking on ways by which the missionary could take a secondary place in the Christian movement. The general anti-foreign movement has since grown to such an extent that a considerable withdrawal of missionaries has been necessary. A withdrawal first took place in South China in 1925, but during 1926 most missionaries were able to return to their stations. The evacuation of the Yangtze valley early this year has been more sudden and complete. Statistics are not yet available, but it has been estimated that eighty per cent of the eight thousand missionaries in China have had to leave their stations.

Serious damage has been done to church property in some cases, but for the most part it remains intact. Christian education has been seriously affected. Large numbers of schools and many of the larger institutions are closed.

Many hospitals also have been forced to close, chiefly through the direct action of labour.

A magnificent feature in the whole situation is the loyalty to Christ of almost all of the Chinese Christians. The testing time has exploded the myth of the ' rice Christians.' A few prominent men have fallen out of the ranks, but the main bulk of the Christian community remains unshaken in its loyalty to the faith. Chinese Christians are, with the greatest bravery, assuming large responsibilities in the carrying on of the schools and hospitals.

Naturally, the new conditions in China call for readjustments. It is said that the Chinese are slow to accept responsibility in the Church, but now there runs through the rank and file of the church members, at least in large areas of the country, the conviction that the time has come when they must undertake leadership and control. This conviction has found expression in many forms in the statements and actions of Chinese Christians, and the results of some experiments already made in South China are encouraging, but the task immediately before them is immense.

First, there is the exceedingly difficult task of finding an adequate organization for bringing together the widely scattered Christian groups that have had their origins under extremely varied systems of ecclesiastical organization. This task is made more difficult by the inadequate means of travel which make consultation almost impossible. Such representatives as do meet are hampered by the language barrier. The task of organizing the Chinese Church so as to preserve intact all that is of value in the separate elements and yet to unite the Chinese Christians for their own preservation and development calls for the highest statesmanship. Also, during this period of internal organization, the violent and powerful attacks of the anti-Christian movement have to be met.

Again, great problems in the statement of Christian truth have to be faced, such as the Christian doctrine of nationalism (the old question of Church and State in a new form),

the relation of Christianity to socialist forms of economic theory, and, more generally, the Christian way of life.

Further, there is the problem of what is to be done with the great Christian educational institutions that have been built up. These alone present a most baffling practical and theoretical problem. Can they be saved and worked as an effective Christian force? Again, how are all the Christian hospitals to be staffed and run?

These are enormous tasks to be faced by a young Protestant Christian community of some half a million souls scattered among a critical, if not hostile, population of four hundred million. It is amazing that, with a consciousness of the greatness of the task before them, there are Christian leaders ready to come forward to take up such burdens.

Corresponding adaptations have to be made in the western Churches. To begin with, we ought to rejoice that there has risen into existence a Chinese Church willing to take up the responsibility for the Christian movement in China. After this act of thanksgiving we must be prepared to follow up the implications of this transference of prime responsibility and take up gladly the secondary responsibilities that devolve upon us.

The western Church must do all in its power to ease the task of reorganization. We in the West are wedded, often for well-thought-out reasons, to our varying forms of church organization. The Chinese Church asks for our experience but wishes to be left free to choose those forms best suited to Chinese civilization and social conditions.

The properties held in trust by the western Church for Christian work in China present difficulties. To the fullest extent possible these should be handed over to the Chinese Church. In the case of the actual church buildings, the transference of ownership is an obvious necessity, as soon as a suitable way has been found for Christians to hold property under Chinese law. All other properties should be freely at the disposal of the Chinese Church.

Chinese Christians have expressed their conviction that

there is a place in which foreign missionaries can be of great service in spreading Christianity in China. The longer experience and training of the West can assist the younger Chinese Church in meeting the many difficulties now confronting it. The standing of missionaries will, however, be new. They should be lent by the western Church for service in the Chinese Church and therefore be under its direction while in China. This implies the independence of the Chinese Church and the disappearance of missions as separate organizations.

It would obviously be unfair suddenly to cease all monetary contributions from abroad for the many forms of Christian work in China, many of which are expensive. We have used systems of paid church workers that are no longer sound, but which it will take time for the Chinese to reorganize. It is obvious that large educational institutions and hospitals cannot suddenly be financed by the Chinese. The goal of financial independence of the Christian Church should be reached by increasing local subscriptions and devising less expensive, though not necessarily less effective, ways of organizing church work. For the time being, at any rate, it is our plain duty to provide for the work we have started.

Recent occurrences in China have emphasized the necessity for a new strategy on the part of Christians, if, under the changed world conditions, physical and psychological, they are to carry out effectively the evangelization of the world. In the earliest stages, when states and civilizations were widely separated, individual men and women went out of the Christian communities into the non-Christian parts of the world to preach Christ, and the result depended on the message delivered through the individual personality. That was essentially the individualistic age and there were giants in those days. At a later stage, when communities were brought into closer touch with each other, the missionary force represented the Church as a whole and expressed the spirit of the Christian community.

This corporate witness and effort made possible not only extensive preaching but also considerable educational and philanthropic work amongst all non-Christian peoples. The time has now come when the relative effectiveness of these ' missions ' to other lands is decreasing.

This is due in part to the well-recognized world shrinkage which has reached such a stage that any striking force in the life of a great society or nation has a world-wide effect. Take, for example, the spread of the ideas of nationalism and self-determination since the great war, the world-wide effect of the Russian social and economic revolution, the spread of the organization of labour and the use of the strike weapon. Any force which really effects anything in human society is at once known and studied throughout the world. The effect of this is to make the Church itself in western lands the supreme missionary force. Our message is that Christ is the Saviour of the world, and an effective demonstration of the reality of this in the cities of the West, in our boards of directors and labour unions, would have an immediate world-wide result.

The Edinburgh Conference of 1910 sought to organize the western Church for a great campaign to evangelize non-Christian peoples. It was the western Church facing the non-Christian world. Now there should be an organization of the Christian Church in all lands, East and West alike, in a great effort to bring the whole of human life under the sway of the Lord of life. Missionary problems in 1910 were great and varied, but the present campaign of the Christians of all nations to redeem the whole of human life is a far greater and more complex undertaking. It is as wide as the world and as varied as human life, thought and activity. The universal Church is being called to approach this task as a united body, knowing no distinction of nation or race, and acting in harmony in the spirit and by the power of Him who lives to be the Saviour of the world.

A. H. Bray

THE AGREEMENT BETWEEN INDIA AND SOUTH AFRICA

By C. F. ANDREWS

When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing : then said they among the nations, The Lord hath done great things for them.

The Lord hath done great things for us : whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

IN writing for the *International Review of Missions* concerning the Agreement between the South African and Indian Governments, which has reconciled some of the gravest outstanding difficulties, it is right that I should lay stress, at the outset, on the spiritual side of the long conflict. At the end of this paper also, I shall return to the same note of thankfulness to God for His infinite mercy.

For over twenty years, the struggle has been carried on without intermission. It has involved passive resistance movements, of no ordinary character, during which thousands of men and not a few women, under the leadership of Mr and Mrs Gandhi, have joyfully gone to prison. Many times over, the prospect of final reconciliation has appeared hopeless. Nevertheless, the prayer of faith prevailed. Just when hope seemed altogether gone, the light broke through. Man's extremity was God's opportunity. The work has gone marvellously forward in the conscious realization that only by the power of God's grace could the moral victory be fully won. If further difficulties arise, they will be overcome in a similar manner.

It is of the deepest interest to note that this consciousness of God's enabling grace throughout has been the direct experience of Mahatma Gandhi. He has said in the pages of *Young India* that this Agreement, which was impossible for man to bring about, has been accomplished by God. He has called it, without hesitation, a ' victory of faith.'

When at last, after long and weary waiting, the end of the great struggle was reached and the Agreement was signed and published, there was one Psalm which came home to my heart more than any other. This was the Psalm of Deliverance after the Exile. It exactly described what we ourselves felt at the time. Therefore I have ventured to quote it as a heading to this paper.

I

Let me try to give in barest outline, but in true perspective, the whole picture.

Round the old civilizations of Asia, on the seaward side, there had grown up a group of younger emigrant nations—Canada, the United States, Australia, New Zealand, South Africa. These younger nations, after at first admitting freely the inhabitants of Asia, had instinctively shut their doors to any further immigration. They were determined to build their own civilization without admixture from Asia. Gradually it became regarded by them to be almost a religious duty to remain ' white.' This is the implication of ' White Australia.'

In America and South Africa, however, events had already occurred which had made it impossible for these countries to support a white race in isolation. In the United States, there had been introduced from West Africa slave labour, which could not be sent back. Long after the abolition of slavery this still continued to represent a racial issue of the first magnitude. What will be its final outcome no one can as yet foresee. The Negro population already numbers over twelve millions.

In South Africa, the immigration of Bantu races from Central Africa went on simultaneously with that of the white races from Europe. They now number over five million people, that is to say, more than three times the European population of the Union. The immediate future shows no likelihood of that proportion being reduced. Indeed, it seems highly probable that the Bantu races will increase more rapidly than the white.

The Indian immigration into South Africa arose in the following manner. From 1860 onwards, a large number of indentured Indians were introduced into Natal under an agreement between the two Governments. These Indians were to be allowed full domicile rights if they decided to remain after their indenture period was over. A large proportion of them therefore settled in Natal.

The descendants of these indentured Indians, along with the traders who accompanied them, number 151,000 to-day. The European population of Natal has reached 159,000. The Indians have entered into competition with the Europeans both in trade and skilled labour. Therefore the friction between the two races has continually increased. The racial problem has become inextricably mixed up with the economic issue.

Furthermore, the Bantu population, which is steadily growing in numbers, stands in the background of the picture. The Indian struggle has been, as it were, the first skirmish in that greater racial and economic conflict, yet to come, between the European and the Native African. This will represent, in South Africa, the very same struggle that is now being carried on between black and white in the United States of America.

II

Thus the Indian problem in South Africa has contained within its own sphere two separate issues.

On the one hand, there has been at stake the self-respect

of the ancient civilizations of Asia, which the younger nations have continually tended to disregard by treating in a humiliating manner the immigrants from Asia who have come to their shores. It was also felt to be a humiliation that under different regulations even highly educated persons from Asia were excluded as residents from these 'white' countries.

On the other hand, because of their superior intelligence and industrial ability, the Indians have frequently become the vanguard of the coloured races, in their battle to obtain civic rights. Whether in Kenya or in South Africa, the solution of the Indian problem has tended to help forward the Africans in their turn. The White Paper on the Indian question in Kenya[1] has already proved a blessing for the indigenous people in that colony. In South Africa, also, it has been understood on both sides, from the first, that a satisfactory agreement with India would have the effect of helping forward the Bantu races. For obviously nothing could be granted to the Indians that afterwards might have to be refused to the children of the soil.

With regard to the immigration issue, a statement of the position acceptable to both parties was reached at last. It formed the Reciprocity Agreement, which was passed at the Imperial Conference in London in 1918. This was confirmed in 1921. It represents a compromise arrived at after protracted struggles and negotiations. Briefly put, it runs as follows :

(*a*) Each country has the sovereign right to determine the composition of its own members by restricting immigration.

(*b*) Those members of any country who have already acquired domicile rights shall be respectfully treated.

(*c*) Facilities shall be offered for temporary visits of tourists, merchants and students, without permanent residence.

This formula of compromise remained unaltered, behind the whole discussion, during the Round Table Conference in Cape Town between the South African Cabinet and the

[1] *Indians in Kenya.* Cmd. 1922. 1923.

Indian delegation. It was referred to again and again, and was held to be a final decision on the subject.

In consonance with the second heading of this accepted compromise, the Asiatic Bill of 1926—which was universally regarded in India as humiliating to Indians domiciled in South Africa—was withdrawn, before the Round Table Conference opened. This Bill had aimed at what was virtually compulsory repatriation and compulsory segregation of Indians resident within the Union. The withdrawal of this obnoxious Bill was the greatest step of all taken, without any bargaining, to make the Conference a success.

III

A fear had always existed in the minds of the Europeans of Natal that the natural increase of the Indian resident population would become so great that it would prove a menace to white civilization. Mr Gokhale recognized, as early as 1912, that this fear had to be removed if a permanent reconciliation were to be accomplished. For South Africa was not like Kenya, where Indians had resided for many centuries before the Europeans came. South Africa was first colonized by Europeans. The Indians had come last. It would therefore lead to unfairness if the Indians should swamp the Europeans by excess of population and thus bring to an end the civilization the latter had founded.

This was avoided by Mr Gandhi himself agreeing, in 1914, not only to the prohibition of any future Indian immigration, but also to a voluntary repatriation, at the Union Government's expense, of all those who wished to return to India. Those who took the Government's money forfeited their right to return.

This repatriation clause had been, in practice, a sore point with the Indian people, because those who took the government passage had to sign away their right to return to South Africa. Under the present Agreement this cancelling of domicile rights is removed. Any one who accepts

a government passage can return within three years, provided he pays back the government money. The age of a minor child, also, under any future assisted emigration, has been reduced to under sixteen years. Under the old regulations, a child was regarded as a minor till the age of twenty-one. These concessions are good in themselves. They also reveal, at a glance, the great anxiety of the Union Government to take away the least stigma that still remained in the old Agreement, which Mr Gandhi had signed in 1914 along with General Smuts.

The delegates from India, on their side, agreed to an amendment of the Smuts-Gandhi Agreement that would be of great benefit to the Union. There had been a loop-hole left, whereby it had been still possible for the Indian traders and others, domiciled in South Africa, to leave their wives in India, visiting them from time to time, and then introducing their minor children before the age of sixteen when their minority would expire.

This dual domicile of husband and wife—living almost entirely apart—was morally vicious and had led already to a series of grave evils. It also encouraged a large amount of attempted falsification; for nephews and others were often brought in by fraud, as legitimate minor children. Probably the willing acceptance, on both sides, of these modifications of the Smuts-Gandhi Agreement of 1914 did most to continue the favourable atmosphere at the Round Table Conference which had been already created by the entire abandonment of the objectionable Asiatic Bill. For these concessions were made at the very start, and this gave the whole Conference a friendly basis, which could not have been otherwise obtained.

On this basis, the whole of the constructive portion of the new Agreement with India was afterwards drawn up. This was called in the schedule 'The Upliftment of the Indian Community.'

Here the Union Government showed a liberality in the great principle enunciated, which may well make it in

future the Magna Charta, not only of the small Indian community permanently resident in South Africa, but also of the vast Bantu population who are the children of African soil. The formula runs as follows :

> The Union Government firmly believe in and adhere to the principle that it is the duty of every civilized Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities.

It would be difficult to improve on this statement as a declaration of ultimate rights.

Under this formula the Union Government goes on to

> accept the view that in the provision of educational and other facilities, the considerable number of Indians who will remain part of the permanent population should not be allowed to lag behind any other section of the people.

It should be mentioned that facilities for education are more needed than anything else by the Indian community in South Africa at the present time.

At this point the Agreement contains the proviso that

> it is difficult for the Union Government to take action which is considerably in advance of public opinion, or to ignore difficulties arising out of the constitutional system of the Union, under which the functions of the Government are distributed between the Central Executive and the Provincial and minor local authorities.

It is important to note that the word ' considerably ' is used in referring to action taken in advance of public opinion. Clearly the assumption is made, that the Union Government ought to go forward in advance of public opinion, but that to go forward considerably in advance would in the long run defeat its own end. It might only lead to reaction and throw things back instead of carrying them forward. Undoubtedly this is true of the Indian question in South Africa, where prejudice is so deeply rooted and passion at any moment may so easily be inflamed.

The Agreement goes on to promise certain immediate steps to be taken in order to improve Indian education in

Natal, and also to remove the slum condition of a large proportion of the Indian population in Durban and its environment.

The clauses run as follows :

> The Union Government are willing (*a*) in view of the admittedly grave situation in respect of the Indian education in Natal, to advise the Provincial Administration to appoint a Provincial Commission of Enquiry and to obtain the assistance of an educational expert from the Government of India for the purpose of such enquiry ; (*b*) to consider sympathetically the question of improving facilities for higher education by providing suitable hostel accommodation at the South African Native College at Fort Hare, and otherwise improving the attractiveness of that institution for Indians ; (*c*) to take special steps under the Public Health Act for an investigation into sanitary and housing conditions in and around Durban, which will include the question of (1) the appointment of an Advisory Committee of representative Indians, and (2) the limitation of the sale of municipal land subject to restrictive conditions.

Here the point of greatest interest to note is that in higher education the Indian students are to have their education side by side with the Natives of South Africa at Fort Hare, which is next door, as it were, to Lovedale.

Lovedale will soon be celebrating its centenary. It stands in South Africa towards the Bantu races in somewhat the same position that Tuskegee stands towards the African people in America. There is a moral environment of noble freedom and practical progress that is inspiring and elevating. Since the proportion of Indian students will always be small, compared with the Bantu students, the new arrangement seems to be an ideal one, for the present. It is likely to hold until the European universities in South Africa have thrown their doors freely open.

With regard to the remainder of the Agreement, space will not permit me to write much. The industrial clause runs thus :

> The principle underlying the Industrial Conciliation Act (No. 11 of 1924) and the Wages Act (No. 27 of 1925), which enables all employees, including Indians, to take their places on the basis of equal pay for equal work, will be adhered to.

This means that the Indian community agree, in all the skilled trades, not to accept a lower wage than white skilled labour. It is possible that these Acts may cover unskilled labour also as the years go on.

With reference to the vexed matter of licences, the following has been determined :

> When the time for the revision of the existing trade licensing laws arrives, the Union Government will give all due consideration to the suggestions made by the Government of India delegation that the discretionary powers of local authorities might reasonably be limited in the following ways :
>
> (1) The grounds on which a licence may be refused should be laid down by statute.
>
> (2) The reasons for which a licence is refused should be recorded.
>
> (3) There should be a right of appeal in cases of first applications and transfers, as well as in cases of renewals, to the courts or to some other impartial tribunals.

This explains itself and needs no further comment.

IV

One point in the Agreement has caused considerable disturbance within the Indian community. The delegation from India has agreed for the first time to restrictions being placed by the Durban Municipal Council on the sale of municipal land. This had already been accomplished in practice, under a ' Land Alienation Ordinance,' restricting the sale of certain lands to Europeans, and other lands to Indians, and debarring open sales, but hitherto the Indian Government and people have always protested against this, as a diminution of Indian rights guaranteed to them ever since the entry of Indians into the Colony of Natal, in 1860. They rightly fear that this may lead to a modified form of segregation within municipal areas.

Another very serious curtailment of existing rights, which is not dealt with under the Agreement, is the abolition of the Indian municipal franchise. This was recently

brought into force under the Boroughs' Ordinance of 1924. Hitherto the Indians have protested against this restriction of their civic rights, and the final verdict of the courts, as to the legality of the Ordinance, has not yet been given. Probably the whole matter was left in abeyance in the Agreement, pending the final judgment of the court.

A last omission to be mentioned is the failure to protest against the Colour Bar Act, which has restricted Indians as well as Natives of South Africa. An assurance has been given by the Union Government that no further steps will be taken under the Act to restrict Indian skilled labour without due notice being given to the Indian Government. But this is surely a most unsatisfactory state of affairs, where such important interests are at stake.

These restrictions, which still remain unrepealed, have been noted, because it is important not to leave the impression that the Indians are immediately gaining their full civil liberties. Yet, at the same time, the principle which I have called the Magna Charta, for Indians and Bantus alike, appears to me to make it possible to look forward in the future to a time of complete reconciliation and goodwill, wherein no restrictions and prohibitions on the rights of domiciled Indians will any longer be required.

It is true that this will depend largely upon the comparative increase of Indian and European populations in Natal. If, as a result of assisted emigration to India and a natural decrease in the birth-rate due to educational and housing improvement, the Indian population declines in proportion to the European, then it is not improbable that full civic rights will eventually be gained. But if the European rate of increase seriously declines and the Indian rate remains as it is at present, then the fear of being swamped by the Indian population will return and the Agreement is likely to be challenged.

But at present, all the signs point to a large increase of Europeans compared with an almost stationary Indian population. Between 1911 and 1921 the Europeans in

Natal increased by forty per cent, while the Indian increase was under six per cent. If anything like this ratio were to remain for the next fifty years, the present European fears would be removed.

V

Not once only, but many times over, when the struggle seemed quite hopeless, we went to prayer. Each day of prayer, which was kept unitedly in India and South Africa, supported also by friends of peace and goodwill throughout the world, was a turning-point in the struggle. God answered us more abundantly than we had dared either to ask or think. To Him be the praise and the dominion. Amen.

C. F. Andrews

THE RELATION OF MISSIONS TO NATIVE SOCIETY

By MARTIN SCHLUNK, D.Theol.

IN the German missionary literature of the last ten to twenty years we can detect a quite definite movement pressing the missions to revise their established individualistic methods, and to pay more careful heed to the social life of the people among whom they work, treating it as a gift from God and in essence good. One of the first to propound this idea in a wider setting was the Moravian missionary, Traugott Bachmann, in his lecture, ' A Practical Solution of the Missionary Problem in a Pioneer Field ' (Herrnhut, 1912). He was followed by Christian Keysser of Neuendettelsau, who attracted attention chiefly by his books, *Anutu im Papualande* (Nürnberg, 1926) and *Ajo* (Nürnberg, 1926), to which Missionsinspektor Steck, of the same mission, appended valuable essays on the theory of missions. But most distinguished of all is the Leipzig missionary, Bruno Gutmann, whose wonderful descriptions of the Chagga peoples on Kilimanjaro in East Africa (*Dichten und Denken der Dschagga-Neger*, Leipzig, 1909 ; *Volksbuch der Wadschagga*, Leipzig, 1914 ; *Das Dschaggaland und seine Christen*, Leipzig, 1925 ; *Das Recht der Dschagga*, München, 1926) have established him as one of the best authorities on the life of an African people. In his valuable book, *Gemeindeaufbau aus dem Evangelium* (Leipzig, 1925), as well as in numerous smaller essays,[1] Dr Gutmann has taken up a clearly defined position and has given us the opportunity to understand and also to test the new and deeper con-

[1] We need only mention here ' Evangelium und Zivilisation in der Missionsarbeit,' *Zeitwende*, January 1926, pp. 16–26 ; and ' Die Führerfrage in Africa,' *Lutherisches Weltmissions Jahrbuch*, 1927, pp. 27–40.

ception of the missionary task which he has made his own.

I

It is no question of the old conflict between individual conversion and the Christianizing of the life of the nation. So far as the German missions are concerned, since Gustav Warneck's time it has been clear beyond controversy that, while the Christianizing of the whole life of the people must be the goal, mission work cannot be thoroughly effective without individual conversion. Gutmann has no desire to change this. He says emphatically: 'The foundation of a Christian community is not possible without the winning of individual souls' (p. 115);[1] 'It is only through the conversion of an ever-increasing number of individuals that a people is brought to that pitch of spiritual consciousness which makes them long for the Gospel as the foundation of the divine society' (p. 120); 'For it is always and everywhere the individuals to whom the message of the Kingdom of God is directed and upon whose behaviour the final conversion of the whole depends' (p. 160). But even while he makes these statements he is consciously leading on to a deeper conception within the Lutheran interpretation of the Gospel. If he uses the idea of the fatherhood of God and the brotherhood of men which is so greatly emphasized to-day in American theology (pp. 16 ff., 157), these words stand for him for the whole riches of the Gospel with the fullness of the facts of salvation and not for a bloodless optimistic rationalism. But he believes that he can unfold once more to a generation fettered by a one-sided individualism the whole depth of Luther's theological conception, even the full understanding of Jesus' message of salvation.

It has often been said that one of the elements in the greatness of Jesus consisted in this proclamation of the value of the individual and His establishment of the relation of the individual soul to God as the essence of religion.

[1] The page numbers throughout refer to *Gemeindeaufbau aus dem Evangelium*.

And it is claimed for Luther that he fought for freedom of conscience and the direct relation of each man to God. Here Gutmann becomes inconsistent. He bids us beware of teaching Christianity as a religion which enables a man to prevail with God in order to gain an everlasting value for his own small personality (p. 55). The development of a religious personality is said to be possible in other religions too, e.g. in Islam, and Gutmann holds that freedom of conscience does not mean for Luther the liberation of the individual to independence in matters of faith or the community (p. 174). He maintains that an egoistical utilitarianism has crept into Christianity as it has into the general popular conceptions of all peoples, and that the idea that Christianity counts the right of the individual to happiness as the highest good and the one essential is only the culmination and logical development of this view of life (p. 171). But he holds that Jesus does not demand the higher development and refinement of the individual soul but rather its integration as a full member of that corporate body, the holy society of the children of God (p. 156). Jesus brought to the world not the idea of the individual personality but the status of a child in the family of God (p. 157). The value of a human soul to the kingdom of God consists not in its independence and untrammelled free will but in its capacity for fitting in as a member of the family and in its consciousness of responsibility towards the community (p. 160). The individual and the community are not contradictory ideas, such that acceptance of one involves rejection of the other, but they are the sides of a frame for a tapestry of spiritual interdependence in which the individual, like a single thread, is only fully understood as a part of the whole and only thus receives his full value (pp. 172, 7 f.).

To Gutmann's mind the great contribution of the Apostle Paul is that he recognized this. It was in this sense that he fought for the rights of the individual soul and for its capacity to become a member of Christ's family direct

from its own natural relations of life, remaining the while fully occupied in its ordinary avocations. St Paul gave expression to this belief by introducing into Christian phraseology the word *syneidesis*—conscience (p. 162). The conscience is the regulator of the soul which enables it to hold its poise among the conflicting forces within itself which influence its growth (p. 163); or, to express it otherwise, enables it to find in God the focal point for all natural society (p. 174). It is only by means of the ties of blood relationship, Gutmann believes, that love, righteousness, mercy and truth develop (p. 155); only here, in the original organic grouping of mankind, can we find a receiving instrument to which the voice of truth is transmitted direct and which receives the call of Christ as that of the King whose kingdom is not of this world but of everlasting life.

II

From this exposition of his thought Gutmann goes on to develop the attitude which missions should adopt towards national life. His clearest and best statement of this attitude runs as follows:

> The feeling of essential kinship with everything that the status of child connotes on earth is given to us with the new status of child of God by Jesus Christ Himself, and develops for itself a wonderfully free and wide sphere of action in which three forces interpenetrate and react upon each other, namely: the force of the existing form of the sending community which was evolved by the action of the Spirit of Christ on the organic groups in the days of early Christianity; the new forms of society which are developing out of the same divine relationships; and, thirdly, the alertness of mind sharpened by these contacts to grasp the possibility of calling forth still deeper powers out of the national heritage for the service of the Gospel, of infusing new life into neglected institutions, and impressing them for the service of opening a path for the Gospel to yet another people (pp. 59 f.).

The task is therefore by no means only negative.

The flaming anger of the missionary who cares deeply for the sacred heritage of a people blazes out in him when-

ever he recalls a discussion with a group of missionaries in which they called for the disintegration of the tribal—i.e. family—organization because only thereby could they hope to attain the chief end of missions, the development of personality (pp. 4, 136). The work must begin, it is true, with the individual soul. But if it dare go no further, and rests there content, it must end in weariness (p. 204). Again, the mere addition of a soul is not enough; the important thing is how it has been won for the kingdom of God (p. 160). Gutmann knows well that often there is no escaping a clean-cut break with the tribal life, and the convert must free himself from his natural ties if they hinder his conversion (p. 160); nevertheless, the mission must not accept this as an unqualified good and work for this end, but must seek as far as possible to make the Gospel permeate the whole of the life and surroundings of the individual (p. 119). He says:

> Each curtailment or severance of tribal relations which becomes necessary for the sake of the Gospel will then be made with conscientious care and subject to the rule that the vital forces must be stimulated afresh and made strong to carry a greater weight of education (p. 161).

Otherwise one would undermine the springs of morality itself by attacking the custom which is its expression (p. 93).

Thus it is not enough for him that the mission should patiently leave untouched that which it is not yet able to eliminate (p. 88). There could be no greater danger for missions than this. They should not confine themselves to maintaining and keeping as much as possible. Their task is not conservative. The reverence for the thing which God created when He gave mankind an organized society (p. 168) ought rather to encourage the permeation of this organized society with the spirit of Christianity, leading on toward the divinely appointed consummation, so that thus the community of all Christians as members of Christ may develop in its fullness, and every member be enabled to perform adequately the service which he alone can render (p. 139). Only thus can the mission escape the

danger of creating mere manners and customs which may perhaps make the life of the community brighter and more lively, but which lead to artificialities representing no essential movement of life (p. 205). Only thus will the mission, out of respect for the living powers of the Creator (p. 74), remain true to its main task of leading forward (p. 126). Its duty is not to strive to make itself superfluous but rather to summon all its powers to reawaken the dead original forms of human society (p. 178). ' The conscience bond of mankind can only come into existence if the first keepers of the conscience, the units composed of those of common descent, are directly called into play as the healthy original cells from which can grow the idea of the nation and of mankind ' (p. 165). That means—to put Gutmann's difficult language into simple terms—it is the task of the mission to hallow, to Christianize and turn to the service of the community, or better, to the service of Christ, all those gifts, powers and relationships which are given to mankind through the individual, through family, tribe and race as well as through the natural groupings of blood relationship or neighbourhood (pp. 174, 195).

This is the only way to solve the problem of Africa's fate, in the opinion of Dr Gutmann, for he sees two sharply contrasted forces—Christianity and civilization—struggling for mastery in the dark continent. By civilization he means the doctrine of the self-sufficiency and independence of the individual personality as the foundation unit of all humanity, by Christianity that which stands for the original framework of human society in which the individual obtains his definite existence by reason of certain moral and religious duties, but maintains his independent value only so long as he holds to his membership of this organic structure (p. 182). Thus Christianity is not the founder and chief carrier of civilization (pp. 192 f.), but its direct opponent. Civilization leads to physical, spiritual and social degeneration, and ends in downright denial of God. Christians are called to establish the glory of God on earth, and must therefore

dissociate themselves entirely from all civilization (p. 193). 'We must go back to that place where religion and morality —both sides of man's inner life—are still unseparated and inseparable, and that is in the childlike soul' (p. 15). For only thus can the one kingdom, the Church, which is the Body of Christ (p. 14), be set up now in this present time, and not remain merely the other-worldly goal of our hopes (p. 51).

He who will devote himself, according to the teaching of the Gospel, to the task of winning others to be children of God in Christ, and who looks for the eternal membership of all mankind under Christ the Head, he alone will be safe from the danger of riding rough-shod over a people and, by grafting in Christianity as a foreign body, poisoning the sap of the nation's life, through which alone it can develop into a goodly tree full of pleasant fruits (p. 60).

III

How these ideas are to be translated into reality is most easily shown by examples, and Gutmann gives a great many of these, some narrating facts and some indicating lines of work.

In his fifth chapter he describes how the Christian Chagga build their huts (pp. 103–15), from the cutting of the first sod to the final completion, to an accompaniment of consecrating songs and prayers. The whole thing is so spiritual and poetic a festival that one would imagine oneself transported to an island of the blessed, to find a task by no means poetic or thrilling in itself, such as hut-building, flooded with golden glory by so much peace, kindly thoughtfulness and sense of beauty, so much depth of feeling, such a leisurely sense of time to spare. Only one wonders how far this really is an indigenous Chagga festival when one realizes that for the songs sung in chorus—the song of the house-encircling, the cap song, the song for marching round the fire and the concluding verse—German choral melodies are given. It might seem as though the German missionary, with his love for the tribe and its customs, might have been

too formative and have himself created forms which are in danger of becoming habit and custom, and yet bear a foreign stamp. But our immediate task is not to criticize. We have taken the consecration of the huts as the first example of an attempt to penetrate the whole tribal life with Christian ways by building on the framework of existing custom.

But Gutmann wants still more. Thus his ideas about purchase of women and polygamy may be used to introduce the question of the implanting of Christian morality among primitive peoples (pp. 82 f.). Purchase of women (*Frauenkauf*) is a misleading phrase for the custom of giving gifts to the bride's relations as a preliminary to the contract of marriage. Though it may here and there degenerate into an actual sale, the original meaning of the custom as it is still found in Kilimanjaro, is that of buying oneself into a society for mutual protection and help. It is meant to retain the guardianship of the bride's people over one of their number who has been given up to a strange clan, and to secure the duty of protection by the relatives. If a money payment has, in accordance with the modern tendency, been substituted for these gifts, the protective relationship is destroyed and with it important moral values. It would accord both with the dignity of the woman and the mission's task of protecting that dignity and maintaining the distinctive moral values of the primitive peoples if the mission were to attempt to revive and purify the old custom of the bridal gift, maintaining the old fundamental idea.

The exact opposite is polygamy (p. 85). This custom has done the greatest harm to the dowry system. Gutmann regards it as a symptom of degeneracy. When efforts were made to introduce monogamy, the memory came back to the Chagga people of how monogamy had once prevailed among them too, and their consciences began to regard polygamy as immoral. Thus the mission, by its fight against polygamy and for monogamy, helped to revive

good old customs and discovered with surprise the correspondence between the demands of the Gospel and the deepest moral instincts of the tribal life.

Gutmann has given a particularly fine study of the question whether Christians should or should not alter their mode of dress under the influence of the mission (p. 91). Whereas European dress is otherwise usually preferred to the native dress, at baptism the Christians will only appear barefoot and in simple native clothes. At this point the Chagga conscience recoils against the foreign, the artificial, and from here it was easy to work towards the retention of an indigenous dress.

Again, when a new name was given in baptism it was possible to prevent the introduction of European baptismal names (p. 91). Even the toleration of Biblical names would only have encouraged foreignness and the desire for approbation. So new names with good meanings were hunted out from the Chagga language, on the analogy of the meanings of Biblical names, and the results here, as in other missions, were found to be good.

Similarly, the church services should be brought close to the genius of the people (p. 92), and that could well be done, since teaching and the explaining of poems and songs have been handed down from old times, and the delight in song needed little stimulation. Gutmann even dares to write as follows of Advent and Christmas-tide :

> The German Christmas is itself a missionary. The German Christmas song and even the new song revived from the storehouse of the African's past has grown like a magic tree over all the world, putting forth new branches every year. . . . At Advent-tide the Chagga young people gather by districts and after evening service flock out of the chapel into the villages and sing before every hut Advent and Christmas songs. It is a wonderful picture of holy festival, the lanterns flaring and vanishing among the trees, the songs echoing, homely and sweet, from the thickets and, far above the lights and the music, beyond the dark haunts of men the gleaming altar of Mount Kibo (p. 94).

The representation of the manger, too, Gutmann has introduced among the Chagga (p. 94), and he believes that

this has brought him nearer to the heart of the people. Here we find some wonderful descriptive writing, and we can rejoice in his depths of insight, while we see the old homely customs taking on new life in African soil.

Small wonder that the dances, too, fascinated him (p. 96) and that he turned them, purged of their heathen accretions, to a Sunday pleasure for the young people and a joyful spectacle for the old (p. 127).

Finally, attention may be drawn to quite a different sphere—to the training of Christian leaders and Gutmann's plans for preserving and making full use here too of the customs which are the heritage of these people (p. 120). So long as the missionary himself chooses leaders of the congregation who are nothing but an echo of his own voice, he is not calling forth any independent life in the congregation, and furthermore he has no assurance that those who have his confidence have also by nature the confidence of the congregation. Therefore, it is very important in the first place to find out how the people are in the habit of choosing their own leaders. Leaders are chosen first for the clan (from one's own kin), then for the village or district (from one's neighbours), and lastly for the age class (from one's contemporaries). The clan recognizes its clan elders, and in the family the eldest, second eldest and youngest son is recognized, each with his own special responsibility and his right of inheritance graded accordingly. It recognizes, too, the comradeship of battle and the guardians and protectors of marriage. The district community recognizes its cultivators, its guardians of the waterways, defines the obligations of a neighbour and finally provides for the care of the young. The young people themselves, however, choose their own age-class leaders and guardians. The choice is made according to quite definite stated rules and not according to the principle of democratic parliaments. It would, therefore, be foolish not to use these existing relationships, since otherwise one would run the risk of transforming a society of living relationships into a congeries

of individuals without cohesion—in other words, of destroying instead of sanctifying a gift of God.

IV

These examples should suffice, and the way is now open for an unfettered criticism of Gutmann's ideas. But we must not allow our judgment to be confused by certain obvious considerations.

Gutmann writes a difficult language of his own. Many sentences have to be read three or four times before the meaning becomes clear, till at last one feels inclined to ask whether the obscurity is intentional or, if not, why simple things should be said in such a dark and mysterious manner, since nearly every page proves that Gutmann does not lack the gift of writing in clear, sharp and wonderfully vivid pictures.

He exaggerates, too, and wounds some people by his sharp criticisms. Only the Lutheran Church finds grace in his eyes (p. 203). For both the Roman Catholic and Reformed Churches he has explanations ready-made which prove them to be incapable of exercising any organic influence on the natural societies (p. 114)—the former because she acknowledges only her own way, the latter because they accept an inseparable connexion between civilization and Protestantism.

From this position all non-Lutheran work is judged, and therefore condemned. If we find him unjust in this matter, the astounding dogmatism of his confident criticisms in other unrelated spheres arouses within us a certain doubt whether he has not gone over the mark here too.

But the most serious questionings are raised by the fact that he sees so many virtues in his Chagga people, so many German ways and customs in their ways and customs, that one is driven to wonder whether these really are African native customs at all. Recall, for instance, the dedication of the huts, or the Christmas festival. But in spite of all,

the fact remains that we have here an original thinker, whose peculiarly sensitive feeling for the soul of a foreign society gives value to what he has to say.

I do not count among his valuable contributions his laboured interpretations of those words of Scripture which would seem to conflict with his social interpretation of the Gospel. But, of what he brings to us I would put first the important acknowledgment that, in our one-sided emphasis on the individual, we have often overlooked the fact that every individual personality is also a member of a society and can be fully appreciated and understood only when he is considered as a part of a whole. This fact can never be sufficiently emphasized both in pastoral work at home and missionary practice. Herein lies our salvation from the danger of the one-sided exaggerated individualism of our times. And it is also important to keep always in remembrance the influence of the community upon the development of the conscience of the individual. The idea of the conscience as the balancer has a permanent value.

The second important point is the principle that missionary work should never be merely destructive, never merely conservative, but should always have a purifying and progressive spirit. In such a spirit lies the safeguard against the dangers of destruction which are inevitably bound up with missionary work, and also against the danger of stagnation and contentment with the progress already made. The old truth that Christianity must be the power for daily renewal reappears here in a new form as applied to the mission instead of the individual, and is made so impressive that no one can escape it.

The third and most important point, however, is Gutmann's wonderful gift of detecting the relationships and forces of real moral value in the untouched tribal life and his delicate instinct for approach to the spirit of the people. This is the true 'missionary sense.' This social attitude which takes account of the tribal psychology has been largely lost of late to missions, perhaps in many circles it

had never come fully to conscious expression. What Gutmann wishes is closely connected with the movements which are now running through all Protestant missions and which find expression in the reports of the Phelps-Stokes Commissions on Education in Africa or the resolutions of the Africa Conference at Le Zoute in September 1926. Perhaps Gutmann would vigorously repudiate such connexions. Nevertheless, that does not alter the fact that he has probably given the deepest interpretation of the missionary task in this respect, and that those who attended the conference at Le Zoute, as well as the members of the Phelps-Stokes Commissions, would to a large extent repeat his interpretation as that which they are working for and which they believe in.

With regard to the theory of missions there are only one or two points to add.

What Gutmann says in a new form is not in essence new. It deals with claims which even Luther put forward and which are upheld by the best missionaries of all confessions. It is no accident that a missionary of the Leipzig Mission should raise these points. A direct line can be traced from the first Danish Halle missionaries in Tranquebar, from Ziegenbalg and Plütschau through Schwartz and Graul, right down to Gutmann who has in fact carried on the best traditions of his mission.

Nevertheless—and this is my second point—there must be few districts left in which there is still to be found such an untouched tribal life as among the Chagga. Thus it is not surprising if missionaries like Bachmann or those of the Neuendettelsau Mission give expression to ideas along Gutmann's line. They too have had the unusual advantage of being confronted with an untouched tribalism. But what will happen when Gutmann's questions and demands have to be related to the conditions of the great world of to-day ? Gutmann hints at changes in the home Churches. But he rouses more apprehension than agreement here. Things are not so simple as he sees them. Our life is so extra-

ordinarily complex and the disruptive forces from all sides are so strong that it will often be quite impossible to carry the suggested ideals into effect, and it would in fact be a wonderful triumph for Dr Gutmann's work if those three points I mentioned were to gain general acceptance and be incorporated in the policy of modern missions, namely, the consideration of the environment of his life in dealing with an individual, the general inauguration of a continuously progressive movement in missionary work and, finally, reverence for the ethical values of the social traditions of human societies.

MARTIN SCHLUNK

THE TRIBAL INITIATION CEREMONY OF THE LOKELE

By W. MILLMAN

THE Lokele tribe inhabits the country on both sides of the Congo from Stanleyville to Yangala. In this stretch the main river receives the waters of the Lindi flowing from the north-east and the Lomami from the south. The ceremony here described is practised by all the clans living in the district lying between the mouths of these two tributaries. West of the mouth of the Lomami the tribes do not appear to have practised initiation except in the Old Kongo Kingdom near the coast. In his *Pioneering on the Congo* Bentley mentions the Nkimba Society which has, however, died out since his time, its death probably hastened by commercial pressure of unprecedented force from the time of the beginning of the Matadi-Kinshasa railway.

The original name of the Lokele people was Balomboke, which in the language of the neighbouring forest tribe on the south means ' town dwellers.'

The name Lokele was given by the Arabs in the 'eighties and arose from the fact that in the chief canoe songs of the tribe the word *lokele* is of frequent occurrence. It signifies (1) peace, (2) ally, (3) the sacred shell used in making a treaty of peace. As far as I can find out there are only two or three of these shells in the district.

The first occasion on which I was shown a *lokele* shell was in a village at the mouth of the Lomami. All women were ordered away and only old men stood round while the oldest *bokumi* (native magistrate) brought out a small bundle done up in leaves and a piece of bark cloth. When the bundle was opened there was disclosed some whitish earth like powdered chalk in which was a shell which looked

like a small white earthen or china jar, about two inches across and one inch high, with a ridge running spirally inside on the bottom. It might have been the flat base of a conical shell. It was said that no woman had ever seen it. It was kept in the chalk and leaves and hidden in a hole in the ground in the hut of the *bokumi*.

The next occasion was at a village on the northern bank of the river. A period of village warfare had just been terminated by the passing over of some women in marriage and by the *lokele* shell ceremony. The shell and the chalk were placed in an earthen pot which was then filled with water. The chiefs and warriors swore over the shell an oath of brotherhood. They would never fight against each other again, and would go to the assistance of one another against any attacking party. Let the *lokele* shell witness, and let a horrible death be the lot of him who failed to keep his oath. Then the priest dipped a bunch of twigs into the chalky water in the pot and with it sprinkled every warrior on both sides. This oath is kept faithfully and war will not break out between these two parties during the life of the sprinkled men.

The Baptist Missionary Society first entered the Lokele area in 1895, but it was not until 1900 that the ceremony of initiation presented any difficulty. About that time some of the mission school boys declined for a while to respond to the call of their elders to proceed to initiation. They said they wanted to go on with their schooling. When force was threatened they fled to the mission for protection. The missionary, not desiring to oppose parental authority, tried to find out if there was anything morally wrong in the proposed ceremony. The boys did not know, but persisted in advising the missionary not to listen to the sophistry of their elders who, they said, were bound by oath all to tell the same tale in support of their customs.

In the end the boys went for initiation, along with all the other boys of the village. A year later some of them returned to the mission as workmen and a few of them

subsequently became church members. But the opinion of the white people was that most of the boys had totally changed during their absence and had become insolent and unemployable, besides being less inclined to admit the white man to their confidence than formerly.

In 1903 the communicant church members numbered fifty-eight and Native church officers were elected. The members then drew up a list of common practices which were to be avoided: polygamy, adultery, stealing, hemp-smoking, drunkenness, gambling and *libele* (initiation).

The missionaries tried to get a definite expression of the real objection to *libele*, but they were told that those who had been initiated had given their word not to tell, and the rest knew nothing. The church members, however, were unanimous in ruling out *libele* practices as unbecoming for Christians. These members were all people living at or near the mission. For the following seven years there was no celebration of *libele* in the immediate neighbourhood, though elsewhere the native customs were followed as usual. Meanwhile the Church grew and spread and in 1910 the clash came.

In 1906, while visiting some villages in the forest on the south side of the river, I came across a cripple boy kneeling on a log in the middle of the track across a marsh. He had been waiting there for some time unable to proceed either way. I carried him to land. He came afterwards to live at the mission and learned to be a tailor.

When in 1910 the call was made throughout the Lokele tribe for the *libele* ceremonies, the scattered church members found themselves obliged to take sides. The cripple boy and another Native who had been to England sought a private interview with me late one night, when it transpired that they both knew something of what was usually done at the initiation. The cripple, who walked on his knees, had been allowed to be present and see for himself. The other had spied on the proceedings in 1900 and had escaped detection almost by a miracle and by accompanying a white man who was going to England on furlough.

They told of the way the roads to the groves were guarded by men hidden in tree tops pulling cords attached to other trees and making the branches move, or bundles of sticks and stones to fall; of the catching of snakes and teasing them with sticks tipped with fresh rubber until their fangs were broken and the reptiles could be handled and used to frighten women and children; of covered holes in the ground occupied by watchers near the place where gifts of food to the spirits were wont to be placed, so that when the bringer turned to have a last look he saw that his gift had already disappeared; of the tear-producing smoke of the fires built near the entrance of the sacred enclosure round the hut in which initiates slept.

They asserted their conviction that the so-called spirits were merely ordinary townsmen disguised with bands of feathers and animals' tails and with chalk marks on their bodies. They said these men appropriated the gifts of food and money brought by their own womenkind and divided them among themselves. They thought the object of the ceremony was to provide the men with a weapon for keeping women in awe of them, to absorb any hoarded money the women might be hiding and to afford an occasion for killing off boys or men suspected of witchcraft. They said that a great deal of the time after the first week was spent by the initiates in learning a secret language, some dances suggestive of procreation and marriage, and songs about puberty.

A special church meeting was called and the members were asked once again to declare their attitude towards the *libele*. One member deliberately left the Church, saying that when the ancestral spirits called he would certainly go to meet his father, who before death had made him promise to do so and to take presents of food. He led away a good number of others, but next day the main body of the members signed individually a written statement that they would have no dealings with the *libele* proceedings, as they were 'improper and deceitful.'

I approved of this and caused it to become known that

I had gathered some details of the ceremony, and that I should like to tell them to some of the church members as I wished to know if I had been deceived or not. Some time later I told some of the older members what I had learned, but revealed no names. They told me that my information was correct, and they added something to it, but they said that if it became known that I had been told these things some one would die for it.

At one of the government posts in the district there was a Coloured official who was said to have asked the Lokele chiefs to initiate him. The chiefs refused, for the man was not a Lokele and his father had not lived among them. Fourteen years later two of his sons by a Lokele mother were admitted. During that interval of fourteen years without a celebration of the ceremonies, many boys grew up comparatively ignorant of the rites and a large number of them joined the Christian Church. When at the end of that period all boys were called up for initiation, some left their homes and went to work for white men, in some cases at places a thousand miles away, a thing possible now for the first time in their history. Some agreed readily in order to get tribal standing, some put up a show of resistance for a while but were compelled to submit, but some entered purposing in their own hearts to make a show of it later, when no one could say they were talking about something of which they were ignorant. About six months after the initiation three men from widely separated villages wrote out what they saw and gave their statements to me.

About that time Dr Chesterman, having succeeded in curing one of the most powerful chiefs of a serious illness, persuaded him to give his men verbal permission to tell, if they cared to, seeing that white men already knew, who the spirits were. Subsequently, after the close of a palaver arranged by the district administrator, the Lokele chiefs had a private gathering and this chief was arraigned before his peers, but he solemnly denied giving any such permission.

The following description is a summary of the information

gained from various persons at different times during thirty years' sojourn in the country. The programme may be varied in some details by some clans. In no Lokele clan is circumcision connected with initiation. Circumcision is a separate affair, the ceremonial significance of which is passing away since our doctors have encouraged its performance at an early age and are ready, for a small fee, to oblige all applicants for their aid.

There is a place kept sacred outside each large village. The trees there are never cut down, and within its precincts no garden is made nor house erected. It is called the *lobe* and is supposed to be visited at times by messengers from the spirit world. These spirits can be communicated with, and they are especially invoked for the initiation of the young males of the tribe every five or six years, or oftener if the rising generation affords a good number of boys, or if the boys of a generation presume to copy the use of the magic words sacred to the initiated men. For instance, in an argument an initiated person may say to an uninitiated person : '*Lilwa*.' That finishes the argument. Boys who resent this and disallow the conclusion bring trouble on their families, who are fined. Some boys may even dare to use the word to further their own case or to silence a rival. The fines are paid and divided among the initiated elders of the clan, but the parents hope for the speedy arrival of the day when their boys by initiation obtain the right to use the sacred language.

All males are initiated. No exception is allowed. Boys who have reached puberty and are not yet initiated are all called up as well as all boys who may be expected to reach puberty during the next four or five years. Boys who are ill must join as soon as they recover. Boys who are absent must join on their return, unless they are admitted to initiation in the village where they are visiting.

There is a president of the ceremony for each group of villages. He is called *Tata* (sire). The succession to this

office is hereditary, passing from father to son or, failing a son, then to a brother or his son. The *Tata* guards the fetish tree planted at the last celebration, usually a kind of fig tree, at or near the hiding-place of the *libele* ' medicine ' called *wete*. This ' medicine ' is preserved from one celebration to another and is added to as required. It is said to contain scraps of skin from the dead body of some ancestor, bits of leopard and snake. Its use is expected to confer bravery and cunning and to make a man one with the departed.

There comes a time when the *Tata* announces, on the advice of the assistants, that the ancestral spirits may be expected. Then women are forbidden to cut their hair until spirit permission is given, and certain foods are tabooed. Men returning from the forest report having seen strange old men or having heard strange voices in the glades. At night there are rappings outside several homes, and when a youth enquires what they mean he is told that some grandsire of his is visiting the family and wants to test the spirit of his descendants and to install the worthy ones in the assembly of the tribe's great ones.

Then the boys grow expectant and nervous. They are presented to the *Tata* each by his sponsor or acting father. A sponsor must have seen one other and only one other initiatory ceremony since his own. The native name is *nyango*. The head of each clan now busies himself gathering together a collection of new pieces of bark cloth, feather headdresses and rattles.

A hut is erected near the *lobe* in which the boys are instructed to sleep together along with their *nyangos* at night. When their number is complete there is an evening of wild dancing, and when the boys go to bed that night they are thoroughly tired out.

Some time near 3 a.m. there emerges from the darkness of the forest a soft rhythmic noise of a marching company. In the night there are no spectators. The old men know who form that company and do not encourage curiosity. Women and girls dare not move. All the boys are tired

and asleep in the hut. The sound of the steps ceases near the hut. Then it seems as if the whole company beat the ground together, after which silence reigns for a while. Again the beating and again silence.

One of the *nyangos* within the hut springs up and calls out the appropriate word for hailing visitors from the realms of the dead. Then he wakes the startled boys and tells them that the spirits are about. The terrified lads huddle together in the darkness until some one blows the smouldering fire logs into flame. Once more the signal is given outside and then with uncanny cries as of a herd of wandering chimpanzees the spirit pack moves back to the forest. Some of the *nyangos* go out, ostensibly to confer with them. There follows a noise of distant dancing and at sunrise the *nyangos* return to the hut with information about the spirits. The town drums are beaten and the townsfolk gather to hear what they have to say. The women are told to prepare hospitality for the fathers of the tribe who are visiting their old home. The day is spent in preparation; the food is put in an appointed place and a dance is organized during which the *nyangos* carry the food into the forest. The dance is continued on into the night. Suddenly one of the returned *nyangos* shouts out that he has been instructed by a ghost whose personality he could not discover (sometimes he is declared to be So-and-so) that the spirits have accepted the food, and that now the women are released from the regulation against hair cutting and special foods, and that the spirits will admit to initiation the sons of the tribe.

The boys do not go home again after this, but must sleep all together in the hut provided until the day of the initiation. They are exhorted to be brave and not to draw back, no matter what trial is put on them.

Every morning at about 3 a.m. they can hear the noise of the spirit dance in the forest. On the day of the first trial they are awakened in the darkness and taken to the water to wash—their last bath for three or four weeks. Then they are told to go naked, and to hold on to the

waist cords of their sponsors and follow where they are led.

They are taken into the forest in the direction from which the noise of the spirit dances has usually been heard. There is a clearing all fenced around. Inside the clearing is a large hut, but the whole place is enveloped in pungent smoke which hides everything from view. They cannot tell where they are. There are weird noises in the forest around. Now the *nyangos* tell them they can go no farther unless blindfolded, as they may not look on the spirits until they are initiated.

First their eyes are anointed with chilli pepper mash, and then bands of leaves and feathers are tied over them. They are instructed to hold on to the waist cords of their *nyangos* and not to let go on any condition. The *nyangos* all keep on the same side of the double column. Then they go through the smoke between two rows of the elders of the clans, who beat them with long wands or whips as they pass into the enclosure. They believe that the fearful are unworthy and will be killed if they drop out of the procession. Their screams and cries are drowned by the noise of many drums within the enclosure. The hosts of darkness in fearsome shapes seem to swarm upon them on all sides. The *nyangos* pull their novices on and into the hut. The noise outside ceases, the spirits retire to the forest. The boys, some in a fainting condition and most in agony caused by the pepper, the smoke and the beating, lie writhing in the darkness on the ground in the closed hut. The *nyangos* go to join the spirits in the forest to feast and dance round a huge fire until morning. The noise of their singing and shouting is heard in the hut, and the boys who have any heart to attend can hear scraps of a dialogue between the *nyangos* and the spirits supposed to be present, in which the *nyangos* acknowledge the inflictions imposed upon the present-day youths, acclaim their fitness for the status of tribal manhood, entreat the ancestors to instil into the boys the ancient boldness of the tribe and to teach

them the wisdom of the ancients in making effective charms.

Any boys who have previously shown signs of over inquisitiveness or defiance or contempt of the business will, this night, have received double for their sins. At a recent celebration in some thirty centres our teachers assure us that at least twelve boys died of the sufferings imposed.

When day comes, the inflamed eyes are anointed with honey and oil. The boys are told that the first trial is over but that there are others to come, during which if any boy has by any means conveyed to any uninitiated person any information of the proceedings the spirits will know and he will be killed. At this point begins the course of secrecy and deceit which must be followed for life.

After the anointing in the morning the boys are marched round the outside of the palisade, and the men of the village may approach, but no woman can show herself near. If a man does not see his boy it is because—so it is said—the spirits have detained him pending more gifts of food from the people of his family. If a boy dies, his family seem more relieved than otherwise, for they conclude that his death proves that there was something wrong about him that would have brought trouble on them all if it had not been stopped by the spirits in this way.

The boys are in a frightened, nervous condition and their eyes are still very sore as they march round the fence holding on to the cords of their *nyangos*. When the new gifts of food have been received and carried away and the spectators have retired, the boys are given small basket-work rattles to carry, which they must keep shaking. This prevents them from rubbing their eyes. They are again blindfolded with bands of shredded feathers and fibres which completely cover the features. Then, holding on to their *nyangos*, they are led back toward the entrance to the enclosure. As they put their feet inside the fence they are beaten across their knees with wands. Strange noises greet them as of chimpanzees and big birds; flapping of fans,

creaking of tree branches, whirling of bull-roarers, all indicate the passage of large animals and birds wherein dwell for a time the spirits of men of long ago. At least so imagine the terrified youths, and so they have been instructed. Suddenly in the midst of the excitement a scream is heard, then another and another as each boy is tweaked in the back twice with some sharp instrument, and two small V-shaped cuts are there for life. These marks are about half an inch long and are made right through the skin. The drums are beaten wildly, the air vibrates with the whirling of the bull-roarers, there are grunts and screams from unknown sources and the novices are convinced that they are in the presence of the founders of their clans and are receiving their pass marks. They try to maintain their fortitude as some unknown passes behind them and rubs the sacred *wete* into the cuts. Then they feel their *nyangos* encircling them with skirts of dried banana leaves and leading them back to the hut where they are unblindfolded and left for a while.

Next day, during the morning, the boys are called out one by one and taken outside the palisade to a clearing where are assembled the *Tata*, the elders and the *nyangos*. Then the novice is informed that what was done to his fathers has been done to him, and (1) he is required to promise on oath that he will continue the rite on his descendants; (2) he is informed that the ceremony was performed throughout by *nyangos* and elders who impersonated spirits, and not—as women and uninitiated folk think—by the spirits themselves; he has to promise on oath never to enlighten them, or divulge the truth, but to tell the lie whenever asked; (3) he is told that the chimpanzee must not be killed, nor the eagle, nor a certain striped snake (see below).

The initiated are kept in the forest for weeks or even months. They may not cut their hair nor wash their bodies until every one's cuts are healed, which may be a month or two. Their bodies are kept thickly smeared with palm oil. They are now men. They remain in the hut under super-

vision, and every precaution is taken to ensure the preservation of the rules. They may not look on a woman much less talk to one. At the end of a month or so they are prepared for exhibition. Their bodies are rubbed all over with coloured earth and water and they are given loin cloths of beaten bark. On their heads are caps made of drooping feathers and split leaves which practically blind the wearers; their arms and legs are encircled with bands of feathers and leaves, and generally the individual is made as unrecognizable as possible. A rattle is placed in one hand, and a symbolic wooden knife in the other. They are led out in the afternoon; they cannot see. They perform a shuffling dance, maintaining their position in the ring by touch and by hearing the rattles of their neighbours. Then they are returned to their enclosure. And so on for weeks with more and more food each day. Among the Ba-foma the band is led round the village and the women hide away, leaving presents of prepared food for them to take. The Foma bands usually carry a smoked corpse at the head of the procession.

The ' medicine ' called *wete* which was rubbed into the cuts on the night of initiation is now returned to the *Tata* and hidden away by him somewhere near a tree adopted or planted during the ceremony. Only one other person may know the place where the *wete* is hidden. This ' medicine ' is the link with the past, and it watches between a man and any infidelity to his oath, being always with him. The cuts by which it is introduced into his body heal up, leaving raised cicatrices which serve as recognition marks.

During the ensuing weeks there are attempts at teaching tribal lore :

Instruction in the concoction of charms, to preserve life in time of war. First, there is a trying ordeal. One by one the boys have to crawl under a tunnel made by men standing astride. At the end of the tunnel is a dead man's head, or a whitewashed image of one, adorned with black spots, which the boy must thrust away, showing

no fear ; then he must stand up and swallow the pill which gives bravery. Then follows the oath of secrecy, after which there is dancing, feasting, instruction in making the pill and performing the rites and observing the needful symbolism.

Instruction in names and uses of the clan totems. First, there is an ordeal. The boy must creep naked through a thorn heap, and at the other side finds himself faced with the head of a wild boar, which he must bite like a dog. Again the oath, the dancing, the feasting and the instruction. The animals revered as totems are the wild boar, leopard, eagle, a special sort of snake and the chimpanzee. These are never attacked unless they have lost their prestige by falling into a trap. It is asserted that certain of the ancestors have become leopards, etc.

Instruction about night warfare. The boys are arranged in rows, the *nyangos* in front of the novices, while an army with flaming torches rushes upon them. The *nyangos*, while keeping off actual danger, report any sign of fear, which is punished.

Instruction about river warfare. By night the boys are marched down to the beach ; there they find canoes filled with painted men with white ringed eyes who immediately belabour them. They are helped by the *nyangos* to stand up to it, though totally unarmed, in the midst of much shouting and splashing and general pandemonium. Old scores are often paid off in the darkness, but if anyone is injured, no one is blamed. ' It is an act of the spirits.'

Instruction about treaty making. One day the *lokele* is brought out and shown to the boys ; and the proper way to use it for making intertribal agreements is demonstrated. No information is given before the oath of secrecy has been taken.

Instruction in traditional manners and customs. The respect proper towards chiefs, elders and witchdoctors is taught and enforced as the days go on. The boys are shown the signs which indicate witchcraft, the practices and rites to be observed as a protection, or to discover a culprit,

and the attitude to be observed toward women and the uninitiated, and they promise on oath to assist every member to maintain it, to exact respect for it and to preserve the taboos against the eating of certain foods by their womenkind.

INSTRUCTION IN SECRET MEANS OF COMMUNICATION. The boys are taught a secret language, a few passwords and secret signs. The result is that a boy is so convinced that he is of a favoured class that if when on parade he is recognized by his womenkind he does not give any sign ; he no longer belongs to them. Even when he returns to town life he maintains an air of conscious superiority—almost amounting to insolence—for some months.

At last comes the day when the boys are delivered back to their families as men of the tribe, after an all-inclusive oath to maintain the *libele* inviolate, a procession to the water and a ceremonial bath.

The initiated believe that in this ceremony a sort of second birth has taken place ; that new knowledge, new power and new authority have been imparted to them ; and that their formulæ, words and rites are effective to overcome opposition. Many of them really believe that their initiation was the work of spirits. Some say : 'We were very young when it was performed and we have always believed what we were told by the *nyangos*.' As a matter of fact they are all afraid, even after the lapse of years, to be heard speaking about the matter. 'Leprosy' may fall upon them and their children. (Doctors diagnose it as tertiary yaws.) The Native generally points to the head of a crocodile as the best illustration of the condition of the skin resulting from defiance of the *libele* authority. Wherever it is found, it is supposed to have been sent by the spirits to punish some unfaithfulness to the *libele* oath ; in the case of women it is because of some defiance or doubt uttered or unexpressed.

It might appear that the ordeals through which the Lokele boys are put are calculated to produce fearlessness

in the presence of danger, but no Native gives that as a reason, neither do they seem to have achieved that end. The teaching given is related to conditions of life fast passing away. The Christian Church is well able to provide teaching that will help in the life that is now coming to Africa, and the Christian school to institute cleaner, saner games which promote the team spirit and uprightness of word and deed.

In all the deliberations at church meetings it always appeared that in the minds of the Natives the *libele* practices and teachings were maintained only by bullying and deceit. Husbands were obliged to tell a lie to their wives, and fathers to children, in order to back up the fiction that the men of the tribe had been born into the spirit tribe through the mediation of dead male relatives. Native women prefer to be in the hands of men having the right to exercise the powers of the society. To this state of make-believe the Church finds itself getting more and more opposed, and it now requires all its members to declare the statement to be a lie and refuse to perpetuate it.

In 1910 it was agreed : (1) that a converted person, not initiated, ought not to consent to initiation, because the practices are improper and deceitful ; (2) that an initiated church member should refrain from helping others to be initiated, and should refuse to share in any profits from fines imposed by the *libele* society ; (3) that he should refrain from joining in the dances and songs taught in the *lobe*.

When the initiation of 1924 was called for by the elders, it was found that the influence of the Christian parents was ineffective against the outside pressure and the desire of the boys themselves to become recognized 'men.' The rights of Native parents are not exclusive, for children are not the property of their parents solely but also of every member of the clan who contributed to the bride-price of the mother. Seeing that fourteen years had passed without the holding of the ceremony, there were many young men, members of the Church, who were not initiated and who were

quite willing to remain uninitiated if the tribal authorities and the women would permit it. But in the rush of the reaction which set in, hundreds of youths went over, seeking to obtain the privileges belonging to ' men ' and oblivious of the binding power of the oath and the daily living of a lie. They wanted to see for themselves. Some who already knew all about it were made to feel that they had obligations to fulfil to the clan, for there were numbers of initiated men in the Church who were called upon by their families to act as sponsors for the new group of novices. Some of them went through with it, intending when it should be over not only to disillusion their particular novices but to make a public and final renunciation. This they did, and as a consequence they were obliged to seek safety in flight and to find employment in the service of white folk in distant parts of the colony. Some were caught and subjected to suffering and trial and forced to deny their own statements, and some have died.

It has been suggested to the writer that the ceremony may be purged of its revolting elements and remain to the Natives as a harmless tribal holiday, but it seems to him that there is bound up with it a belief in communion with and solidarity with departed ancestors and their customs and superstitions, which tends to conserve a paganism which must surely pass away, and that the Church is right in urging its members to separate themselves from it as it is at present.

The tenacity with which the non-Christian Native clings to these ceremonies is strengthened by the feeling that these constitute the last citadel which the intruding white man has not despoiled. From the Native's point of view the white government has taken away the right to kill and eat one's enemies, or to make terrible examples of insubordinate young men and violent women ; it has stopped resort to arms for the settlement of difficulties ; it has made travel possible and safe and so facilitated the introduction and spread of disease ; it has broken up families by recruiting

labourers for distant territories ; and it has assumed proprietorship of all unoccupied lands and wild products. But the white man cannot enter into this community of their ancestors, for he does not believe in their presence, or their worship. ' He is not of them ; we are, and all our troubles have come through our changing from their ways.'

As soon after the 1924 events as it was possible to examine and cleanse the church roll, it was found that more than a thousand men had come under discipline either as initiates, sponsors or active supporters.

This discovery was a terrible blow, but on the other hand there were only five defaulters out of the staff of over three hundred teachers. Most of these had been through initiation long ago, and their employment by the mission was some protection against being forced against their own volition.

The teachers and white missionaries had to accept the situation and set about teaching Christian ethics anew and visiting the backsliders personally. These meanwhile are debarred from Communion until they can dissociate themselves from the unwholesome parts of the proceedings and go back on the oath binding them to a course of deceit.

About a quarter of their number have returned to church membership. It seems as if a large number of the rest may never return. The requisite individuality has not been developed by clan life. With patience we wait for it, knowing that it will lead into the larger clan life of the world society of the Church of Christ, that Kingdom of God which is righteousness and peace and joy in the Holy Ghost.

W. Millman

METHODISTS LOOK AT THEIR POLICIES IN INDIA

By RALPH E. DIFFENDORFER, D.D.

THE Board of Foreign Missions of the Methodist Episcopal Church, at its annual meeting in November 1925, appointed a Commission of ten persons to visit the various fields of its work, to study the evangelistic, educational, medical and other projects in a given field and to report on their worth. Success was to be judged by results and failures according to the time, money and personal effort involved from the beginning, together with the outlook for the future.

A few months later, when the Commission met to organize its work, it was discovered that the need for such visitation was broader and more far-reaching than was at first supposed. Indeed, both to the foreign field and to the constituency of the Church in America, the work of the Commission at first appeared to be a formal investigation of foreign missions by a group representing the giving constituency. The usual objections to deputations and commissions were raised by the missionaries and national leaders, who saw coming among them a group without experience and without intimate knowledge of the conditions of their work. In the home Church, there were those who felt that nothing but a superficial report could come from a visit more or less limited in time and extent to any mission field.

After duly considering what was needed both in the home Church and in some of the mission fields, a more comprehensive statement of purpose for the Commission and its work was outlined. New conditions in the world to-day, largely the result of the great war, are effecting changes in thought and attitude so vast that the whole foreign mis-

sionary enterprise must be restudied and reinterpreted and a new emphasis placed on motive. These changes are apparent not only in the non-Christian world, but also in Europe and America. The Methodist Commissioners soon found themselves more than investigators of projects, important as that seemed. They were to become friendly students and interpreters of the new life that is surging in the world, affecting all human contacts.

The methods of other recent deputations and the reports of their findings were studied. The temptation was to magnify the opportunity of the Commission and its ability to strike quickly at the root of the matter on any field, diagnose the situation, prescribe a remedy, write it down and move on elsewhere. On the other hand, when five members of the Commission, including a secretary of the Board, arrived in India, they began to see the reactions in India in other denominations to the work of deputations. Even though there were outstanding instances of the value of a deputation there was discovered some uncertainty, and in a few cases serious questioning, as to recommendations made by deputations. There was also the feeling that it would be quite impossible to modify policies on the field on the basis of a commission's report, where it was felt that the modifications were to be superimposed by a group of outsiders. This was not found to be true of all the deputation reports concerning India in recent years, but it does represent the general feeling with which some of us were greeted, not only within our own but also within other communions.

In order to secure a better understanding between the home Church and the forces on the field, and in order to interpret the thought and life of the Methodist Church in America to that in India, and to permit the latter to express itself fully regarding its own program, some method had to be devised to bring the two groups together for common thinking and discussion. Our Commission, therefore, decided to call together at the close of its three months'

work in India a representative group of missionaries and Indian Christians for a week of fellowship, prayer, discussion and frank facing of the issues, a process which would challenge equally the Church in India and in America. The group consisted of regularly elected delegates, Indians and missionaries, from the ten Annual Conferences in India, the general officers of the Church in the field and members of the Commission. It is the method of this conference which furnished some surprising values as the Methodists looked at their policies in India.

After many conferences, both in America and in England, with the various mission boards and members of recent deputations, and after consultation with nationals, missionaries, educators and government officials during the first six weeks' travel in India, there gradually emerged the major topics around which the most important missionary problems could be discussed. These were finally stated as follows :

(1) Present-day India as it affects Christian missions ; (2) Principles of missionary policy in the next decade ; (3) The development of the Church in India ; (4) The message and methods of evangelism ; (5) The educational program, (*a*) general and higher education and (*b*) boarding schools ; (6) Village education ; (7) Health education and medical work ; and (8) Comity and co-operation.

Under each of these main topics were listed all the important questions which suggested themselves in America, in Europe and in India. The questions were studied with great care so as to bring forward for discussion the issues without biasing the conclusions. The topics with their ten to fifteen questions were then printed and mailed to all Methodist Episcopal missionaries and Indian members of Annual Conferences and to a selected list of Indian laymen. All were asked to gather data out of actual experience and, when opinions were asked, to give supporting statistics or concrete instances. This material was put into the hands of the delegates and was brought by them from all over

India to Asansol, in Bengal, on January 17th, 1927, for an eight days' conference. All the delegates were asked to choose two topics to which they were to give their major attention. On the first four days the conference divided itself into groups. On the first day, four groups met for round table discussion of topics 1, 3, 5 and 7 of the above list. On the second day, groups to discuss topics 2, 4, 6 and 8 were in session. On the third day the odd numbered groups and on the fourth day the even numbered groups completed their discussions. A leader had been appointed previous to the opening of the conference for each of the eight groups, and these leaders met for a day's session prior to the opening of the conference. Each group was asked to consider all the data that had been prepared, to discuss fully the questions raised and to prepare a statement which would represent the best thinking of the group on the present situation and on the future policy of our Church regarding it. Our thinking regarding the future was purposely limited to the next decade, although there were some who felt that conditions in all oriental countries are changing so rapidly that it would be wiser to fix our attention on a five-year period.

After these four days of discussion and preparation of reports, the conference assembled as a whole, when the reports were read, discussed and adopted as representing our best thought. The Indians and missionaries in this week of fellowship ate together, went to daily devotional periods together and were jointly represented in the various group discussions, so that at the close it was felt by all that as far as possible a common spirit and mind had been developed.

The result is eight documents, mutually agreed upon, stimulating and prophetic, in which the Methodist Church in India will find its goals of endeavour, making changes as experience demands, and through which the Methodist Church in America may better understand what we are about in India. The method of group discussion was new to most of the delegates. They had been accustomed to

formal programs with set speeches, with much inspiration and stirring of the emotions, under the guiding hand of a 'steering committee,' but with little chance for discussion if there was disagreement. The group discussions at Asansol made possible the frank facing of the new forces at work in present-day India, the part our Church is playing in the total Christian movement in India and the concrete situations in which our program needs to be strengthened or modified in order to serve India in the coming years with satisfaction and efficiency.

The method of the Asansol conference removed the objection that an outside group was making recommendations for changes of policy and program after three months of travel, study and investigation, even although that is a longer period than is usually allowed for the work of visiting commissions. The conclusions ought also to commend themselves to the Church in America, for they combine the judgment of outside enquiring minds with the experience and judgment of those upon the field. It was acknowledged that sympathetic observers from the outside may see in perspective general tendencies, strong and weak points and policies quite as easily as, if not better than, those more intimately associated with them. It was also felt that the observations of a more or less strange group need the corrective of experience and intimate knowledge. The Asansol conference, with all the preparatory work it entailed, with the careful determining of the issues, the selecting of the questions and the gathering of data, should inspire confidence in the future of the work of our Church both in India and in America.

The method of looking at the program in India may prove quite as valuable as some of the major conclusions reached, in their effect on church policies in the next decade.

1. Present-day India as it affects Christian Missions. Nationalism with all that it signifies for political aspiration and the desire for self-government, race sensitiveness and the revival of Hindu culture—these are the out-

standing present-day factors which are affecting the Christian movement in India. The growth of modern education and the application of the scientific method are beginning to break down regard for all religion among the educated classes. The growth of social reform movements within Hinduism and Mohammedanism, and in non-religious organizations, offers to the Christian Church opportunity for co-operation. The rapid growth of the factory system is challenging India to resist the evils of industrialism which have appeared in the West. The growth of congested industrial centres, the long hours of work, low wages and bad housing conditions, the employment of women and children, the evil by-products of modern industry—all are now manifest in the inevitable development of India's industrial life.

2. Principles of Missionary Policy in the Next Decade. The conference felt it necessary to state clearly that the aim of our Church is to do its part in helping India to see and to acknowledge Christ. This can never be accomplished until the Church is thoroughly Indian—Indian in its leadership; Indian in its modes of worship and types of service; Indian in its art and architecture; Indian in its forms of organization; Indian in its interpretation of Christ. The Church cannot appeal to India until it realizes these facts and sets itself to achieve these goals. So far, western leadership, western forms of organization, western architecture, western types of activity and western methods have been largely used. While this may have seemed necessary in the preliminary stages of planting the Church, it is now evident that the Church has developed sufficiently to make its own choice as to program and methods. The Church cannot become really Indian until we of the West are willing for these matters to go into the crucible of the new day and for the Indian Church to hammer out the newer forms and methods needed. To help achieve this is the privilege of the missionary, who is in India to aid in building a Church for, and increasingly of, India.

Whether we are to maintain our connexion with the

Methodist Episcopal Church in the United States and in other parts of the world, or whether we shall unite with other church groups in India for the formation of a national Church, is a question that is becoming increasingly acute to a portion of our Indian membership, but as a whole we have not yet found our minds on this matter. We believe, however, that the need of spiritual unity among denominations justifies our giving cordial response to approaches from other denominations on the subject of church union, and that our Annual Conferences should appoint members to investigate the united church organizations already operating in India.

It is necessary to work out a form of property-holding in which local Indian Churches will have representation. Where a congregation supports its own pastor in full and maintains its church building and parsonage, the congregation must be given freedom to control and own its church building and parsonage.

In theory, the Methodist organization in India is that of a Church and not of a mission, with equal rights shared by all members of Annual Conference, whether they are foreign or Indian. In order that our practice may conform to this theory, the Field Finance Committees of both the Board of Foreign Missions and the Woman's Foreign Missionary Society, which control funds from abroad, must include a greater proportion of Indians and eventually be controlled by Indians. The same is true for the Executive Board, a registered body in which practically all the mission property in India is vested, and for the Women's Conferences of the Woman's Foreign Missionary Society in which there are, at present, practically no Indian women members.

One of the great moments of the conference came when the Indian members expressed themselves unanimously that missionaries from the West are needed to-day in India in greater numbers. There will always be need of missionaries to come to India with the best of Christian culture from the West. We of the West shall rejoice when Indians

come to us with the best type of Christian culture from the East. The missionaries now needed must be men and women of rich, deep, spiritual experience of Christ, sympathetic and approachable, with genuine regard for the best features of Indian culture and with no unfriendly, critical, superior attitudes toward the people, heritage, tradition or history of India. They must take time to stop and be friendly, a thing few missionaries now succeed in doing. New pioneer types of work need missionaries for the development of new solutions, specialists in village education, in work among the educated classes, among industrial groups and Muslims.

An important principle of missionary policy is the undoubted need of consolidation or concentration of all our missionary work at the present time. This is for the sake of strength and efficiency and for the purpose of preparing a base for further expansion.

3. The Development of the Church in India. The Methodist Episcopal Church in India counts 457,511 on its membership rolls, the great majority of whom are from the depressed classes. The mass movement has brought problems which have never been fully solved, and the emphasis in the future should be on intensive work. Caste consciousness has been brought over into the Christian community, but the Church has consistently thrown its weight and influence against a recognition of the old cleavages. Where various castes have been brought in together there has been found an attendant strengthening of the Church. There is evidence that there are among the higher castes many secret Christians, some of whom are teaching Bible classes and conducting religious services, and there is need for an increased emphasis upon work among those classes which are economically independent.

The interpretation of Christianity should include the subtle notes of the Indian spirit. In our worship and outlook we must catch up and embody the spirit of contemplation that broods over the land; we should have periods

of the day in our schools when quiet reigns and pupils separate for silent meditation. We must catch, also, that spirit of abandon which is so characteristic of Indian religious life.

In the quadrennium ending with 1920, the amount received by the Methodist Episcopal Church in India towards self-support was approximately $600,000, and for the quadrennium ending 1924, it had increased to $1,000,000 in spite of a most radical depletion of the staff. In the effort to bring the Church in India to a full self-supporting basis, the organization of village *panchayats* for the raising and handling of local funds was recommended. In city churches, where self-support is not complete, grants-in-aid from missionary funds should be administered by local boards of stewards, and churches should be graded in the amount of self-support they raise, with a sustentation fund to supplement where necessary.

We cannot expect a fully self-supporting Church in India as long as the great mass of Christians continue in their present poverty. Surveys of economic conditions in villages will help us to understand this economic limitation. The Church should continue and greatly emphasize the development of co-operative credit societies, cottage industries, vocational education, poultry farming, health education, agricultural schools and employment bureaux as factors in economic advance and independence, and should oppose excessive expenditure on festivals and marriages, and the use of narcotics and intoxicants.

In training men for the Indian ministry, emphasis needs to be placed on the practical aspects of the minister's life in the community by giving the student the opportunity to do supervised field work while in training. *Ashrams* may be opened in connexion with our seminaries in order to stimulate the growth of an Indian expression of Christianity. It was felt that, wherever possible, men should secure their education in India rather than in England or America.

4. The Message and Methods of Evangelism. The

group at Asansol defined the evangelistic objective as 'the production of Christlike character through the realization of God in Jesus Christ.' There was no dissension from this point of view, nor was there any weakening of the conviction that such character is best produced through fellowship and mutual sharing, i.e. through a Christlike Church.

The principal weakness of the mass movement is that it appears to ignore the individual in his personal responsibility for his decision to accept Christ. The remedy lies in a larger degree of pastoral supervision than we have so far been able to provide. Caste practices, customs and ceremonies are carried over into Christianity unless these new communities are properly guided in the Christian way of life. On the other hand, the elements of strength in the mass movement must not be overlooked. The group which has been brought under our care has the opportunity to develop without restraint. Standing united, it can successfully defy the social and religious customs of the old caste, and in most cases it is possible to continue the daily occupations unhindered.

The most challenging new evangelistic opportunity in India to-day is among the upper castes, students and educated classes, as is attested by the remarkable response to the efforts of Dr Stanley Jones. The conference called for an increase in a method of evangelism much talked about but still undeveloped, the production and distribution of a high-grade Christian literature.

5. The Educational Program. In the report on education, after noting the advance in Indian education under the reforms, and after discussing the special problems in respect to degrees and curricula in our Christian schools in relation to Government, the conference spoke in no uncertain terms on the justification of the Church's interest in higher education. As elsewhere, so in India, the Christian college must provide the Church with its leadership, must give Christian students the right atmosphere for their higher education, and must increasingly form evangelistic contacts

with non-Christians. Christian schools will do this by the development of Christian character, by the maintenance of the highest academic standards, by becoming great experiment stations in education with an increased emphasis upon the dignity of labour through self-help, by adapting the curricula to meet the needs of modern industrial, agricultural and commercial India, and by creating an *esprit de corps* that will carry on among the students in after life.

In the total educational program the education of Christians is given prior claim. The Christian school system in India will be supported adequately only by additional funds for equipment and endowment from abroad. Thirteen additional educational missionaries are desperately needed in India to-day by the Methodist Episcopal Church. A teachers' training college was called for, either in a new interdenominational institution or at Lucknow Christian College. One of the most striking changes of policy was the demand for an increased use of Indian women, especially in places of responsibility, in the schools for girls and young women. Boarding schools were considered indispensable at present, but the danger was noted of their having a westernizing effect on the pupils, together with the feeling that there should be marked changes in curricula, aims and methods to adapt these schools to Indian life. In new building enterprises the cottage system for dormitories was recommended.

6. Village Education. In school circles in India there is no question being discussed more to-day than that of village education. Hitherto, in both government and private village schools, the curriculum has been largely an adaptation of English school curricula. The result has been that the pupils from the villages got little or no training for village life, and those who developed sufficient ability to proceed with their education beyond the village school were lost to the village entirely. Statistics show a lamentable lapse into illiteracy of pupils from village schools who had only three or four years of such education. The missionaries, especially those from America with their varied

and wide experiments in popular education, have here one of the greatest opportunities in India. The Asansol conference recognized this, and in a most discerning statement pointed to the training of teachers in a new type of normal school as the crux of the solution for the village school problem. The project method, used in these teacher-training schools, will be reflected in the adaptation of both curriculum and method in the villages themselves.

7. Health Education and Medical Work. India's desperate need for medical help and health education caused the conference to receive the report on this subject with a conviction that thus far all missionary agencies have not risen to their opportunities in this field. Even this did not cause the group to call for more hospitals and sanatoria, but led them to ask that those already in existence be thoroughly manned and equipped to do the necessary work of research, and also to make them centres of health education and propaganda for their immediate surroundings.

In addition to conserving the health of the missionaries and Christian workers employed by the Church, the program calls for the systematic examination of all schools, particularly boarding schools ; the keeping of a careful record of each pupil ; and the giving of attention to hygiene and diet in such a way that knowledge concerning them will spread to the homes of the pupils.

8. Comity and Co-operation. It was recognized that the only future for higher education, especially professional education, is through the co-operation of the various Christian bodies. The Asansol conference had no legislative function, but it cast an eye over the whole of our work and indicated specific institutions and agencies in India with which we should be in active co-operation. The delegates reaffirmed their loyalty to the principles of comity as agreed to in the National Christian Council, and asked every Annual Conference to examine all its local situations with the view to discovering points at which these comity principles might apply.

These days of discussion and spiritual fellowship among the Methodist group at Asansol brought inward conviction to Indian Christians, missionaries and representatives from the mother Churches, that, if our Church is properly nurtured and sympathetically approached with added resources from both India and America, we may see in the next decade a mighty manifestation of the Holy Spirit in turning multitudes of men to Jesus Christ. Prayer was often offered that the Kingdom of our Christ may not lose at this present time of opportunity.

Ralph E. Diffendorfer

THE BIBLE IN THE RELIGIOUS EDUCATION OF AFRICA

By E. W. THOMPSON

THIS article will form a small part of a great discussion which is now afoot. More than a year ago Mr Oldham addressed a questionary to a large number of African missionaries from whom over eighty replies were received. Mr Oldham has given me the privilege of going through the file of the answers, and I have read and considered again some of the most recent books on religious education published in Great Britain and America. Among these I would mention as of special value *The Cambridgeshire Syllabus of Religious Teaching for Schools*, with its attendant *Little Children's Bible* and *Children's Bible*, and the *Suggested Syllabus of Religious Instruction* for the Diocese of Manchester, which has the merit of having been put to the proof by some three thousand teachers over a course of several years. It may be accompanied by the apologia of its designer—the Rev. T. Grigg-Smith's *The Child's Knowledge of God*. Among American publications I will name two only: Bower's *The Curriculum of Religious Education* and Coe's *A Social Theory of Religious Education*.

These form a background to what is here written. They serve to make it plain that interest in the problem of religious education is not confined to the African mission field: it is world-wide. There exists a profound and widespread dissatisfaction with the methods and results of an education called religious and desiring to be religious. We have almost as much to put right here within our ancient Christian communions as yonder in those areas where a handful of missionaries strive to give an elementary Christian nurture

to raw converts from paganism or to the children of Christians of only the second or third generation.

Religious education is a much bigger thing than the use of the Bible in the school. I am in complete sympathy with those who urge the distinction between religious education and 'religious instruction,' so-called, with its correlative term 'religious knowledge.' We have sometimes thought and spoken as if religion were a subject to be taught—one among several, geography, history and the like. But we know, as soon as we recollect ourselves, that religion is vastly nobler and greater than that. It is an attitude or disposition of the soul towards all its activities—an influence and power pervading the whole of life. And religion in the school cannot be shut up to the period of the Bible lesson or the act of corporate prayer. It ought to be felt in every lesson and have its way in the playground not less than in the classroom. But while there are many opportunities of conveying and imparting the religious life other than that which comes to the teacher in the Scripture hour, the Bible, on the admission of all, is one of the principal agencies in spiritual and moral training. How can the Bible be made to give an education which is truly religious—to promote religion in the heart ? That is our question.

There is a seeming opposition in the views of the Christian missionary and the ultra-modern educationist. The former has been called or driven to his work by an inward conviction or passion which corresponds, he trusts, to a divine vocation. He knows or should know the secret of better living. He has entered into an experience of peace and power, love and joy through Christ Jesus. And this experience he shares with all others in that fellowship of the Faith which is the Church. He conceives himself set to conserve and propagate the truth as it is in Jesus. This may be proclaimed and taught, he believes, in a series of affirmations concerning God, man and the world—not one of which can be safely denied. Moreover, as the missionary thinks of Christ as the true image of God, so he cherishes an ideal of human character

and conduct seen in its perfection in Christ. The principles according to which men should act and the law by which they will be judged are Christ. He is the pattern and standard of humanity.

This being so, the missionary appears in the character of a man who goes forth by command to bring all his hearers to his own way of belief and conduct. His work wears the aspect of an attempt to impose from without the forms of thought and the modes of action of another upon the pagan hearer—whether we consider the evangelization of the adult or the education of his children.

The ultra-modern educationist, on the other hand, says he will begin with the person to be educated—the child. He adopts as his formula of education: 'The enrichment and control of experience.' The first thing to do is to ascertain what is the life of the child, what he feels and thinks and would do, what are the 'situations' into which he comes, and what his reactions to circumstance. The educationist will tell us that it is of supreme importance for us to know what are the typical 'problems' of child life, those pauses which come in a child's instinctive activities, when alternatives of conduct are presented to him. The privilege, the duty and the opportunity of the teacher is to step in just at that point by bringing other experience to the help of the child's own experience; and the formation of character is achieved by enabling the child, when reflecting 'What shall I do now?' to take the right path and choose the better deed for performance. So the child makes his own choice, and his action is self-determined.

The views of these two men, however, are not so opposed as they may seem; for, on the one hand, the missionary may recall St Paul and his distinction of diets and persons—milk for babes and strong meat for the full-grown. He may lay down as his first principle for 'those who teach Christian verities, that the right matter should be taught at the right stage of spiritual development.' The questionary file abounds in recognition of the fact that unless the missionary

teacher can relate his doctrine to the life of the scholar and the community, he has failed, for Christianity is in essence a life or an experience. Apart from this it will be a matter of mere words.

'An African can talk the language of science when he pleases and yet not believe a word of what he says. This type of mind has had fear of the unseen and of retribution as the basis of its religious life,' writes a retired veteran of much experience in a great training institution. He adds: 'There is no man who can imitate the actions of others or utilize the phraseology of piety so easily as the African. Imitation and mimicry are talents which he possesses in an abundant degree.'

From a different experience, and an area widely separated, where converts are still few and education is still in its beginnings, I cull the following:

> Our central objective in the educational work has been not so much scholastic attainment, but rather the formation of Christian character in relation to every department of their life—whether in school, Church, home, village or farm—wherever their lot may be cast. To attain this end all the teaching in the village school should be of a practical nature and in relation to village life, not so much the three R's, as usually taught in western schools, but each subject correlated with a view to the general opening of the mind of the pupil and through him to the uplift of the village community. The teacher must make himself thoroughly acquainted with native life in the village.

This method, after all, is not so far from the formula—'The enrichment and control of experience.'

On the other hand, the modern educationists must allow that they themselves as teachers will come to their work possessed of and by certain ideals of character and conduct, beliefs about the nature of the individual and about the function and significance of human society, especially of democracy; and in conformity with those ideals and beliefs, constituting a religious creed or code, they will direct the educative processes. They will let in upon the unwitting pupil 'other experience,' or else shut it away from him. Although the child may imagine, 'I am doing it all myself,'

in truth it is being directed and controlled all the time by a wiser elder. When, therefore, we look into this matter we shall find that the missionary and the educationist are not so opposed as they seem. An ultra-modern educationist wrote thus of the historical subject-matter of the Bible, but the words might have come from a missionary : 'The primary consideration that determines its educational value . . . is the degree of correspondence between the experience of the past and present experience.'

Let us come now more closely to this question of the use of the Bible in the African school. I suggest three principles for guidance in the drawing up of a Scripture syllabus.

(1) The first and chief historical matter to be taught is the life of Our Lord—His deeds, His words, His death and rising again. In many an elementary mission school it may be well to attempt no more than this, especially in those little single-teacher schools situated in the villages among the most backward tribes. It is doubtful whether a curriculum which provides for two Old Testament and three New Testament lessons in the week will be satisfactory, and still more doubtful when the proportion is half and half. The opportunity is so precious and so limited, teaching and learning capacity are so small that all the available time should be given to what matters most—knowing God in Jesus Christ, and seeing what we ought to be in Him.

One young missionary in a finely staffed mission with great achievements to its name, enters a diffident protest against the Old Testament stories set down in the curriculum for the many little village schools under her supervision. She is probably right, and the curriculum and her many elders are probably wrong.

No absolute rule can be laid down, for circumstances vary greatly. The determining factors are the condition of the community, the stage reached in evangelization and discipline, the amount of training given to teachers, their competence and character, the grade and organization of the school. This, at least, may be said without fear : Christ

must have the first and the chief place in our teaching; the Gospels are the first Scriptures to be chosen; nothing must be allowed to prevent or impair the imparting of this 'experience' to these little ones.

(2) Whatever Bible stories or Scripture portions are selected, they must be related closely to the life of the African child, making use of all the art of the teacher. The attitude of the majority of African missionaries towards the science and art of pedagogy, as revealed by this questionary, may be summed up in two sentences. Those who have had teacher training are thankfully conscious of its value; those who have not had it make wistful confession of their need of it. The average missionary in Africa to-day knows that he ought to be 'apt to teach.'

A member of the staff of a South African college writes:

> We must give our African teachers a thorough grounding in school method as applied to religion. We must have text-books for this—not on religion itself, but on how to teach it—a short text-book applying the principles of education to the religious lesson in school. So far as I can ascertain, there are no text-books published which fulfil this need.

For it will not do simply to carry over into Africa the theories and practices of another continent. The man who seems to have read most widely in the literature of pedagogy —English, American, French and German—confesses that the advice he gives to the new-comer is:

> Learn by all means everything you can of educational systems, psychologies and the rest from European and American books, but forget them as soon as you begin practical work among African peoples. Those who have not studied the situation and the type of people have had to learn some sad lessons.

Now I am quite sure that this missionary does not mean just what he says. A sort of fury descends upon great educationists which for the moment carries them quite off their feet and blinds them to every consideration other than that which is immediately before the eye of their mind. Our friend cannot away with the 'expert' or 'overseas theorist' who knows nothing of local circumstance; and

what he really is arguing for is that though there are principles in education which are of universal valency, they can only be usefully applied by teachers with local knowledge. It is admitted by our missionary correspondents, over and over again, that religious teaching will be most effective when given by those who know the people to whom their scholars belong—their language and customs, their occupations and religious aptitudes.

But such a method as is enunciated in the following sentences requires a more intimate and personal knowledge of the child than is ever attained by the mere tribal historian or ethnologist. Says our modern educationist :

> The Bible will be used at each turn of the child's experience in such a way as to help him with the particular problem that is then uppermost. We as teachers shall then select for the child just as we select for ourselves, leaving unconsidered for the time anything in the Bible that does not feed the pupil's present need. . . . That is, we shall have a truly graded scheme of Biblical lessons.

A second writes in the same strain :

> The pupil must try out his analysis, the knowledge his own experience has given him, and the knowledge that he has derived from others, including the experience that is recorded in books. In learning, absolutely nothing can take the place of trial and error.

Thus our 'overseas theorists.' According to them, for religious teaching to be useful and adequate it must be based on the teacher's prior knowledge of the 'situation' at which his scholar has arrived—the 'problem' in conduct now before him ; and it must issue in choice and action by the scholar. As he is walking to the school the teacher ought to know what a boy is feeling ; and when he returns home he should be cheered by the hope that the boy is about to be doing something good. The proper 'expression,' therefore, of any religious lesson is found not in the making of maps in the sand or the construction of temples in mud, not in the dramatization of the Bible tale, nor even in acts of solemn worship and religious ceremony brought round

by the calendar of the Christian year. In the life of the world, as God has made and blessed it, in normal and natural living within the family, the village or the tribe, the child is to put new knowledge to the test.

Now I am convinced that while our theorists state a truth, they also overstate it. That same blind fury which enveloped our missionary friend has descended upon them. They overlook the fact that much of religious truth, like all other knowledge, is not and cannot be of immediate application. There is such a thing as the storing up of knowledge for future use—it is as honey for a wintry day, as latent power in hill reservoirs, an incalculable comfort and enlightenment of the mind and will which may not be brought into play for years to come. Such teaching is not ineffectual. A lesson which has been impressed on the memory and imagination by vivid skilful narrative and followed up by 'expression work,' artificial in kind though it be, which has excited an emotional response—admiration, reverence, love of Our Lord—has not been in vain, though the occasion for action in the imitation of Him and obedience to His precept and example be not now.

But the principle, set forth with so much exaggeration and in such isolation, is of the highest value for the missionary. It emphasizes the great importance of the teacher's knowing and caring for the scholar. It does not suggest an ethnological census and enquiry or the laboratory method of the pure scientist, but an undertaking of another kind and in another spirit—a group of missionaries in the same area and serving the same people coming together with their African fellow-workers (for their help is indispensable) and setting themselves to answer such questions as these : What is the typical course of the life of the child in our midst from the cradle to the school ? What are the stages in the natural development of our youth ? What 'situations' do develop in their experience ? What are their 'problems' of conduct ? What oppositions to the mind of Christ from natural desire, or parental control, or tribal custom occur

in their lives ? How can we make our Bible teaching impinge on these ' situations ' and solve these ' problems ' and direct our boys and girls along the right road over all obstacles and through all perils and enticements ? That would be a questionary indeed, and a conference worth the holding, if it were a council of shepherds who knew the sheep and lambs of their little flocks and could call each by name.

There are several allusions in this symposium of answers to the heat and strength of carnal impulses and the prevalence of sexual immorality in African communities. There are more overt lapses and disasters in Church and school from this one cause than from any other. But I cannot find a single reference to this subject in the accounts given of the religious teaching in the schools. This certainly is a ' situation ' which will be reached, a stage at which the growing boy and girl will arrive, a ' problem ' that inevitably will present itself ; and almost nothing is said about it. Native institutions and the tribal organization had cognizance of it and took it into account. We cannot solve it by passing by in silence and with averted eyes. One correspondent suggests as a remedy early marriage, and commends the wisdom of our missionary fathers who kept their pupils under constant supervision—ate with them at the same tables, and slept with them in the same dormitories. That certainly is not the way out. Ought we not to give more prominence in our teaching to the New Testament doctrine of the Spirit ?

(3) A corollary to our first suggested principle is that we must not suggest to our pupils any law of living contrary to the mind of Christ. There are narratives and precepts in the Old Testament which imply or directly teach an earlier and a lower standard of conduct. There are two ways in which we can deal with the problem made for us in religious education by the Old Testament. First, we may omit altogether from our curriculum Old Testament stories which come short of or offend against the Gospel standard. Grigg-Smith illustrates at some length and in detail the con-

fusion produced in the minds of children by the undiscriminating use of the Old Testament in schools, and the hurt that is sometimes done to a child's tender conscience and feeling. Only one correspondent refers to the too natural and great sympathy of some African scholars with the savagery of Israel's wars ; but several speak of the misunderstandings caused by the Old Testament's recognition of polygamy. It is known to all that there are African communities, taking the name of Christian Churches, which approve of polygamy and quote Old Testament sanction.

Secondly, a better alternative is not to neglect or ignore the Old Testament, but to make a fuller, and therefore a nobler, use of it. A just and pertinent criticism that can be levelled against most curricula of Old Testament lessons for schools is that they leave out the noblest elements in it, and in their history stop short of that period which has most significance for us. There are several African curricula before me now. Not one of them introduces a pupil to a single prophet of the writing period. A curriculum mentioned many times by missionaries in the South African Union is issued with government approval, and is followed in the schools of many missions. It goes upon the method of taking the Old Testament bit by bit, in the order of the books in our English Bible. In the infant standards children pass from the story of Creation to that of the destruction of Pharaoh's army. Similarly, in standards I to IV they proceed from Moses to the denunciation of Ahab by Elijah. And there the journey ends.

This course is alongside of a concentric study of the life of Our Lord, each successive year adding more detail from the Gospels to the pupil's knowledge. What do teachers and scholars make of this double series ? One is a broken fragment, and the two are quite disconnected.

Why do we so use the Old Testament in missionary schools that it shall be judged by its earliest and least advanced teaching ? Do not the herdman Amos, the patriot noble Isaiah and the priest Jeremiah—the last-named, by

the bye, rescued from his pit by a kindly African—and the unknown singer of the return from captivity make as romantic and inspiring figures as any in the history of the sacred people ? Why refuse to our children and youths the parable of Jonah, the most humorous and tender story in the canon of the Old Testament, as much needed to-day as ever by complacent, stodgy, bitter, selfish folk ? Must we say nothing to boys and girls and youths about the suffering Servant of Jehovah ? Might we not spend our resources of illustration and explanation to better purpose on this than on some painful early narrative ?

The sum of the matter, therefore, is that we must give the first place to Our Lord. The chief aim of our religious education is to bring our scholars to Him, that they may see Him and love Him and serve Him. Where our opportunity is strictly limited and the stage of education is elementary in the extreme, we shall either not use the Old Testament at all, or select only such stories as are not in conflict with the mind of Christ. Where our opportunity is greater and education can be made more complete, we shall aim at giving our scholars a view of the whole range of the Old Testament revelation, no matter how wide our leaps from point to point, and leave them with a sense of its onward, upward movement and the hush of expectation with which it closes.

If there be a reverence due to the ' present experience ' of the child, there is no less reverence due to the ' experience of the past ' of the people of God, who suffered and served for our sakes. So to teach the Bible is to put into the hand of the scholar a key of interpretation, a method of study, which will be of lifelong usefulness. It will enable him to apply to the analysis of his own ' situations,' and the solution of his own ' problems,' the experience of the pilgrims, soldiers, kings, saints and prophets of long ago.

E. W. Thompson

TENDENCIES IN MISSIONARY GIVING IN THE UNITED STATES

By C. H. FAHS

DURING the post-war years gifts to foreign missions from church constituencies in the United States of America reached peaks never before attained. The high points in income were not arrived at by various boards and societies coincidently, nor have these organizations had like experiences with reference to the maintenance of the high income levels. A very few have been able to report a fairly consistent increase in receipts from living donors. Others have suffered slumps that have brought disappointment, grief and profound difficulties in administration. Half a dozen major boards, for instance, boards which represent nation-wide constituencies of outstanding denominational groups, have suffered relapses in income from the highest levels attained within the last decade which amount to a total of between six and seven million dollars for the respective fiscal years ending in 1926. This drop in receipts is equal to half the current annual foreign missionary gifts from Great Britain, as reported to the International Missionary Council, and is somewhat in excess of the similar total from the societies of the continent of Europe.

So extraordinary a phenomenon has challenged widespread discussion of the forces that have been affecting missionary giving in the United States during the last decade. A thorough-going study of the situation would call for a critical consideration of the influences which brought incomes to the high points already mentioned, together with a most careful analysis of all observable trends during the years since the maximum incomes were reached. The main objects for benevolent giving by each denomination or

communion would have to be considered, and the shifting incomes of various boards or societies within each denomination studied ; also the promotional methods employed. The experiences of different ecclesiastical bodies with respect to receipts from particular communities, states or groups of states would call for careful comparison. These are only a few of many approaches that would be essential. As a matter of fact, the summons is to a difficult, if not a baffling, task in social diagnosis, which the missionary societies do not find themselves at the moment quite ready to undertake.

A preliminary approach toward the larger task has been made through an attempt to marshal the major reasons for what is happening, as these have been brought forward by various discerning critics. It was felt that if these reasons could be stated succinctly, and together offered for consideration to individuals and groups in the form of an opinion test, argument might be supplanted by a more creative process, pending the time when a really scientific study promising trustworthy conclusions could be entered upon through some co-operative process. An opinion test, perhaps it should be said, is a device which by providing a simple means of recording opinions ordinarily left vague, affords a stimulus to re-think one's position. It is a device rather frequently used of late on the western side of the Atlantic.

The test given below, therefore, was calculated to make possible a useful personal approach to the problem, and one which could be made the basis of discussion, during a period when individual and group consideration of the situation is inevitable, and before slower but more thorough-going processes can be entered upon and carried through.

The test has been used rather widely in groups and, through correspondence, with individuals. No assembling of results has yet proved practicable. The paper is offered here for whatever value it may be found to have.

It should be said that the seeming lack of coherent order or classification of the paragraphs is not due to oversight. A deliberate effort was made to prevent those approaching the test with serious purpose being diverted from a judicial appraisal of particular issues or situations because their minds, possibly prejudiced by experiences of one sort or another, were set at danger-signal by headings or categories of classification which to them were suspect.

The test follows :

WHAT IS HAPPENING IN THE AMERICAN PROTESTANT CHURCHES WITH REFERENCE TO GIFTS FOR FOREIGN MISSIONS ?

Note.—At the end of this set of questions, or on another sheet, add any reasons for present trends in giving to foreign missions which seem to you to be sound and significant.

Mark the paragraphs on this and succeeding sheets as follows :

A. Mark with an A each of those paragraphs, including your own additions, which seem to you to indicate those forces or influences which are of major importance in their bearing on the present situation.

B. Mark with a B each of those paragraphs, including your own additions, which seem to you to be of real, although of lesser or secondary, importance relative to those you have marked A.

C. Mark with a C each of those paragraphs, including your own additions, which seem to you to be of sufficient importance to be reckoned with, although relatively insignificant as compared with those marked A and B.

D. Mark with a D those of the following paragraphs which seem to you to be false or practically inconsequential, and therefore not to be considered in any thorough-going study of the present situation.

Of the paragraphs you have marked A, indicate by numerals (1, 2, 3, etc.), after the A in each case, your judgment of the order in importance of the various paragraphs. In a word, in this most important group, please grade the order of importance of paragraphs within the group.

The great drives for missions and allied benevolences claimed—and received—the primary attention of the Churches for a series of years. When the period of the drives was over, the inevitable reaction came. Pastors and people turned their attention to local projects which, they felt, had truly come to have first claim on thought and gifts. General

benevolences, including foreign missions, inescapably suffered. It was simply out of the question to expect the Churches to keep up to the level of contributions attained at the maximum. When the final norm of giving is reached, the slump will stop.

The intense promotional publicity of the Inter-Church World Movement, and perhaps that of the big denominational drives as well, was not entirely sound as to method and content. The public has reacted against the particular enterprises given publicity in this way, even though the enterprises themselves may be entirely trustworthy. Later and more wholesome publicity methods as yet have not been able to re-establish confidence.

In some denominations the task of getting the benevolent funds from the Churches has been assigned to groups who are not primarily responsible for the administration of the enterprises to be supported, while the secretaries of the boards who must deal with the particular and urgent appeals from the fields are bafflingly restricted in respect to their approaches to the Church at large for funds.

The scheme of conference or synod credits, with the resultant zeal for prestige on the part of Churches and pastors in respect to ecclesiastical standing, tend to devitalize what of genuine missionary purpose and readiness to sacrifice there may be among the people.

The wholesaling of the benevolent claims under some general and inclusive title has buried the challenge of particular needs in the mass of the general appeal. Nobody wants to give to a broadside as big as the world. Men simply will not give as largely to an abstract idea, or even to the foreign work of the denomination, as they will to understandable specific projects within the general enterprise.

Missionary cultivation of the home Church has been too superficial, because directed, in large measure, to immediate money-raising, while the cultivation of the giving constituency with reference to basal life attitudes and spiritual purposes has been inadequate. The soil has not been sufficiently enriched and the crop is dwindling.

A relatively small group of church leaders fix policies and project programs, and then pass the financial load down to the pastors and Churches to underwrite. As the temper of the times is in the direction of a more democratic procedure, the decline in giving represents in considerable measure a passive resistance movement by the Churches against leadership regarded as more or less autocratic.

The younger generation tends to look on missions as an affair of the older generation, and to feel that like almost everything else the elders have botched it.

The denominational organizations for general financial cultivation,

when reckoned along with the organizations of the respective boards, involve a total overhead which is too expensive, and which consequently absorbs too great a percentage of gifts before the money reaches the objects for which it is intended by the givers. Where this is so understood, giving tends to drop.

The process of financing the agencies of the Churches has become too mechanical. The income for foreign missions grew because built upon a basis of spiritual obligation. Just in the measure that the raising of funds for missions becomes formal or despiritualized, the results of such money-raising become increasingly disappointing. The idea of apportionments or quotas is based on the entirely admirable conception of an equitably distributed load. But equity in load distribution is only one of numerous elements pertinent to vigorous giving, some of which are far more vital and dynamic, although intangible. Such, for instance, are knowledge, vision, interest, which look toward spiritual responsibility rather than toward acceptance of a controversial mathematical share of load. Too great emphasis on the apportionment or quota system and too little lifting up of enterprises and causes has tended to stifle individual response under formal corporate responsibility.

The conviction is coming to many that an up-to-date and thorough-going study, and a fresh appraisal, of mission objectives, program and methods are needed, and giving tends to lag until a fresh presentation of the subject can be had, based on such study and appraisal.

There is a deep and growing distrust of propaganda and of padded reports of results, not least in regard to missions. The depth and importance of much of the results claimed are often doubted, especially as there have not yet been developed, in most lines of religious work, clear and precise measures for gauging achievements.

Formerly a most powerful motive—saving the lost—with its corresponding note of immediacy and an accompanying sense of pity, threw into bold relief the economic, social and spiritual misery of multitudes of non-Christians, and constituted the basis of appeal and the content of missionary education. To-day, for various reasons, the full truth regarding real conditions and needs cannot be told, and the appreciative interpretation of situations abroad is overdone.

The educational processes, such as mission study classes, directed missionary reading, the student missionary campaign and the like, lying behind the general movement which came to fruition in the great drives, seem now to be relatively non-effective or non-existent, and no new adequate and thorough-going educational methods have been sufficiently developed to take their places. As a result, many earnest folk to-day find little in the presentation of missions to stimulate interest or to challenge respect. Yet the instinct of the Church at large increasingly tends to

call for sound educational processes rather than for the old type of promotional or propagandist procedure. But our missions are going concerns that must be supported or abandoned. It is not clear how disaster can be avoided while some new educational technique is being developed. We are caught in a dilemma, whether to try to save the missionary life of the home Church at the temporary cost at least of many values abroad, or to try to save the missions by the continued use of tested methods of finance which, however, are decreasingly productive of gifts.

The training of young ministers regarding missions is either wrong or inadequate. No clear perspective as to comparative conditions at home and in the mission fields is gained by ministerial candidates as they enter on their work.

The great increase in the cost of maintenance of the missions themselves is raising questions. Merely to keep up with the increase of costs imposes marked burdens on money-raising. Every increased burden of money-raising tends to increase the questioning as to the validity of the enterprise itself, and as to the soundness of administrative and promotional procedure.

The giving constituency, on the whole, are getting ahead of the formal church leadership with respect to their appraisal of the infelicities inherent in a greatly divided Christianity. What is regarded as the absurdity of trying to make American denominational Christians out of the people of other races is dampening the ardour of some who formerly gave liberally to missions.

The growth of co-operative and union movements and institutions tends to decrease the ardour of the ultra-denominationalists.

Some church folk believe that the Christian benevolent projects are too closely allied with reactionary business interests, and therefore are none too worthy of support.

Radical thinkers connected with Christian organizations are active, and conservative business men decline to support agencies or movements with which they are related. The controversy concerning the social order and economic ideals is far-reaching and is vitally affecting thought, conviction and action as to missions.

Certain of the students from the Orient who attend American colleges and universities give discouraging accounts of the need for and success of missions in the countries from which they come, and this testimony is being broadcasted in various ways through the Churches, notably as college students return to their homes. The young people in the Churches are especially responsive to testimony from foreign students.

Round-the-world tourists hurry from port to port, see little of the oriental peoples and less of missions, but having travelled pose as authori-

ties, and so spread misinformation widely, tending to break down confidence in the accounts of the missionaries. Business men and secular officials who lack first-hand knowledge of missions, but whose interests are affected by the Christian ethical ideals for which the missionaries stand, also spread undermining criticisms among the actual or potential giving constituency.

The endowment and building campaigns for colleges, universities, theological seminaries, hospitals, and other church and secular institutions in America have been able to make more effective appeals to the personal loyalties, or to the pride of locality, of prospective givers, and so have in many cases pre-empted funds that otherwise might have gone to missionary projects.

Between 1921 and 1926 more than two hundred American cities have conducted community chest campaigns. These are primarily community movements and as such give primary attention to local needs. There is a growing tendency to restrict national and outside enterprises from consideration in these campaigns, with the result that they become parochial and protective in character. The educational effect, therefore, of the whole movement tends to be away from the basal ideals and concepts of the missionary enterprise.

There is abroad an undercurrent of cynicism with respect to all of America's international relationships and outreach, and a growing sensitiveness to the criticisms of other nations and peoples. Nothing that we did during the war, and nothing that we have done since the war, seems now to challenge the approval of non-American critics. A characteristic American reaction to-day, therefore, is the desire to crawl into our own shell and to let the rest of the world 'go hang.' This reaction registers with respect to our missionary program as well as in many other ways.

Such international and social idealists as are to be found in our congregations are thinking increasingly of American responsibilities to other nations and peoples in terms of the establishment and maintenance of right racial, industrial, commercial and diplomatic relationships. The possible place and effectiveness of missions as a factor in a worthy international life has not been adequately set forth in missionary promotion, and these idealists tend to look to other agencies and forces to lead to right attitudes, and into a more worthy procedure, in our international relationships. What in essence is a missionary motive is thus become dissociated from the formal missionary enterprise.

The standards of living and the prosperity of certain groups of the United States tend to undermine the spirit of self-denial and sacrifice, and to dull the sensibilities of many professed Christian people belonging to these groups. Members of other groups mortgage incomes in advance

through instalment-paying purchases, in order to avail themselves of modern luxuries, with resultant cuts in other ranges of spending.

Members of the middle classes who earn salaries and who carried much of the load of missionary giving in other years, have not in the recent period advanced in income in the ratio of the rise in cost of living necessities. For many, the standards of living must therefore go down, or the outgo in some direction or another must be cut off. Accordingly, for not a few, benevolent giving is not only decreased, but also, on any scale proportionate to the giving of other years, is impossible. Since the home budgets of the Churches are usually met first, the tendency is to neglect benevolences.

Since 1920, amid vast general prosperity, largely based on factory industry, there has been a great slump in agricultural prosperity. So far as missionary incomes have depended on the rural Churches for support, relative hard times in farming sections were almost sure to register a decline in gifts.

In the rural districts, because of good roads and widespread use of motor-cars, the older fabric of church life has tended to break down. New types of church activities and organizations are emerging. The process of change has been going forward too rapidly for new groups, as these develop, to become fully related to elaborate benevolent programs already carried on by the large denominations.

Theological controversy is tending to devitalize sacrificial purpose. Many persons, puzzled or grieved by the fundamentalist-modernist debate, feel that it is relatively futile to seek to propagate Christianity abroad until we of the West make up our minds as to what is ultimately of real significance in our religious heritage, and so are assured as to the Christian presuppositions, convictions and ideals which are worth passing on to non-Christian peoples. Again, ultra-conservatives raise questions about missionary leaders at home and about missionaries on the field, and are insistent that the missions shall not propagate heresy or error abroad; while the modernists are unwilling that theological yokes be bound on the necks of the young Christian Churches on the field.

Haziness and careless thinking about the uniqueness and finality of the Christian religion are widely current, and there is also a developing though perhaps a poorly informed respect for certain admirable aspects of non-Christian faiths. In a desire to appreciate the good in the non-Christian religions the tendency often is to undervalue and apologize for Christianity. People are afraid to be too 'Christian,' lest the feelings of followers of other faiths be hurt.

There is in progress a revolution in religious thinking, due to the steady attritional process of the scientific method which tends to break down the

sanctions of any authoritarian Church, book or doctrinal system. Along with other sanctions affected is that of the missionary imperative. The decline in giving may be simply one symptom of a general decline of faith and conviction, and giving perhaps will not generally increase until a wide revival of faith and conviction comes about.

A growing dissatisfaction with the whole approach and procedure of missions is becoming manifest. Questions are being raised as to whether, in effect, the imperialism of the West in its political and economic outreach to Asia and Africa does not have a parallel in the denominational and missionary control of the developing Christian groups in mission lands. If indigenous initiative, support and control are not developed more rapidly, it is felt to be hopeless that success will ever come under American (or other western) management. It is becoming known also that in certain mission fields the Christian leaders among the nationals are critical of the missionary personnel and of board administration. There is on the part of the nationals an ever-growing demand for ' independence ' in thought and action. The question is therefore raised by some at home, ' Why push further our missionary endeavours where these are not wanted even by the Christians themselves ? ' There is a consequent discounting by church folk of the appeals from missionaries on the field and from the responsible leaders at home.

It is becoming widely understood that our missionaries, as a result of the upheaval of the war and the post-war disillusionment, are increasingly confronted by non-Christians in so-called mission lands with the challenge : ' Physician, heal thyself ! If Christianity is so impotent in the face of militarism, mammon and race prejudice in the West, why commend it to the East ? ' Such a challenge, put to our missionaries, seems to be appealing to the giving constituency as valid. Americans are not so complacent as formerly as to the superiority of our Christian civilization, and there seems to be a growing conviction that the evils of the world are universal. ' American paganism is as bad as oriental paganism, and worse than Buddhism.' So there has come about a deflation of confidence with respect to our foreign mission message and work, with a resultant loss in giving.

GENERAL POSITION HELD

Of the following two paragraphs, check the one which seems to you most nearly to indicate the general truth or trend in the present situation.

We are going through a temporary period of depression following the war and the big drives. However, the church constituencies are essentially convinced and purposeful in their attitude toward foreign missions, and there may be confidently expected, and not very long hence, a much more favourable reaction and a resultant marked increase in missionary giving.

We are at some great turning-point in the intellectual history of the race. All programs of social and religious procedure, all hitherto accepted standards of morals, all sanctions for ideals and conduct, are being challenged. The missionary enterprise is undergoing what all other enterprises, institutions and movements are going through—it is being tried as by fire and the ordeal is inescapable. Whatever in it is truly worth while and adapted to meet the needs of the new age will endure. Vast changes are to be expected, however, and so long as great adjustments are actively going on, the raising of missionary funds is likely to be attended with much difficulty.

Note.—Enter your additional points here. Be sure to letter all paragraphs you have not struck out, and including all you have added, in the order of their importance as you see it.

CHARLES H. FAHS

SURINAM

By W. BURKHARDT

NO effort of the imagination can suffice adequately to paint the charm of Surinam; a happy country, those would say who read of it. An unhappy country, say we who know it more closely, for this land lacks one thing—a people. Surinam certainly has a comparatively small population of about 130,000, but it has not a people, and therein lies its great lack.

Population

The original inhabitants were Indians. But the greater number have withdrawn to the farthest southern borders adjoining Brazil. Except for a few scientific expeditions, the foot of a European has never trodden those expanses. Small scattered groups of Indians live here and there, vanishing indications of a former population.

About 1650 the opening up of the country began, first by the English, then soon after by the Dutch. Later we find also Portuguese-Jewish settlers from Cayenne in the colony. The plantations grew and a demand for labour arose. It was brought from Africa, through the slave trade. In the course of years it is computed that some 200,000 black slaves were carried over from Africa. To-day about 60,000 descendants of these Negro slaves survive. For as long as possible schools for slave children were prohibited. When development in this direction could no longer be withstood, it was decreed that instruction might be given in reading but not in writing. The year 1863 brought freedom to the slaves, but almost ruined the prosperity of Surinam, which already had begun to decline.

It will be readily understood that many slaves sought means of escape from the hardships of forced labour. For the most part no other way was open to them than to take boat by night up one of the large rivers into the heart of the country. By degrees, in this way whole bands of escaped slaves were formed and in many cases made raids on their old plantations and took a grim revenge. Troops were sent against them, but at best they were driven deeper into the forest; the danger could not be eliminated. Gradually the Bush Negro tribes of Surinam came into being, the descendants of these runaway slaves. They not only had to wage stern war against Europeans, but not less against the Indians, who at that time were still living not so far from the coast. But this very warfare welded together the Bush Negroes into a proud people cherishing their independence. The old African life flourished anew, especially as the outward conditions of life in the forest greatly resembled those of their lost home. Soon the days of their slavery were remembered only as a bad dream. Africa lived, and still lives, again in them. It can be said with truth that no one to-day, unless perhaps it be the Indian, loves Surinam as does the Bush Negro. Here we certainly have something which we could call 'a people.' But what can these 18,000 people, hidden away in the primeval forest, signify in the economic life of the colony? Though they have again emerged to a certain extent into contact with the outer world, yet they still live their own life almost entirely, according to their own laws and customs, disregarding as much as possible all outside influence.

Much more complicated were the results for the slaves freed in 1863. In many cases the plantations on which they had hitherto worked were divided out among them. Other land also was granted them. But in general they were given far too little help at this period of complete revolution in their lives. The suddenness of the gift of freedom made it also a dangerous gift. The hard agricultural work at which they had laboured as slaves was hated by most of

them, and in many cases they could now get on quite well without hard work. A man, for example, obtained a piece of an old cocoa plantation. The trees bore fruit year in year out and produced good profits without any work. He would not bear in mind that the watercourses between the trees should be kept in good order. Besides, to do that would perhaps bring benefit to some neighbour without any labour on his part, and that could not be allowed. So the people lived in tolerable comfort, cherishing petty jealousies, until a disease broke out among the trees and plunged them into direst poverty.

Other causes also combined to reduce the former slaves to the condition of small impoverished cultivators as, for example, incapacity for cattle-breeding, bad market prices and sharp competition with the British Indian cultivators. On the other hand, the Negro as a rule had a great fondness for higher education, and a hitherto unused memory did him conspicuous service in this. All official posts, whether great or small, in commercial houses as well as in government offices, were eagerly sought by him in preference to manual work.

It became evident that it was no longer possible, owing to their psychological attitude, to employ the former slaves in large undertakings as manual workers. About 1850, therefore, Chinese labour began to be imported. In this way a strong Chinese element entered into our population. The whole of the retail trade is to-day in their hands.

In order to meet still larger demands for labour, an agreement was made for sending labour from British India. As a result, the population of Surinam to-day includes some 35,000 Indians, who have during this period applied themselves with the greatest tenacity to small farming, although individuals among them also are beginning to press into official posts. By religion they are either Hindus or Mohammedans.

As the sending of British Indian immigrants actually ceased after a few years, it was necessary to look about

again for new sources of labour for the colony. This time the introduction of Javanese contract-labourers was organized. To-day there are about 22,000 Javanese in Surinam. Those who came in the earlier years are mostly living as independent small cultivators, while a much greater number are still working under contract in larger undertakings.

When we add to all this a small but definite admixture of Dutch, Germans, Americans, English, Russians and French, it is plain that we have to do in Surinam not with a people but with a population, and with a motley one at that. The Moravians began work in 1735, and this work has a scope greater than in any other of their fields.

The 'Old Mission'

The original attempts of the Moravian missionaries ('Brethren') to start work among the Negro slaves ended in failure. In its place a flourishing mission grew up among the Indians. To provide outside support for this work, the Brethren Ralfs and Dehne opened a tailor's workshop in 1754 in Paramaribo. Here they gained an influence over people of all kinds, who gave them orders for work. In 1767 they were able to secure a piece of land of their own in the town, and on this the mission firm of C. Kersten & Co. gradually came into being. Here the first freed slave was baptized in 1776—just over one hundred and fifty years ago. In 1778 the first church was built on the mission property. Many of those who in the beginning were unfavourably disposed to the Brethren now began to change. A foothold was gradually gained in certain plantations and, once their initial distrust was overcome, how joyfully the poor slaves accepted the message of the missionaries. Thus the work grew, and with it the number of baptized Christians, who increased greatly in the last decades before the freeing of the slaves, so that in the year of the emancipation we reckoned about 20,000 Christians among the Negro slaves. Unfortunately, various political circumstances led in those

same years to the decrease, finally to the abandonment, of the old Indian work. And to-day the Brethren have no work at all among these people. The remnant of the Indians who are still accessible are mostly Roman Catholics.

Although the emancipation of the slaves gave the first full opportunity for influencing the people, yet this very emancipation gave rise to many dangers from within for the young congregations. One external danger was the enormous increase in the urban at the expense of the rural population. Hence individual work was no longer possible in the town. Whereas the urban work had formerly been concentrated in one church, after steady development there are now six city congregations. But much more serious were the internal difficulties that arose with these people newly conscious of their freedom. If the missionaries attempted to deal with the moral degradation of the former slaves by enforcing strict discipline, in a short time an almost impossible situation for a Christian congregation was brought about. Then divisions and quarrels of the most unedifying nature followed, and these were the more serious that the missionaries themselves were not of one mind as to their course of action.

Even to-day, with our 30,000 church members, we have not attained to a constitution as firm as we could wish. In the districts the missionary still has more or less his former patriarchal position. Here the members are on the whole easier to supervise and to care for personally. Unfortunately, during the recent poverty-stricken years it has been necessary to make the districts of these country missionaries very large, and that is naturally not to the advantage of the work. The town of Paramaribo itself, however, is still an unsolved problem. It is of the essence of our congregations that they should be small. Their whole power and virtue consists in individual attention. Here in the town, however, we are confronted with congregations of thousands. How can we deal with them? In order to solve this problem we turned long ago to social

work. Our Christian schools help us to reach the young people, and alongside of them the Church carries on Sunday schools and Bible circles for the bigger pupils. The older boys and girls are brought together in unions.

As time goes on this city mission becomes an increasingly important part of our work. Not only because the associations are concentrated here, but because here too are the headquarters of the extensive work of caring for orphans. This work is carried on not only by Sisters from the missions, but by ladies from the city also, many of whom are willing and eager to help. These orphan children are mostly boarded out, and a grant is paid by the Government for their board. Beside this, the city mission does a large work in bringing in those who have somewhat lost touch with church life. A choir connected with the city mission gives perhaps the best choral performances that have ever been given by the people of the country. The city mission also publishes our fortnightly paper, *De Herrnhutter*.

There is always a great deal of sickness among our Creole population. Their power of resistance is not good, partly because of under-nourishment. But many other causes enter in also. They love to experiment with quack remedies, so that many have ruined their digestions, to say the least of it, through too frequent recourse to medicines. Paramaribo is a town of many chemists, and long ago there are said to have been still more. Tuberculosis is the greatest enemy, and the people show absolutely no power of resistance. Another disease which is widespread, especially in the city, is filariasis, which causes an unnatural swelling of the feet and legs. It is tragic to see even young people suffering from this incurable disease. Lastly, there is leprosy, which is unfortunately spreading continually, since it is not feared at all. For these unfortunate sufferers we have now our leper home, Bethesda, near the city, in co-operation with the Reformed and Lutheran Dutch Churches. One thing which we must have before long is our own mission hospital. So far it has been simply impossible for lack of funds. And so

we have had to content ourselves with giving as much spiritual care as we could in the military hospital here.

All that can be recounted here shows clearly that our work among the former slaves is no longer mission work pure and simple. It is rather church work. Whether the goal of an independent Church will ever be attained none but God can tell. The answer to this question will depend in part on whether we succeed in helping this section of the population to reach a sound economic existence. Few can have any idea of the depths of poverty which are possible and indeed exist in this mild climate. If the hut has but a piece of roof over the sleeping place to keep off the tropical rain, and if there are a couple of ovens for the daily food, all is well. Many endure these conditions with philosophic indifference, they ask no more of life. What is much more important, however, is that the individuals shall be touched by the spirit of God ; that would eventually bring about a change in their economic position also.

The New Mission

The Work in the Bush. It is one of the most peculiar pleasures that one can enjoy in Surinam to travel by river in a light boat over the rough and broken water. A couple of Bush Negroes harness their splendid physical strength to bring us, with the help of long poles, safely between whirlpools and rocks. At intervals there come places in the river where the water is still. Then we can travel in peace. The impenetrable tropical forest rises protectingly in steep walls on both sides.

Round a corner a boat comes silently towards us, gliding downstream. A family of Bush Negroes is seated in it. The man sits in front, guiding the boat's course with the blade of his paddle. Right at the back sits the woman. Although her little one is lying on her knee she tries to supplement her husband's efforts. In front of her two more children are seated. A small arched roof of palm leaves

fills the middle of the boat. Here they can shelter from the blazing sun when they stop for the midday rest. The parents are naked but for an apron—the children completely so, just as God made them. On they glide with a friendly greeting as they pass. It looks to us like a picture of perfect peace, so that we might ask, 'Can there be happier folk than these innocent children of the primeval forest in their irresponsibility and their seemingly paradisaical life?'

Many people ask further: 'Why should we take the Gospel to these happy children of the wild?' Alas! when one can see a little deeper one is forced to the sad conclusion that innocence and childlikeness do not go far. The Bush Negroes live in continual terror and know no peace. They feel themselves everywhere surrounded by spirits who can work harm to them in every kind of way, and who must at all costs be kept quiet and propitiated.

As early as 1765 the first missionaries, Dehne, Stoll and Jones, penetrated as far as the distant home of the Granman of that day, Abini. Jones soon died of fever, but the others, in spite of difficulties, accomplished a work blessed of God. A turning-point came when they were able to win the heart of the Granman Abini for Christ. His example exerted a great influence on his people. In 1790 there was a regular revival in the Bush country. The people in crowds brought their amulets and images to the missionaries. But unfortunately one missionary after another died, so that in 1813 the work was abandoned for the time being, and it was only in 1840 that Rasmus Schmidt and his wife dared to make a fresh beginning. In the interval the Bush Negroes had moved further north and had found homes in rather more accessible places. But Schmidt died after five years of successful work.

At the present time the work in the Bush is carried on by native Brethren who have been trained in the city. But we feel that the Bush work does not go on fast enough by this method. A European missionary could and would accomplish more among the heathen, just because he is a

European and as such can get a hearing without difficulty. So we have often considered whether, with all our modern knowledge of how to protect ourselves from mosquitoes, it would not be possible to take up the work again ourselves.

The Work among the British Indians. In their outward appearance these foreign children of India are extraordinarily attractive. Among the men as well as among the women striking beauty of feature is often met with. To those who do not know their speech they remain strange and reserved. Since 1901—over twenty-five years—we have carried on a small work among them. If only we had more money to be able adequately to grapple with this splendid task. Up till now they have formed a little world of their own. It is nevertheless true that those of the younger generation who have grown up in this country, who have sat on the school benches beside the Negro children and who have no longer any touch with the old home, are slowly beginning, for good or evil, to become naturalized in Surinam. But for all that, the British Indian child still has a strong tie with the family. The influence of this is, unfortunately, often strong enough to counteract the effect of the Christian school.

The Indians are religious, whether they be Hindus or Mohammedans. That makes it all the more difficult to bring them another religion. They have, too, a strong national pride, are tenacious, diligent and ambitious, so that one gets the impression that the future of Surinam will lie with them. But what if these people become the leaders without knowing Christ ? We have now 300 British Indian Christians. But one should not measure the success of the initial work by numbers such as these. There are many others who have been reached and who are perhaps convinced at heart but who never come into any statistics. Our Children's Home in Alkmaar has done good work. What makes the work especially difficult is the fact that the settlements are so widely scattered. Anyone who would

work among them must be tireless, ever on the move with bicycle, boat or motor-car.

THE WORK AMONG THE JAVANESE. Silently, unknown and therefore often despised, the shy little Javanese move among the other races of Surinam. Those who know them better know them for diligent workers, gifted scholars, noiseless, unassuming, friendly servants in the house. While among the British Indians there is already a fine stock growing up native to the soil, the Javanese are still the first generation of emigrants. In them we may expect to find the hard-working, solid peasants whom our colony needs.

By religion the Javanese are Mohammedans. But it is only from habit—one might almost call it indifference—that they cling to their old traditions. When one succeeds in awakening them and bringing them to Christ, one finds they prove true men, ready to bear scorn and mockery from their countrymen for Jesus' sake. So our Javanese congregation, small though it is, presents a pleasing picture. We have found among them two excellent evangelists who render faithful help to the Brethren. Since the beginning of the work in 1909 we have been able to baptize only 138 Javanese. But a solid foundation has been laid for the work which, given a possibility of more means and men, would become the earnest of a fine building.

Our description shows clearly enough that there is no lack of work among the heterogeneous people of Surinam. The reader will understand, however, what difficulties arise from the language side alone through this mixture of races in a comparatively small area, and also what different customs and ways of thought we have to understand. Thus in our work we are thrown from one problem to another, so that relying on human power alone we should soon fail. But the time will come when all will be changed and there will be one flock and one shepherd in this land.

W. BURKHARDT

IN THE NILE DELTA

By I. M. SCOTT MONCRIEFF

Introduction

I MAY tell you at once, that the impression you had of the Nile Delta, as you travelled from the port of landing up to Cairo, is a poor one. I know this, because I must have travelled a dozen times or more through a certain district (marked on the maps, 'Land of Goshen,' by the way) before I went there to stay in camp, and was able to see how far the first impression differed from the second.

I believe visually this is owing to the extreme flatness of the country. The train runs on a high embankment above the level of the soil (which, of course, is practically always water-level). Therefore any one in a train is too high to feel as if he were in the country.

When you are walking on a Delta road, or riding a donkey over it, you are usually unable to see anything that is really far away, because there is always a canal bank, or a field of high maize or sugar-cane cutting your view. A Delta house of two storeys commands a wonderful view of the surrounding country, but you do not somehow realize what it is like, till you are trudging in its dust, sailing in its roughly-constructed boats or sitting on a mud oven in a mud house, the sunlight falling athwart the smoky blue air in the dark room, from a high small window; till chickens pick their way over your feet, and babies and small kids scramble over each other beside you, and the old women tell their long tales, and the young ones make you strange drinks and offer you curds and smoked corn-cobs; till you have helped a woman to lift a water-pot on to her head, and taken a turn at making cheese in a kid-skin, and know the

look of a wooden door-key, ten inches long, dangling from the plait of a *fallaha* (the plait at the end being made of black wool, although it leaves the woman's head in the form of hair). Then, you may find yourself a sort of honorary member of the Delta, taken to its kindly heart, welcomed by its courteous sons and daughters. It is the purpose of this article to present some of them to your honour. If they knew you were thinking of them they would pour benedictions upon you: 'You have honoured us; you have given us society; it is as if the Prophet had visited us to-day—our country is enlightened by your presence.'

A Pause on the Way to Market

The freshness of dawn is in the air, and the sunshine is gilding everything in the fields; the shadows are still long. By the edge of the canal, along the high dusty bank, there shuffle two peasant women on their way to market in the town hard by. You can see its minarets some three miles away; it lies on the Rosetta branch of the Nile, and the river here is wide.

The water is turquoise; pale, with sharp ripples; and reflects mulberry trees, mimosas and sycamores. Flat all round are green fields, hard-working sons of Adam knee-deep in them tilling the ground. Kingfishers hover above the water, black and white, and the fluffy white egret stalks about in the rich soil.

The women move swiftly and gracefully, their blue robes swishing in the dust behind them, their brown shapely feet bare, showing silver anklets as they walk. One is carrying on her head a floppy basket containing three geese, firmly tied in; the other, an older woman, has a baby on her shoulder as well as a bundle of eggs knotted into a red handkerchief on her head.

They come to a lock connecting the main stream with the Mansuriya canal. As they come up to it, the rapid clatter

of donkeys' hoofs is heard behind them, and they pause for a moment to let the trim white creatures trot past, their clack resounding on the hollow bridge. On one there is an old gentleman, obviously a landowner and well-to-do, as one may see at a glance from his purple cloth robe and soft elastic-sided yellow boots. His animal, too, is carefully clipped and groomed, jangling with silver harness.

Muffled on another beast is his wife, her flowing drapery concealing her person, of which you can only get a glimpse; patient eyes looking out on each side of the coral ornament that holds up her back veil. A faint aroma of sandal-wood floats on the air as she passes by. Behind them are running several friends or hangers-on.

'Who is that, God shield you?' asks the woman with the geese on her head.

The lock-man, winding a windlass, pauses. One is always glad of an excuse to stop work.

'That, my lady,' he replies, 'is the Omdah of A Hundred Benefits, and he is going to Harmul.'

'Harmul! Harmul has come here?' asks the other woman in tense excitement. 'Where is he? By Allah, I will go to him! Harmul once came in a river-boat to our village, and my father was blind, but Harmul gave him sight, by the grace of God.'

The lock-man said in his deep voice, 'By Allah!' very respectfully; and then added, 'Those are his tents you see below the eucalyptus trees in the grove beside the canal.'

'Come, my sister,' said the woman, 'you will see he will cure Amina's eyes!' They hastened on, joining a high road along which there passed an endless procession of camels, donkeys and pedestrians, going about the day's business or trudging to work in the fields. Before long the women came to the camp of the medical mission which is known up and down Egypt as 'Harmul.'

Sure enough, the Omdah's donkeys were tethered there, along with many others; and the crowd of Harmul's friends was already large. Men, women and children from every

village within reach, suffering from all sorts of trouble, were having case-papers written for them.

'Harmul himself is here to-day,' said the man who was writing a paper for the Omdah; a friendly person in a white overall and red tarboosh. The women watched with awe his flourishing Arabic characters.

'Do you think he will want much *baksheesh*?' said the woman with the geese, timidly.

'Never a millieme,' replied her friend. 'Do you not know that Harmul beats his men if they take it?' (This was not quite accurate, but it impressed the owner of the geese.)

'Listen, my sister, shall I not also ask him for a paper? I have had the *rihaquan* (Egyptian anæmia) since last Big Feast.'

'Go, my sister, of course, and the good God heal you! Come behind me, don't you be afraid!'

They pressed behind the Omdah's bulky form.

The man in white was holding an argument with this dignitary, who was quite sure that Harmul himself was dead, and could not therefore be in the camp. Had he not died in Cairo, and his widow now carried on the work done in his palace by means of a bailiff? (An English listener would have had difficulty in recognizing under these titles, the matron of the men's hospital in Old Cairo, and the doctor who directed the work now.)

Finally the orderly in the white overall became tired. 'I mean,' he said, 'give yourself the honour to enter inside, and you will see whether it is himself or not, my lord.'

The Omdah grunted, and hustled his womenfolk before him into the enclosure behind a large marquee where the women patients were seated, below the trees. Under the chequered shade a stout cheerful woman in a black *habbara* was seated, talking with the women and they with her. Talking, did I say? It is a feeble enough word to describe the babble of Egyptian women. Hoarse, throaty Arabic, shrill, emphatic Arabic, loud, abusive Arabic, or wheedling,

complimentary, friendly Arabic—all at once and no one listening to any one else.

A few of the women sat muffled and silent and shy; others soothed or fed their babies; while little boys and girls capered about, unless they were too ill to move. The bulk of the women were unveiled working *fallahat* like our friends from the wayside; the health that comes from living always in the fields and doing a wholesome day's work struggling in them with the diseased conditions brought about by ignorance, filth, overcrowding and bad customs.

Amina's mother took the child down from her shoulder, and deposited the eggs beside her as she squatted on the ground. Amina's eyelids were enormously inflamed, and oozing with pus; flies crawled all over her, clustering particularly on the eyes, or any specially noisome spot on her clothes. There were millions of flies, although the season was winter, not to mention other insects of many kinds.

The child whose mother sat beside Amina's mother was wasted and ashen-coloured, with swollen cracked lips and long eyelashes. Indeed, he was at the point of death, and brought to Harmul's as a last resort.

'It is my fate,' his mother explained to her neighbour. 'I have had eight sons, all dead now; this is the ninth. They always die on me, and yet you see he wears nine charms. That long one is a piece of a woman's bone, who died in a certain way. I got it from a sheikh at Tanta, for ten shillings, and yet, look at him!'

'By Allah, O lady,' murmured Amina's mother sympathetically, 'God heal him for you!'

In the reach beyond the tents, two children could be seen playing round the tree trunks by the waterside, fair of skin, golden of hair, strong of limb. Amina's mother drew her friend's attention to them.

'Harmul's children,' said she, 'or his son's, perhaps. The English are not like us, their children are always healthy. It is our fate.' She smeared Amina's eyes with a dirty corner of her dress as she spoke.

And now the woman in the *habbara* stands up, claps her hands and tries to create a silence in the crowd. Having partially succeeded, she tells them that at Harmul's we always pray for God's healing before the hand of the doctor touches us. This news is received with satisfaction by everybody; and some of the women even listen to the prayer, but they are very few. Others sit comparatively silent, trying to quieten their children; others again, unconscious that their tongues are wagging, carry on their conversation without volition. (It is the subconscious that speaks, usually, with Egyptian peasants.)

After the prayer the stout woman begins to speak. The *fallahat* admire her intensely. She wears solid good clothes and golden earrings, she is stout and well favoured; she cheers them up, and quotes well-known proverbs to them, which pleases them. The story she tells is connected with healing; some woman was very ill and became well, they are not sure when, or where. Very likely in Cairo. They have some of them an impression that the name of the prophet Jesus was mentioned several times. They wonder how much she gave for her silk *habbara*.

Asked afterward if they understood, they reply, 'We understand? How can we understand anything? We are cattle.'

As it will be some time before the doctor can see them, the lady in the *habbara* remains chatting with one and another, showing pictures, such as they have never seen before. Many of them, especially the younger women and the children, are much interested in these. From the whole audience nine or a dozen perhaps have taken in the story from the Gospels which was the subject of the Biblewoman's lesson, and can tell her the outline of it, gracefully embroidered perhaps with some local detail from the Egyptian Delta. These are probably all women to whom she has given individual teaching, perhaps those who have been two or three times there already.

It is late when our two friends set forth once more on their way to market. The owner of the geese has discovered that she will have to come for special injections every few days. Amina has had her eyelids rubbed with nitrate of silver, very painful at first and frightening; but she is beginning to feel better now, and lies contentedly with her head on her mother's head, clasping a bottle which contains eye-drops, and looking forward to a promised sweetmeat from the market. She also will have to return several times.

'Their word is very good,' says her mother, as they sway into the main street of the market town, crowded with booths selling every kind of ware—food, silk, bracelets, grain, saddlery, lamps or sweetmeats. 'My father says their word is very good. I don't know what they say, but you can hear it is good. They are not unbelievers like the rest of the English: they are good folk, and they call God One.'

'Of course,' says her friend piously, 'of course. There is no God but God. . . . How much are those silk handkerchiefs, O my brother?'

The Lady in the Train

The train in the Delta is a somewhat slow means of transport. *Adagio con moto* might perhaps be chosen for the motto best suiting it. From Cairo, to go to the Hundred Water-Holes or the Fifty Eyes, you must travel in four trains, and the junction for one of your changes is called 'The Place of Rest.'

It was at The Place of Rest that, after a considerable wait, we clambered, a Syrian and a Briton, into the warm and dusty *hareem* compartment. The Syrian was considerably agitated about the seven packages which all travelled with her in the carriage, and were borne by several officious Egyptians, broad-shouldered *fallaheen* with nothing but a label round one arm to show their trade. (If one

uses the word 'porter' one thinks of green corduroy and a peaked cap, but this has nothing to do with such as they.)

A drink from a porous and oozing earthenware water-pot proved soothing, however, and the Syrian lady was as a giant refreshed for the next adventure.

It came before very long.

We heard the lady coming, 'off,' to use the stage term. She also was evidently much agitated and excited, but several gentlemen seemed to be trying to allay her fears.

'Don't be afraid, O lady!' 'At your leisure, at your leisure!' 'Haste is from the devil, O lady! the train is not yet moving!'

Level with our *hareem* carriage she stopped and was propelled up into it from below by a greasy but pleasant young effendi who smiled, showing very white teeth, and told the porters what to do with the collection of bags, valises, paper parcels, bundles, clothes baskets and water-pots with which she travelled. He was, of course, carrying nothing himself; it is so vulgar to carry anything; but he was affability itself; and when she said, 'Allah bless you! would you go and buy me three oranges?' he went off with cheerful alacrity.

While he was gone, her eyes still on him from the window, the train began to move. Excitement was renewed, but the effendi rose to the occasion, and with flying footsteps (mauve socks and white cotton shoes) he caught up sufficiently to fling the oranges into our carriage.

The Syrian and Egyptian ladies alike were fairly yelping with excitement, and even the Briton joined in.

When we had all recovered equilibrium, we settled down to study each other.

She was very mountainous, that was the first impression. She wore a bright brown pongee silk dress, trimmed with pink passementerie, and surmounted by a purple silk golf jersey. Above this, of course, was her black *habbara*, but she soon threw it back, and let down her white veil. She then

entered into a friendly and confidential conversation with the Syrian lady.

Her husband, she said, was a doctor in Zagazig, but she was going to visit her brother who was a landowner near here. Leaning one stout elbow on her valise and eating an orange, she told us much of her family history. The effendi, the hero of the orange episode, was in the Public Works ; a clerk, not an engineer. He was the son of her sister.

During her lengthy stories one had time to notice that she wore no less than twelve gold bangles and one very big one on each arm ; that is, twenty-six bangles all told. On her neck and over her breast were three necklaces ; she had seven rings and earrings of heavy gold. Several of her teeth were of the same precious metal and her spectacles were gold-rimmed.

One of her necklaces, of amber and red beads, was finished by a fine little golden crucifix. This she wore as a charm, although a good Moslem, but she told us she had a great belief in its power. This led naturally enough to the deepest of all subjects, and a question from our friend drew forth the information that we were from Harmul's. When she heard this, she rose to her high-heeled feet (she had been sitting cross-legged, so it was an effort) and threw her arms round our necks, giving us about a dozen kisses on each cheek. She knew Harmul and his wife. They had visited her when she was first married and her husband was in Menouf.

'And you are from Harmul!' she cried. And having embraced us once for Harmul's sake she said, 'And now I will kiss you for your own sake!'

I need hardly add that the remaining oranges were pressed upon us, and tracts from the Syrian lady's black silk bag found their way into the Egyptian lady's valise. She could not read them, she said, but she would give them to her husband.

And so we drew up at the junction where we must again change.

Afterglow

Sitting at your tent door in the cool of the evening, you can see water under the trees. It flows swiftly along between steep mud-banks of rich soil, that wonderful fertile soil of the Nile Delta.

The canal lies to the east of you as you sit. On your left is the lock, behind you the main branch of the Nile. The cool dampness is rising from the water, and makes the sunset air chilly. On the horizon beyond the canal, you can see a long line of trees which mark the path of a smaller canal, which, in its turn, is further divided and subdivided, till it runs in the form of little zigzag channels over the fields, fostered and guided in what Mohammed would call the Straight Way by skilful bare-legged *fallaheen*. The country is a maze of these waterways, large and small.

The women are coming down to the waterside, ' to fill,' as they say. Watch them as they step down the bank over there to the place where some big stones make it easy to get a clear flow into the pitchers. The water reflects their blue or black figures ; the clear evening air echoes snatches of their voluble talk. Some of them are committing a sin known as *mask is seegha* (taking away some one's good character). Others are retailing interminable stories.

' . . . And after that, my lady, came in her mother-in-law and the other-wife-of-her-husband ' (a word for which there is happily no equivalent in English), ' and she said to them, " If you steal one ounce of my copper pans and trays, or any of the rest of my dowry, by Allah I will bite your child on the face ! " *Bass !* '—a sibilant prolonged with an eloquent turning up of the speaker's supple fingers. ' And after that,' etc. etc.

Behind them the sky changes from turquoise, as the sunset dies at your back ; and a deep magic blueness comes into the air. The stars are beginning to twinkle.

Farther along, two or three men have stepped down to the little niche by the canal bank where ' prayer is wont to be

made.' It is a space covered with a straw mat, and surrounded on three sides by a low mud wall. Leaving their shoes outside, they step in to pray the sunset prayer, many of them for the fourth time in the day reciting that there is no God but Allah, and Mohammed is His Prophet.

Children are riding along the top of the bank, taking the buffaloes home from the fields. Two or three of them perch on one beast, as near the tail as possible. They sit astride him, bending their legs back from the knee. It looks jolly, especially when one can see the sharp white teeth meet on a stick of sugar-cane, and merry round eyes gaze at you. 'Good-night!' you shout, and the children's voices float back over the water, 'May your night be happy and blessed!' They amble out of sight.

The twinkling stars prove to be Orion, now that you can see them all. He rises out of the canal with his glittering belt, to stalk over the Delta country before next day's dawn.

The camp lanterns are lighting up, rosy-tinted, and the roar of cheery voices from one of the men's tents proclaims that the hospital orderlies, having enjoyed a hearty supper after a good day's work, are now singing cheerful hymns before they turn in :

> Now, ere day fadeth quite,
> We see the evening light,
> Our wonted hymn outpouring;
> Father, of Might Unknown,
> Thee, His Eternal Son
> And Holy Spirit adoring.

The day has passed and the night has come.

I. M. Scott Moncrieff

CORRESPONDENCE

What does a Convert miss in the Christian Community ?

Dear Sir,—There exists in connexion with missionary work a line of enquiry which has not, to my knowledge, been pursued to any great extent, but which, if followed up, might produce results illuminating in the highest degree. I refer to an enquiry into that sense of something lacking, experienced—sometimes vaguely, sometimes more definitely—by those who have come into Christianity from some other faith.

It is too often taken for granted by missionaries that when a convert crosses the line into Christianity he finds all that he needs. Experience goes to prove, however, that this is by no means always the case, but that the Christian convert may find a lack of warmth or colour or wealth of human interests which leaves him puzzled and chilled and in some doubt as to whether the compensation is adequate for the pain and effort involved in leaving the old paths.

It is not that he finds Christ insufficient. His faith that Christ can fulfil all needs remains undimmed, but life within the Christian community is in some ways disappointing and he misses in it some things which enriched the old life and which he would fain retain in the new.

Would it be possible, Sir, to open your columns to an enquiry into things which a convert misses in the Christian community ? The results would hardly fail to rouse us to a recognition of inadequacy and new endeavour to make the Church a truer reflection of Christ, who came that men might have life abundantly.—I am, yours, etc.,

An ex-Indian Missionary

[We shall be exceedingly glad to receive from correspondents any authentic information of what converts to Christianity have found lacking in the Christian community. If sufficient material were forthcoming it would form the basis of a useful study, which we should hope to pursue. Correspondence on this subject is invited.—Ed.]

REVIEWS OF BOOKS

TWO FRENCHMEN ON CHINA

Exterritorialité et Intérêts Étrangers en Chine. By Georges Soulié de Morant, of the French Consular Service in China. Preface by M. Stéphen Pichon, formerly Minister for Foreign Affairs. Paris: Geuthner. F. 75. 1926.

La Chine Contemporaine: Politique et Économique. By Georges Dubarbier. Maps. Paris: Geuthner. F. 50. 1926.

THE words 'unequal treaties,' and 'the abolition of extra-territoriality and the foreign concessions,' have been so much in vogue of late that the two books mentioned above, dealing with the actual implications of foreign residence and trade in China, are of unusual value to-day. They clear the path, with true French precision and clarity of speech, of all the entanglements of prejudices and misunderstandings. We in Great Britain, for instance, have latterly allowed the phrase 'unequal treaties' to pass. It was not of our making or meaning; nor was it, as M. de Morant says, until the Great War that young China saw any suspicion of inequality in these treaties or called for the abolition of extra-territoriality. But it must also be borne in mind, on their count, that the phrase, which even in English undoubtedly implies lack of equity, in the Chinese translation of the words—again not of our doing—implies far blacker intensities of arrogance and wounding disdain than the English original. One feels like exclaiming: 'An enemy hath sown this seed of misunderstanding between us.'

M. de Morant gives several definitions of extra-territoriality. One aspect of it, however, is so cogent to the times that he will forgive me if I emphasize it for the sake of the general reader unlearned in law. Extra-territoriality means that the foreigner in China is subject to the laws of his own country and can only be judged by his own consuls. He does not come under Chinese judges, nor can he be condemned to Chinese prisons. M. de Morant works out in his book all the details and ramifications of this position of the foreigner, due, he says, to the fact that 'the sacred rights of person and property were a principle unknown in Asia.' He treats of extra-territoriality,

as M. Pichon says in the preface, ' as historian, as well as diplomat and jurist, expounding its beginnings and the application of those strange rights mentioned by Treaty, which only a knowledge of the past and of Chinese customs can render comprehensible.'

Together with the question of extra-territoriality hang many others: the concessions and settlements; the rights of foreign traders; the navigation of waterways; the building of railways, posts and telegraphs; the importation of armaments (against which Great Britain, under the late Sir John Jordan, fought for years); the Maritime Customs; and others. A large portion of this book deals with the principles and methods of legal procedure in Chinese courts, foreign courts and mixed tribunals; with China's fiscal problems, her foreign bonds and the problem of *likin.*

Two sections are of particular interest to us at the moment: the concessions and settlements, and the status of the missionary and the Christian Chinese. The Chinese officials of a hundred years ago had no knowledge of western governments; and though the Chinese merchants eagerly traded with the foreign merchants, the latter were required to live outside the precincts of Chinese cities. Their houses and warehouses could only be in the small areas allotted them in this wise, and only in the certain ports opened by treaty from time to time. They are to this day required to confine their residence and their business centres to the concessions and settlements outside the treaty port walls. In the case of Shanghai, the bounds have been loosened largely since the revolution of 1911 with the growth of more liberal ideas—but by give and take, not by legal sanctions. One hoped this spirit would grow. It must when the time is ripe.

The missionary is in an entirely different category. The French, since *le roi soleil,* have been, by the consent of the Holy See, the traditional protectors of Catholic missions.[1] Now Catholic missions were in China centuries before the Protestant. Sometimes they were in high favour at court; at other periods they suffered terrible persecution. In the French Treaty of 1844 a clause was inserted by which missionaries were given the right to build houses and buy land in the interior for the propagation of their work. The French plenipotentiary, in the same year, obtained a memorandum from the Throne ' abolishing the crime of being a Christian,' and later obtained further toleration for the Christians. By the ' most favoured nation ' clause,

[1] For more detailed history, put shortly, see Professor Soothill's *China and the West* (Oxford University Press. 10s. 6d. 1925).

Great Britain and the United States fell heir to this grace won by France, and used it on behalf of Protestant missions.

The Chinese Christian student is apt to feel that his freedom has been won for him by foreign intervention, and this may put him, he fears, out of touch with his compatriots. But if he goes far enough back, to the persecutions inflicted on the Catholic Christians which were the reason for French advocacy of their cause, he will see that it was these martyrs who bought his freedom with their blood. I often think that we have shown too little honour to the ten thousand Chinese Christians in 1900 who were tortured, sawn asunder, murdered, yet gave not up their faith. A noble army : a hero band. It is true to say that they, rather than the foreigner, won toleration for Chinese Christians. When the foreigner set forth the case of the persecuted Chinese Christians, the Chinese Government put out its Toleration Edict, and the Chinese national conscience came to approve. Immediately after the martyrdoms of the Boxer year, the hearts of all, both Chinese and foreign, who knew the sufferings endured, were too greatly moved to speak freely of the heroism. But we must not forget it nor its purposes. At the bottom, as I would reiterate, it is not foreign intervention but Chinese martyrs who won religious toleration for China—a sacred trust not to be heedlessly juggled away or renounced in lukewarm fashion.

Although Great Britain was the first western nation to make a treaty with China in 1842, her treaty was purely commercial. It was left for France in 1844 to ask for religious toleration. In the same year, France, then the United States, made their first treaties with China, definitely providing for extra-territoriality. This latter Great Britain was already practising ' in accordance with tradition,' and ' with the consent of China.' The first foreign consul to be appointed was French. It is illuminating to note the duties of British consular officers as given in the Treaty of Nanking of 1842 : they are on the same lines as obtain to-day. The consuls are ' to be the medium of communication between the Chinese authorities and the merchants, and to see that the just duties and other dues of the Chinese Government, as hereafter provided for, are duly discharged by Her Britannic Majesty's subjects.' This clause, at any rate, does not sound like an infringement of China's sovereign rights.

M. de Morant has done a great service in this detailed and exact study. The author of many learned works on China, he speaks of what he knows and brings ripe judgment to bear on his problems.

His volume is a mine of information, and though perhaps more a book of reference than one for the general reader, is worthy of the long line of French administrators and travellers in the Far East. The British Consular Service in China, with its band of sinologues of which it is rightly proud, will be the first to appreciate this volume, which has meant much labour in compilation, from the pen of their *confrère.*

La Chine Contemporaine is divided into two sections. The first is an interestingly written account of China's first steps towards reform in the 'nineties under the Emperor Kwang Hsü, and his attempt at constitutional government, cut short so drastically by the Empress Dowager in 1898. The text deals with China's path since that date ; in brief form till the Revolution of 1911, and then in more detail. The summing-up of character is acute. Of Yüan Shih-Kai he says :

> The decree of the 14th of October which recalled him to active life, brought back to the stage, this time for good, this statesman *par excellence*, and presently we shall see this astute politician exerting all his strength and fulfilling his audacious plans with incomparable mastercraft. He will be, in turn, a general and an administrator, but above all he will be a clever man who knows how to temporize in true Chinese fashion and make every event serve his interests ; a man who knows a thousand methods of ' persuasion ' towards his foes, and instead of fighting them makes use of them.

Of Sun Yat-Sen the author writes :

> This idealist, this preacher of revolution, was a wonderful demolisher of the Manchu *régime*, but his political value ends there. In the presence of realities, he makes a paltry enough figure ; a utopian, he never knows how to face facts ; and after an inglorious struggle against Yüan Shih-Kai, we see him in our own day only as an agitator and disturber of the peace to the day of his death.

M. Dubarbier shows China the prey of militarists after the passing of Yüan Shih-Kai. He gives the events leading to the Washington Conference, where he considers China, aided by America, won a diplomatic victory over Japan which led her to wrong ideas of what true ' emancipation ' implies. M. Dubarbier holds that, by the slow and normal intercourse between East and West, China was already profiting greatly : but now he sees her as part of a struggle in the Pacific Basin, and her chaotic condition a danger to all, rendering her a prey to Soviet Russia, whose expansion in Mongolia and Turkestan shows her to be as autocratic as Tsarist Russia.

The second half of the volume enters into China's economic conditions: her commerce, finance, industries, mines, communications and foreign relationships. This is, like M. de Morant's work, a valuable guide and compilation.

It is exceedingly instructive now and again to see one friend through another friend's eyes. It is clear that France views China, our mutual friend, with much the same eyes as we do: less sentimentally perhaps in politics, for the French are a shrewd nation. Both these French writers evince a sincere affection for and joy in the work of the Catholic Church in China and the gallantry of some of the French fathers. They both speak with pride of the relatively small financial contributions from outside China towards the support of their two million Chinese converts, and the proportionately few priests in charge. They do not approve of American methods. During the last great famine in North China, the chairman of the relief committee for distributing the funds, an English Methodist missionary, was supported by a Belgian and a French priest, by an American Y.M.C.A. man and American Baptists as well as by English members of the Anglican mission. There was no division then. They toiled and laboured and loved as one man.

OXFORD DOROTHEA HOSIE

CHINESE IDEALS

CHINA TO-DAY THROUGH CHINESE EYES. London: Student Christian Movement. 2s. 6d. 1926.

THE PHILOSOPHY OF CONFUCIUS. By C. Y. HSU. London: Student Christian Movement. 1s. 6d. 1926.

CHINESE RELIGIOUS IDEAS: A Christian Valuation. By P. J. MACLAGAN, D.Phil. London: Student Christian Movement. 6s. 1926.

HERE are three books by many writers. All three have two things in common. They are published by the Student Christian Movement, and they do not boast an index among them, which may be taken either as a compliment or as a stimulant to the memory of youth. Their elders would certainly prefer one in Dr Maclagan's thoughtful book.

Taking the books in the above order, *China To-day through Chinese Eyes* is written by seven of the ablest Christians in that distressed country. The book may be cordially commended to those

who would see the endeavour now being made by Dr David Yui and his fellow-writers to understand, explain and meet the variety of challenging difficulties facing them. This fine band of intellectual Christians, trained by the Christian Church which is of a Spirit that knows nor East nor West, have before them a giant's task and will need a ' double portion ' to carry them through.

Of course it is a duty to ' keep one's end up,' but I am sure David Yui will forgive me for saying that it can be overdone. Take, for instance, his claim that China ' is the most highly civilised nation in the world.' In what respect ? In religion, philosophy, science, medicine, philanthropy, government ? In education, with ninety-five per cent of illiterates ? In the law courts, with torture still in vogue ? If his claim be true, then why this eagerness to change it ? And why are missionaries in China at all ? The position should be reversed. Moreover, China's ' freedom from the harassing experiences of the close and intense international struggles among the European nations ' has been harrowingly compensated by her at least equally frequent, equally prolonged and more horrible civil wars. Ardent patriotism may be excused, but it is always stronger when just and even generous. This book, for instance, would not have been possible apart from the goodwill of many in the West. With his demand, perhaps somewhat minatory, for co-operation, friendliness, justice, sincerity, he will find no people more sympathetic than those of this land, if he could induce his compatriots to realize it.

Mr Thomas Tchou ably presents the industrial situation and discusses its perils. He might add that of the one hundred and twenty modern mills and workshops in China, only three are British, forty-five are Japanese and the rest Chinese ; and that amongst mill-owners it was the British who were to the fore in seeking amelioration of existing conditions, as Dame Adelaide M. Anderson, with full knowledge of the facts, has testified. P. C. Hsu deals well and succinctly with intellectual movements ; T. C. Chao most thoughtfully with present-day religious thought and intellectual leadership and citizenship training. Timothy T. Lew supplies a veritable mine of information on the New Culture movement and Christian education. Francis C. M. Wei offers a sympathetic synthesis of cultures East and West. T. Z. Koo gives much cause for thought in his survey of educational conditions and student life to-day, as also in his ' Spiritual Life of Students in Christian Colleges ' ; and David Yui closes with ' Needs of the Christian Movement.' His assumption

that the Indian monks who introduced Buddhism to China were profound Chinese scholars lacks evidence; they were dependent on Chinese scholars, as we are—but that is a long story. His call for better scholarship in Chinese, both among Chinese and foreigners, is nevertheless very necessary.

This book should certainly be read by those who wish to learn how the best minds among the Christians of China are surveying the present position of our religion in that country. Of one thing these writers may be assured, that nothing will give their fellow Christians in this land greater joy than to see the Church in China self-governing, self-propagating and self-supporting, and anything the Churches here can do to aid them in hastening that happy day will gladly be done.

It is a pleasure to have a brief treatment by so sympathetic a writer as C. Y. Hsu of the philosophy of Confucius, which philosophy 'is in fact the very influence which has made China what she is to-day.' His claim for the ancient discovery of evolution and so on, while interesting, would hardly satisfy the scientific mind. On p. 5 he seems to assume that Confucius had three thousand students at one and the same time, instead of their being the reputed total number during his lifetime. If the translation given on p. 62 were correct, it would be very welcome to most of us, but 'how abundantly does the divine display the virtues that belong to Him' is quite inadmissible. The term he interprets by 'the divine' is *shen-kuei*, which Dr Legge interpreted more correctly by 'spiritual beings'; it certainly is always plural and never means God.

Dr Maclagan's work results from eight lectures given under the Duff Missionary Lectureship. It covers much ground in comparatively small space, and may generally be trusted for its accuracy. Exception may be taken by some to his reliance on the *Shu King*, whose authenticity and date are in doubt. His first lecture on 'The God of your Fathers' discusses the Confucian idea of God and deals with the excessive claim that Confucius was the prophet of the one God, while he ignores the other equally excessive claim that Confucianism is purely ethical and not religious. This chapter is, however, strengthened by chapter VI. The second lecture supplies a competent survey of Confucian morality as exhibited in the Four Books. The third is devoted to the wayward and fascinating speculations of ancient Taoism, but makes no presentation of it in its age-long decadent form. As to Professor Parker's remark quoted on p. 93, the real question is not so much whether ancient Taoism

was affected by Buddhist ideas, as what Buddhist additions have been made to ancient Taoist books since the advent of the Indian cult. Chapter IV gives a reasoned summary of the principles of Chu Hsi, whose interpretation of Confucian classics and whose philosophy was the orthodoxy of China from the twelfth century to our day. Chapter V is one of the most interesting, for it presents in brief form Professor Henke's translation of the teachings of Wang Yang-ming of the fifteenth century, who gave the most original contribution to China's philosophy since that of Chu Hsi. The facts of idolatry and ancestor worship are well brought out in chapter VI. Nevertheless, even if all other religions are expunged by the present anti-religious movement, the cult of the ancestor is likely long to remain ; indeed, many thoughtful men consider that the Christian Church ought to seek its purified maintenance rather than its destruction. That, however, is a matter the Chinese Church will settle for itself.

In his ' Chinese Ideas of Salvation,' chapter VII, there is no doubt that the emphasis on salvation in Confucianism and original Taoism was chiefly mundane. It was in Mahayana Buddhism that it became other-worldly, and a contrast is drawn between this form of Buddhism and Christianity. The last chapter, on the presentation of the Gospel, shows experience, insight and breadth of view. If salvation of the soul has not value for us equal to that which it had for our fathers, perhaps it is we who are short-sighted and unable to see time and eternity as one. ' Is a Christ who is a Way to Heaven the religious equivalent of a Christ who is the Way to the Father ? ' asks the writer, and it is indicative of the tone of this chapter. Dr Maclagan's ideal should be read and re-read by all missionaries and by many others.

OXFORD W. E. SOOTHILL

NATIVE LEGISLATION IN SOUTH AFRICA

THE ANATOMY OF AFRICAN MISERY. By LORD OLIVIER. London : Hogarth Press. 6s. 1927.

LORD OLIVIER has written a book which will make the opponents of Native rights in South Africa indignant instead of penitent, and which most of those engaged in the difficult task of championing the black man in the Union will read with feelings akin to dismay.

The Anatomy of African Misery appears to have been written

in a white heat of passionate indignation as a result of the passing by the South African Parliament of the (so-called) Colour Bar Bill. It has therefore many fine qualities. It glows with a fervour that makes one feel thankful for the splendid sense of right and justice behind it—a spirit of passionate fairness, if one may coin such a phrase, which has always been England's noblest contribution to the race problems of the world. There is a unity of purpose in what is evidently a rapidly written work, flung off in the first heat of indignation and unspoilt by confusing second thoughts. There is a clarity in the continuous denunciation, which throws actual South African conditions into a deep blackness against the white light of Lord Olivier's high ideals ; and, though such a contrast of black and white is perhaps not really found in actual public life, yet the method makes clear the difference between the two shades of grey that alone are visible to the more critical eye.

Such a book must have the defects of its qualities. It is bound to be full—not indeed of inaccuracies, for one does not expect inaccuracies of Lord Olivier—but of half-truths. Its method is such as not to permit of qualifications and reserves. Lord Olivier cannot be said to see the race problem steadily and see it whole. The haste of the composition has led to an incomplete use of documents, and some recent authorities are not quoted at all.

These are the necessary defects of the author's justifiable method of handling the subject. What is unnecessary and deplorable is the continual attitude of cheap sneering at the South African Government and at white colonists of Africa generally. To Lord Olivier the white man in Africa is merely an interloper, and the worst possible construction must be put on his actions. Had this book appeared anonymously many guesses might have been made at the authorship, but few critics would have thought that the author was an administrator of ripe experience and an ex-Cabinet Minister.

Is this an unduly harsh criticism ? Let the book speak for itself :

'The first settlers included Hollanders, Germans, Flemings, Poles and Portuguese, who are described in the *Encyclopædia Britannica* as having been " for the most part people of low station and indifferent character, with a small number of a higher class, from whom was selected a Council to assist the Governor " ' (p. 8). Not a word is said of the hundreds of high-souled and well-educated French Huguenot immigrants from whom thousands of

South Africans are descended, none being descended from the single Pole or Portuguese among the first settlers.

'The British dealt with the Bantu in a series of "Kaffir Wars"' (p. 9). Is this a fair and impartial account of the development of the Eastern Districts of the Cape Colony? Here reference could well be made to Sir George Cory's *Rise of South Africa* which Lord Olivier does not once mention.

'The Dutch Reformed Church formally excludes Natives from participating in the benefits of its philosophy and apparently does not concern itself to apply it to them' (p. 90). Is this fair, when one considers the great Native Conferences organized by the Dutch Reformed Church in 1923 and 1927, to the conclusions of the former of which, printed four years ago, no reference is made? Is it fair when one considers that the Dutch Reformed Church supplies four times more men and money for Native missions than any other South African Church?

'All South African labourers being black . . .' (p. 130). On this comment is needless.

Is it good taste to refer to that master of woodcraft, the late F. C. Selous, as 'the renowned destroyer of African fauna'? (p. 48).

And what object does Lord Olivier think will be served by the following reference to the Bill introduced by the Nationalist Government to prevent the prostitution of Native women in the towns?

> This measure, well intentioned in its ostensible if limited purpose, so far as it goes, has been ill-naturedly alleged to be designed as a pendant, in protection of female industry in Johannesburg and the seaport towns, to the Colour Bar Law conceded to the white and the franchise proposed to be given to the Coloured man. Prostitution is not, in fact, an indigenous trade among Native women, but it is becoming prevalent in the towns, and habitual competition of Native with white and Coloured women in that market might doubtless become as annoying to them as Native male competition to the skilled white worker (pp. 221–2).

Surely it is a pen steeped in gall that writes this.

Quotations have been made at length in order to illustrate clearly why Lord Olivier's book is not going to convert many white South Africans to his point of view. One has the impression that he hardly expects, perhaps hardly wants, conversions. We need valiant warriors like him to break an uncompromising lance from time to time for their inflexible principles. But we need still more cool and experienced leaders to deploy their forces to the best advantage and

to outflank an enemy at present in a good strategical position. This book is magnificent, but it is not war. Liberals in South Africa will meditate on it sadly during the many years that they have to live it down among their compatriots.

And yet the main thesis of the book is such that it would do every white man in South Africa good to read it and to grasp it. For unprejudiced students nothing more stimulating could be recommended. Good will be done to such by the appearance of this study, but on the whole (however regretful one may be to say it) at least as much harm as good will accrue to Lord Olivier's clients, the Natives of South Africa.

Edgar H. Brookes

London

ASHANTI

Religion and Art in Ashanti. By R. S. Rattray, M.B.E., B Sc. Illustrated. London: Oxford University Press. 30s. 1927.

In Ashanti and Beyond. By A. W. Cardinall, F.R.G.S., F.R.A.I. Illustrated. London: Seeley, Service. 21s. 1927.

THE ethnologist will welcome Captain Rattray's work as one of great value because of the details so clearly described. The author has had years of experience, during which time he has made careful research into the more secret customs of the Ashanti. Such secrets are only gathered by men who have the confidence of the Natives, a knowledge of the language and the ability to describe the customs. To gain this position of confidence and intimacy requires years of patient sympathy, often in unpleasant surroundings.

Some of the customs described are common to other Bantu tribes of Central Africa, though they may differ in detail. As regards marriage, the bride's being allowed such freedom as to have a voice in the choice of her husband is unexpected when compared with tribes following similar customs. The wine given and received is, however, the chief item which legalizes the marriage, as in Buganda. In the funeral rites, we should have expected fuller ceremonies before the committal of the body to the grave. The introduction of rum in the place of native wine is to be regretted, as is also the firing of guns. This latter custom may be in place of the beating of drums intended to give greater honour to the ghost entering the other world, and also to inspire awe in those present. Again, the

use of a coffin seems to be a later custom which would not be found in earlier times.

When Captain Rattray speaks of the existence of abstract ideas, we presume we are not to understand that the finer feelings characteristic of more civilized nations are intended. The Native only understands concrete ideas, for example, immorality or theft carry no sense of moral guilt, it is detection which makes them wrong. So again, love has few if any of the finer feelings of affection we attach to it. The wife learns to look to, and in a sense is fond of, her husband; in like manner a mother has a tender regard for her child while she is nursing it. This latter feeling is akin to that of an animal which will die to protect its offspring. Circumstances seem to have the controlling power over the emotions.

To turn to art, the student of African peoples will be surprised at the great progress made in each branch, whether weaving, metal or wood work. The mind at once seeks elucidation as to whether this skill is introduced, the result of contact with other people, or whether it is development on their own initiative. The author gives instances of extremes of barbarity, with utter disregard of the value of human life, side by side with an attainment in art which is to be found among civilized peoples.

The book is well illustrated, which is a help in understanding some of the ceremonies, though the language is so clear and carefully expressed that without the photographs we can readily depict the scenes described.

The second book is one of the valuable popular series issued by Messrs Seeley, Service & Co.; the public are indebted to them for a number of such works. This book places before the reader the routine life of members of the Civil Service who are doing admirable work in isolated parts of the British Empire, where their lives are spent for the good of the country and the uplifting of the Natives. The writer gives an exceptionally interesting account of the daily routine of men who are frequently in isolated places, often with a dull outlook; but he, through his varied interests, made the life a happy one, and his book abounds with fascinating accounts of adventures. His accounts of birds, insects, fishes and plants, with their habits and peculiarities, are described as only a lover and observer of such things can describe them; they are interesting and instructive. Whilst these matters are carefully observed, his sympathy, help and advice are never lacking for the Natives. Anthropologists would

have welcomed more light upon secret societies, about which little is known; indeed, the author touches upon various customs about which further information would be welcome.

JOHN ROSCOE

OVINGTON, NORFOLK

CHRISTIAN MISSIONS AND RACIAL LIFE

DAS RECHT DER DSCHAGGA. By BRUNO GUTMANN. München: Beck'sche Verlagsbuchhandlung. M. 30. 1925.

THE Christian Church has had to pursue different paths in different periods of the history of Christendom in order to bring the Gospel to non-Christian peoples. In consequence, the history of Christian missions shows that missionary methods have undergone change. In the early ages the Christian Church had the Grecian world and the Roman Empire as a mission field; in the middle ages its aim was the Christianizing of the European peoples; at the present day Christianity is concerned with the non-Christians of the whole earth, with all the races and peoples known to ethnography. Missions have had to adjust themselves to these changing circumstances. The greater the number of races in their purview, the greater the variation in the mission fields.

Up to the end of the nineteenth century, the task of modern Christian missions to other races had been conceived as that of carrying the Christian message closely bound up with European culture. Christianity and Europeanism had become so far identified in our minds that it seemed to us natural to take European culture and civilization along with us too; evangelization and Europeanizing were inseparably bound up together. We could not fail to see that all the races who came into contact with this European culture became changed and in many cases disintegrated, some even annihilated. This process was greatest among the overseas colonies of the European nations. The reason given to account for this was the belief—due to an overestimation of European civilization—that the manners of life of other races contained little of value in comparison with ours; their disappearance, therefore, signified only a slight loss and was the first step to real progress.

The Christian missionary occupies to-day a fundamentally

different position. We have learned to recognize that the value of European culture is purely relative, and, at the same time, that the individual and characteristic elements in the civilization of other races and peoples demand our respect. From our recognition of these things most significant results have proceeded : we now admit the duty of studying the people to whom we bring the Gospel, of learning their language, studying their history and customs, above all of steeping ourselves in their religious ideas in order to get at the very heart of their thought ; we admit also the necessity of conserving and reinforcing folk custom as much as possible, that is, as far as it is compatible with the spirit of Christianity. There is no doubt that such a boundary line must be drawn, but evidence shows that this principle, however clear in theory, involves immense difficulties in carrying out. Increasingly we depend on the practical experience of the missionaries and their judgment of the circumstances with which they meet. The chief difficulty lies in the fact that the whole life of the non-Christian races, especially of the so-called primitive races, is saturated with religious conceptions, and that numberless customs have a religious core or origin. One only has to call to mind the caste system in India or the custom of circumcision. Added to this, customs have a different character among different races and this character is expressed in varying ways. This explains why the judgments of individual missionaries on the matter of folk custom do not always agree, even in different parts of the same country. From this the problem arises : How far are customs and usages religious or how far can they be Christianized ? In the latter case are they to be retained, even cultivated ? If, on the contrary, they are so imbued with a non-Christian spirit that it appears impossible to transform them, then the missionary has to combat them, both among the converts in the Christian community as well as among those who have fallen away from Christ through the exercise of church discipline.

But we will not follow this thought further ; the chief task will always be to make a sort of catalogue of the customs and ideas of the people among whom the mission works. What should be included in such a catalogue—to use a commercial term—may best be explained by a work which solves the problem in a typical way. It gives me great pleasure to point to Gutmann's book as one deserving to be carefully studied, with what has been said above in view.

The author is a missionary of the Leipzig Missionary Society

and has already published numerous books about his mission work. Gutmann has the gift of entering deeply into the life of a people and of penetrating its inmost thoughts upon religious and social custom.

During long years of residence among the Chagga he has investigated their legal systems with the eye of a scholar and has presented them to us in the present volume. Besides the actual laws, with all their relations to the life of the tribe, their religious implications and close connexion with religious life, the book contains an account of the multifold branches of Chagga indigenous civilization.

The Chagga are a Bantu tribe of Kilimanjaro, only a small division of the large number of African races. But we should not be far wrong in assuming that many features described in this book are to be found in the same, or at any rate in a similar, form in many of the other Bantu tribes. On that account this notable book deserves the attention of all interested in missions who wish to probe more deeply into the questions involved.

Carl Mirbt

Göttingen

SOME AFRICAN SONGS

Chants Zambéziens. By Th. Burnier. Paris: Société des Missions Évangéliques. Suisses F. 0.70. 1927.

BESIDES some forty Thonga tunes collected by Junod,[1] no South-east African music has, as far as I know, yet been published. M. Burnier in this little pamphlet gives twenty-four songs from different Zambezi tribes (Kololo, Rotse, Totela, Nkoya, Mbunde), and four from an Angola tribe (Wiko) in musical notation, with words, translation and short accompanying comments. He has noted the tunes by ear without the aid of a phonograph and taken great pains to get them correct, checking his annotations as the short musical phrases were sung again and again. Even so it is a hard task for a European ear to catch the intricacies of African rhythm and, though on the whole the melodies look African, one cannot say whether this material is wholly reliable until it has been confirmed or disproved by phonographic records.

In one instance, the author tells us, the original rhythm has been

[1] *The Life of a South African Tribe*, Neuchatel, 1913, pp. 255 ff.; *Les Chants et les Contes Ba-Ronga*, Lausanne, 1897.

slightly changed in order that the song could be rendered by a chorus of Swiss ladies. That is not exactly what we expect from a scientific writer. Nevertheless, the chief features of these Zambezi tunes come fairly close to what is known from other Bantu songs. Their melodic structure rests principally on the relationship of the fourth. This interval has several functions : generally it marks the boundary of the single motive ; sometimes a motive is shifted a fourth down ; part-singing among the Zambezi tribes consists exclusively of sequences of simultaneous fourths. The lower voice is the leading one, as can be inferred from instances where the accompanying voice comes in, with its upper fourth, only when the tune is repeated. The Ma-Wiko, on the other hand, sing in thirds and, when the records are to be trusted, even in triads. With a people so musically endowed as the Bantu it is quite possible that something of the same sort happens ; but though I know of one somewhat similar instance from the Wa-Nicha, we shall have to wait for phonograms to ascertain this fact, which would be of no little theoretical consequence.

Besides part-singing in parallels two other kinds of polyphony are used by the South-eastern Bantu : in the xylophone orchestra which belongs to the court of a chief (like the gamelans in Indonesia), the players beat one melody with the right hand, another with the left, while singing yet a third melody. Rhythmic polyphony will arise when several drums are beaten simultaneously to accompany a dance. The author gives no example of such a polyrhythmy, but he watched an incantation to ensure hunting-luck : the medicine-man danced and sang alternately with a chorus of fifty men, women and children, five drummers skilfully beat complicated rhythms (*une cadence à la combinaison savante*) and six men scraped notched sticks. The sounding rasp is a very ancient implement, and it would be worth while to ascertain its distribution. It is interesting to find it here in connexion with a magic ceremony and a song, the leading line of which means : ' Sun is rising.'

In an incantation for curing the sick, drum-beating is enhanced by hand-clapping. Girls carrying earth in wooden bowls on their heads give the accent to their song by beating the bowl with a cane. To tell the truth, there is hardly any African song without some kind of rhythmic polyphony, and it is to be regretted that the author has somewhat neglected this most prominent feature of Negro music.

E. M. von Hornbostel

Berlin

FIVE ROMAN CATHOLIC MISSIONARIES

THE LITTLE POOR MAN OF ASSISI: A Consideration of the Life and Significance of St Francis. By JAMES O. DOBSON. London: Student Christian Movement. 3s. 6d. 1926.

DER HEILIGE FRANZ XAVER: der Apostel von Indien und Japan. Von GEORG SCHURHAMMER, S.J. Illus. Freiburg: Herder. M. 6. 1925.

A MODERN MARTYR: THEOPHANE VÉNARD (BLESSED). Revised and annotated by JAMES A. WALSH. Illus. Maryknoll, New York: Catholic Foreign Mission Society. Sixth edition. $1. 1926.

TWO VINCENTIAN MARTYRS: Blessed Francis Regis Clet, C.M.; Blessed John Gabriel Perboyre C.M. Adapted from the French of G. DE MONTGESTY by FLORENCE GILMORE. Illus. Maryknoll, New York: Catholic Foreign Mission Society. $1. 1925.

FEW kinds of books prove more appealing than biographies and autobiographies, and still fewer have been as successful in arousing an enthusiasm for missions. The first of the quartet listed above was probably not written for the express purpose of quickening an interest in the enterprise, but no one can write well about St Francis without this result. The seventh centennial of the death of the Umbrian saint has been the occasion for the renewed popularity of this ever attractive figure. The best biography of St Francis in English, Sabatier's, is unfortunately out of print. In spite of all its charm and scholarship it is, moreover, a little long for a hurried age. It is, accordingly, fitting that there should appear a short, popularly written life of this first of the Brothers Minor, and, moreover, since Francis was larger than any one branch of the Christian Church, that it should be published by a Protestant organization.

The book is well done. It attempts to discover no hitherto unknown facts about the saint nor does it advance any new theories. It makes use of much of the voluminous material which the ages have so painstakingly and lovingly compiled, and on the basis of these retells the familiar story sympathetically and delightfully. The author, not being a Roman Catholic, can look at his subject with a certain amount of detachment, but the book loses nothing for all that. He is, moreover, not out to attack the Church, and shows an appreciation of the good qualities and the difficulties as well as the compromises of the great ecclesiastics with whom Francis had to deal. For those who cannot obtain Sabatier this book will prove a useful substitute and those who know Sabatier will be glad to have the story retold so well in this briefer form.

The other four of the five biographies have for authors Roman Catholics and have obviously been written for the purpose of stimulating the religious life and awakening an interest in foreign missions. The life of Xavier seems to be one of a series of short biographies, in German, of great Jesuits. It is based upon the sources and is well and, being by a Jesuit, is of course sympathetically written. It is laudatory, although not fulsomely so. The saint seems almost too good to be human and his frailties are passed over apparently quite unconsciously. However, little or nothing is said of the miracles that in some biographies of the saints quite remove their performers from the ranks of ordinary mortals. Xavier walks through the pages in the flesh, even if in a nearly spotless flesh.

The two other volumes have been prepared by the Catholic Foreign Mission Society in the effort to stimulate still further the rapidly awakening interest in missions among American Roman Catholics. Vénard was a member of the great Société des Missions Étrangères of Paris. He went to Tongking in 1853 and in 1861 suffered martyrdom in one of the persecutions that preceded the French occupation and which were in part brought about by fear of that event. Clet and Perboyre were both Lazarists and both suffered martyrdom in Wuchang, in Central China, the one in 1820 and the other in 1840.

Clet reached China when the missions there were at their lowest ebb ; when, added to the havoc that had been wrought by the Rites Controversy, the abolition of the Society of Jesus, severe persecutions and the religious indifferentism in France, there were just beginning the further losses due to the French Revolution and to the wars of Napoleon. He went out in middle life, never obtained a great command of the language, during most of his nearly thirty years in the Middle Kingdom was without the assistance of another European priest, and much of the time had to do his work secretly because of recurring persecutions. Yet his courage and his quiet faith and cheerfulness seem never to have failed and from his prison, only a short time before his execution, he had sufficient leisure from himself to write letters comparing unfavourably the prisons of France with the none too comfortable quarters in which he was confined. A life of such quality requires no comment, and the author has wisely allowed Clet largely to tell his own story through his letters.

Perboyre went to China, a frail man of thirty-three, in 1835,

when, thanks to the revival of interest in missions in Catholic Europe, recovery had begun to take place in the Church in China. He was no less heroic than Clet. A brother had died on the way to China and the examining physician had at first told Perboyre that he would not live to reach the field. In China, moreover, he found Christianity still proscribed, the Christians scattered and poverty-stricken and the Church at a low ebb. There is no record that during his five years in China he faltered or looked back or that he ever flinched before the prospect of his martyr's crown. His story, too, is told largely through letters, his own and those of his colleagues.

If in these biographies of martyrs more attention is paid to the sufferings that accompanied the trials and executions than appeals to some ears, and too little is said of the human shortcomings of the victims, there is yet a clear picture of humble, devout, saintly men who laboured heroically and went to their death with joy.

K. S. Latourette

Yale University

ORIENTAL CHRISTIANITY AND THE ORIGINS OF ISLAM

Der Ursprung des Islams und das Christentum. Von Dr Tor Andrae. Uppsala: Almqvist och Wiksells. Kr. 5. 1926.

The Origin of Islam in its Christian Environment. (The Gunning Lectures, Edinburgh University, 1925.) By Richard Bell. London: Macmillan. 10s. 6d. 1926.

Vom Werden und Wesen der Islamischen Welt: Islamstudien. Von C. H. Becker. 1. Band. Leipzig: Quelle und Meyer. M. 14 u. M. 20. 1924.

Barthold concludes a brilliant essay on 'The Qur'ān and the Sea' in the first number of the new issue of the Russian Oriental Journal *Zapiski* (1925, pp. 106–10) with these words: 'One can see in these verses of the Qur'ān a new confirmation of the conclusion to which investigators into the early history of Islam have begun more and more to come, namely, that Muhammad's idea of Allah was formed more under the influence of the Christian than the Jewish conception of monotheism.' The three books before us, all of them works representing the finest product of modern scholarship, are characteristic of this new attitude of scholarship to the question of Islamic origins.

A generation ago, largely under the influence of certain great Jewish scholars who had worked at Islamic origins, the general assumption of scholarship was that in all questions of the origins of Islamic thought and institutions we must look to Judaism. Certain Jewish scholars of the present day, e.g. Hirschfeld, still seem inclined to hold to this view, and if it is urged that the dominant ideas and practices of Islam go back ultimately to Jewish origins we cannot but agree. What more recent scholarship is insisting on, however, is that a great number of these Jewish elements, if not all of them, came into Islam not directly from Judaism but through Christian or Christianized channels.

It is true, as Rudolph points out (*Abhängigkeit des Qorans von Judentum und Christentum*, Stuttgart, 1922, pp. 27 ff.), that in many cases where we are dealing with isolated conceptions which are common to Judaism and Christianity, it is extraordinarily difficult to decide whether the immediate source was Jewish or Christian, but the indications are coming more and more to be in favour of the Christian origin, and in many cases the philological argument is conclusive. Names like Yunus, Isma'il, Ilyas, Shaitan, Sulaiman, are obviously taken from Christian forms of the names rather than from the Hebrew, and numerous words in the religious vocabulary of the Qur'ān, such as Furqān, Jahannam, Tāghūt, Burhān, Malakūt, Malak, which were once considered as direct borrowings from Hebrew, are now recognized as coming into Arabic from Syriac and Ethiopic sources.

Tor Andrae is already known to students of Islamics as the author of a brilliant investigation of the growth of the Muhammad-legend in Islam (*Die Person Muhammeds in Lehre und Glauben seiner Gemeinde*, Stockholm, 1918), in which he traces the Christian and Iranian influences on the growth of the popular Islamic Prophet-legend. The present volume is the gathering into book form of a number of articles that have appeared during the years 1923–25 in the *Kyrkohistorisk Årsskrift*, which take up one aspect of a problem left us as a testament by the late Fr. Schwally, namely, the theology of the Qur'ān. His work is an investigation of Christian influences in pre-Islamic Arabia and on the thinking of Muhammad as revealed in the Qur'ān, and is in three sections. Firstly, he takes up the history of Christianity in Arabia, a notoriously difficult problem, and in a careful and critical examination of the all too scanty fragments of information that have come down to us from Christian

writers and from the Arabs themselves he seeks to trace the gradual spread of Christianity in the Arabian peninsula, in the South at Najrān, in the north-east at Hīra and in the north-west among the tribes of Ghassān. There is little that is new in this section, save that whereas earlier investigators, such as Rösch, Sayous, Nüesch and others, had emphasized the elements that seem to point to Muhammad's contact with some form of Judæo-Christian Gnostic sects, Tor Andrae emphasizes the presence and influence of Nestorian and more orthodox forms of Christianity in the peninsula, a point that has been too often overlooked.

His second section deals with the Christian elements in the so-called pre-Islamic poetry and in the teaching of the Hanīfs. He does not take up the thorny question of how much of this pre-Islamic poetry is really pre-Islamic, though he does argue at length the cases of Samau'al and Umayya, deciding in each case against the genuineness of the collections of their poetry that have come down to us. The vocabulary of these pre-Islamic poets, however, and the stories we have about the Hanīfs, whether genuine in their entirety or not, at least indicate that before Muhammad's time there was a leaven of Christian ideas working among the best minds in the peninsula and making current a religious vocabulary which Muhammad was able to use in his revelations.

In the third and largest section he passes to the Qur'ān itself and gives us the most careful and detailed study we have yet had of the eschatological ideas of Muhammad, quoting numerous parallels for the various conceptions from Jewish and Christian apocalyptic and eschatological writings. It is tempting to go into detail on this point, but the limits of our space forbid. In his conclusion he gathers up his arguments, showing that the legend-material of the Qur'ān is Christian rather than Jewish, its polemic against the Jews runs on Christian lines, and the formal elements of cult which it lays down, though ultimately of Jewish origin, have rather the Christian tinge. Consequently he thinks there may be more truth than we have been wont to admit in the stories of Muhammad's Christian mentors, which later crystallized into the Buhaira-legend.

Bell's Gunning Lectures are devoted to a new attempt to understand the life and mission of Muhammad. Basing himself solely on the Qur'ān as the only safe starting-point for working at the biography of Muhammad, Bell claims that when we read the Qur'ān chronologically it gives us the picture of a patriotic Arab, greatly

impressed by the power and prestige of the great religions around him, that of the Jews and that of the Christian Empire of Roum, who felt himself called to make this religion available for his own Arab people. Thus one may say he was sincere all through his career, for his great aim was to have this religion for his people that they might be great, and so, though his methods may at times be far from the moral standards we follow, he was yet sincere in following out his purpose. Now in the Qur'ān itself we can see him at work forging this religion, his ideas very vague and general at first, but growing in form and definiteness as he gains more and more information about Judaism and Christianity and in particular about their Holy Books on which his Qur'ān is modelled. Bell definitely declines to take up the question as to whether Judaism or Christianity had the greater influence on Muhammad's thinking, but the answer is easily enough read in his book. The very words Qur'ān, Allah, Furqān, Rahmān, Salawāt, etc., which are fundamental to his message, are words of Christian, generally of Syriac, origin, and the structure of his organized cult in prayer, fasting and so on is in its distinctive features Christian rather than Jewish.

The case becomes even clearer when we enter the period after the death of the Prophet, a period to which Bell devotes his closing chapters. The early conquests of Islam were in Syria and Mesopotamia, where large numbers of Christians were incorporated into Islam. The theologians and scholars of Islam came largely from the ranks of this non-Arab element, and the early elaboration of Islamic theology and secular learning was profoundly influenced by the Christian thought of the schools of Syria and Mesopotamia.

It is this latter problem which interests Becker. In the first volume of his *Islamstudien* he has gathered together some nineteen articles, essays and reviews that have appeared at different times and in different places, all of them able studies of the first importance to students of Islamics. Our interest is especially directed to the seven essays in Section C, 'Zur Religionsgeschichte des Islam.' Over and over again in these essays Becker emphasizes the dominant influence of Christianity in the development of Islam after the death of its founder. Jewish, Greek, Persian and other Oriental ideas were transmitted to Islam by Christianity. The thousands of Christians who were driven to become Muslims in the early period of the Caliphate formed within Islam an intellectual class of ability infinitely superior to that of the Arab Muslims, which was able to

attract to its teaching the best elements of Arab nationality. These Islamized Christian intellectuals could not immediately abandon their old habits of thought any more than they could immediately change the economic conditions under which they lived. The result was that both in the economic sphere and in the intellectual the ideal was inevitably dictated by the superior culture of Christianity, as Becker illustrates in his account of the development of ritual, political theory, mysticism and dogmatic theology.

ARTHUR JEFFERY

CAIRO

HINDU MYSTICISM AND CHRISTIANITY

CHRISTIANITY AS BHAKTI MĀRGA. By A. J. APPASAMY, D.Phil. London: Macmillan. 4s. 6d. 1927.

THE INDIAN MYSTIC: Some Thoughts on India's Contribution to Christianity. By J. C. WINSLOW. London: Student Christian Movement. 1s. 6d. 1926.

IT is rapidly becoming a commonplace, and I believe a somewhat dangerous one, to say that Indian Christians will specially emphasize the mystical aspects of Christianity, and that it is in this direction that the Church of India will have a special contribution to make to the faith and life of the Church Catholic. It is dangerous, I believe, in two ways. First, because the truth about the Christianity which will develop in a country with so rich and varied a past as India, in contact with the world of to-day and with the Christian inheritance of eighteen centuries, is certainly unattainable at present, and is likely to be a far more complex thing than is suggested by such easy generalizations. I wonder whether it would have been possible in A.D. 80 to foretell the type of Christian thought and devotion which later on became so characteristic of the Greek 'Eastern' Churches. And how far more complex is even one corner of India, even if, as is so often quite illegitimately done, it is only Hindu India that is being thought of. *Bhakti*, it is true, stands out; so, in another aspect, does *adwaita* philosophy, and in yet another the solid mass of the Dharmic Hinduism (as one may briefly call it) by which the normal caste Hindu lives. What strands of influence will each of these contribute, and how will they be interwoven with each other and with those, for example, of western scientific thought on the one hand, and Catholic experience on the other?

Secondly, because it cannot tend to natural and healthy growth of either an individual, a nation or a Church, that there should be public discussion of how this or that characteristic is expected of him or it, as the case may be, or how far this or that tendency is beginning to show itself. It is not only desirable, but of the greatest importance, that Indian Christians should strive to appreciate and to make their own the rich inheritance of India's past. But one wishes that the results of this could be left to work themselves out without external urgings in this or that direction, and cries of 'Lo here, lo there.'

This is, perhaps, a somewhat ungracious way of greeting the two books before us, and is tantamount to saying that Mr Winslow's book should not have been written. I hasten to add that if such a book was to be written, Mr Winslow has done it well for introductory and popular purposes. He brings out clearly certain leading points in connexion with the Hindu ideals of *bhakti*, *sannyas* and *yoga*, with vivid illustrations and helpful and striking quotations. His deep sympathy with the Hindu point of view, however, and his natural desire to point clear antitheses have led him to make several unguarded and even crude generalizations about 'western' Christianity, as, for example, when in contrast to the emotional devotion of *bhakti* he writes that 'it is characteristic of us practical westerners to say that Christianity is primarily a matter of the will,' and that 'the emotional, loving children of India can teach us to enlist the whole life of the passions and emotions, as well as the will and the intellect, in the service of God.'

It is valuable at this point to compare Dr Appasamy's treatment of the topic of emotion in devotion. In showing how St John's teaching is deeper and truer than that of the typical Hindu *bhaktas*, he says, 'It is clear that with John the emotion that we experience in our life with God is not the rapture which is born of ecstatic experience, but the steady joy which is born of devout action.' And again, 'What the *bhaktas* desire is rapture, ecstasy—what the fourth evangelist emphasizes is the moral strength which all men and women need to exercise every day of their lives.'

The difference between the two writers is, of course, partly due to the fact that Dr Appasamy's aim is distinctly different from Mr Winslow's, and I have no doubt that Mr Winslow would heartily agree with Dr Appasamy when taking his somewhat wider point of view. Dr Appasamy is primarily interested in interpreting St John,

and he endeavours to bring out the evangelist's deepest meaning partly by showing parallels to this or that strand of his thought in Hindu *bhakti* thought, and partly by quoting cases in which he avoids the mistakes or fills up the defects in the latter.

Dr Appasamy's book seems to me extraordinarily interesting and valuable, both for what it directly contains—a study from a new angle of certain typical Johannine passages—and for the example it offers of the kind of help we are now beginning to receive from scholarly and devout Indian Christians in the exegesis of Scripture. There is nothing startlingly new in his exposition of Johannine thought, yet none of it is written quite as an English Christian would have written it, and the English reader is often stimulatingly puzzled as to why his argument moves just as it does. His explicit comparisons and contrasts with *bhakti* thought are deep and illuminating; specially good examples of this are to be found in his chapter on 'The Sense of Awe,' and in his discussion in the following chapter on the Johannine meaning of the word 'truth.' I should have been glad of an even fuller working out of this last point of the partial fusion (as it appears to the western mind of to-day) of the conceptions of truth and of reality in the Hindu word *sat* and in the Greek word *aletheia*.

DELHI F. J. WESTERN

SOME SERVANTS OF INDIA

PAṆḌITĀ RAMĀBĀĪ. By NICOL MACNICOL, D.Litt. (Builders of Modern India Series.) Portraits. London: Student Christian Movement. 3s. Calcutta: Association Press. Re. 1 and Rs. 2. 1926.

WILLIAM CAREY: Missionary Pioneer and Statesman. By F. DEAVILLE WALKER. Portrait. London: Student Christian Movement. 5s. 1926.

SELF LOST IN SERVICE: Alexander Duff of India. By ALEXANDER DUFF WATSON, B.D. Illustrations. Edinburgh: Marshall Bros. 3s. 6d. 1926.

SHEPHERD OF UDAIPUR: and the Land he Loved. By GEORGE CARSTAIRS, B.D. Illustrations. London: Hodder & Stoughton. 7s. 6d. 1926.

MARY DOBSON: Musician, Writer and Missionary. By UNA M. SAUNDERS. Foreword by J. Rendel Harris, D.Litt. Illustrations. London: Black. 6s. 1926.

PANDITA RAMABAI was essentially a pilgrim—in body, mind and spirit. Dr Macnicol has given us in this book an insight into her mental and spiritual pilgrimage. The main facts

of her life are well known : the forty years leading up to the establishment of her work at Kedgaon, near Poona, and the twenty odd years of developing and consolidating that work and its many ramifications ; earlier biographies have not, however, dwelt so illuminatingly on the growth of her soul.

By nature deeply emotional, Ramabai in her early years ruled her life by a calm, detached intellectualism. Whether she mistrusted or was unaware of the deep springs within her heart, or whether they had not then begun to flow in force, we cannot tell. Her attitude towards her many suitors would suggest the latter : ' Seeing that as long as my brother was with me I had no cause for anxiety I refused them all.' Even when, during her brief married life, she first came into contact with Christian teaching and eagerly learned all she could, having lost all faith in her former religion, she was led by her head, as much as by her heart, and determined to become a Christian only if after study she were ' perfectly satisfied with this new religion.'

This point is worth stressing in view of events in Ramabai's later life. The finding of Christ set free in her heart that love and devotion which had not found expression in her earlier years, but the mental discipline of those austere years held in bounds, controlled and directed the deep tides of her emotional life. The reviewer remembers the ' revival ' movement in Western India of 1906 and following years, and recalls how many were completely swept off their feet by the gusts of uncontrolled emotionalism which characterized it. Although reluctance ' to interfere with God's work in any way ' and belief that ' these things . . . were real indications of the working of the Divine Spirit ' held her back from checking at its source in Mukti, as she might have done had she chosen, much that really harmed the cause of Christ and in some quarters temporarily alienated sympathy from her work, Ramabai herself kept steady and sane.

Dr Macnicol has painted a living portrait of this remarkable woman, whom he describes as ' a true product of India's past and a powerful fashioner of India's future.' Women's education, their liberation from the trammels of obsolete tradition—these and other causes owe to her powerful personality more than can be measured. Incidentally this book throws light on the movement for religious and social reform in Hinduism connected with the name of Mahadev Govind Ranade, and also on some of the questions with which the Christian Church in India will increasingly meet. The Pandita ' took her stand over against the social and religious traditions of

her people as a Protestant and an iconoclast ' ; many Indian Christians will challenge her uncompromising attitude in this respect. The thousands of women and girls whom she shepherded and loved will remember her, rather, as a guardian and a builder in them of new hope and new life ; and one dare safely prophesy that it will be as one of the ' Builders of Modern India ' that her memory will endure, rather than as either a Protestant or an iconoclast. Dr Macnicol has given us a fine book and we thank him.

Here are another biography of Carey, another biography of Duff—was either needed ? It is impossible to avoid the query ; but in each case the author goes some way towards disarming criticism in a prefatory note. Mr Duff Watson wishes merely ' to supply a crisp and vivid life-sketch ' of his grandfather : Mr Walker ' to portray the development of Carey's mind as well as the growth of his soul, to trace the psychology of his call and the factors that helped to mould his life,' and with this object he has dug into old documents, letters and contemporary newspapers, leaving on one side more modern biographies and building up an independent study. Both authors have achieved their purpose, and the two great missionaries live again for the readers of this generation.

More than many missionaries, ' Shepherd of Udaipur ' worked his way into the heart of the land and the people among whom he lived for nearly fifty years (1872–1920). This book gives us something of history, of legend, of religion, of social life, of famine and pestilence—the true Rajputana setting without which the man would not be so well understood. As much at home in the Maharana's palace or in the hill villages of his beloved Bhils as in his own hospital wards we see him moving kindly, dignified, simple, establishing that ' Shepherd tradition ' of honour and righteousness and faith in God which will surely continue through years to come.

As a colleague of Mary Dobson during the first years of the Missionary Settlement to University Women in Bombay, Miss Saunders is singularly well qualified to write this biography. She has produced a careful and accurate portrait of an unusual woman. Mary Dobson, the musician, the missionary, the mystic, her rigid code, her severely disciplined yet adventurous spirit, her human sympathies—they are all here and the book will be welcomed by all who knew her.

M. M. Underhill

London

CHRISTIANITY AND HOME LIFE

KRISTENDOMMEN OG MENNESKESLÆGTENS HJEMLIV (Christianity and the Home Life of the Human Race). By HENRY CHRISTOFFERSEN. Copenhagen: Lohse. Kr. 10. 1926.

THE author begins his preface with the following statement:

> If you would know a man you must see him in his home, and if you would know a nation you must study the home life of the people. Here the religious and the social world meet and unite; here also is to be found whatever of value a people possesses. Only that which can be incorporated in the life of the home will permanently influence a people. From the religious point of view, the home is the foundation of the Church. . . . Socially, the home is the foundation of society and of the nation. Without homes there can be no Church and no society. The decay of a nation begins in its home life, and, on the other hand, it is the home which preserves a nation and causes it to flourish.

He goes on to show that the present world is everywhere in a state of unrest and turmoil which has also invaded the central citadel of national life—the home. To the solution of this world problem of unrest the Christian home can make a great contribution.

In this picture of the home life of the human race the reader is struck by the mass of material which has been collected. The list of references contains two hundred and forty-eight titles. The author pursued his researches during his undergraduate years and has made a thorough and exact use of his material; incidentally he has produced a source book of some value.

From the study of different races, the author concludes that among primitive peoples an evil influence is exerted on home life as a whole by the many different forms of marriage. In India the caste system and in China ancestor worship have a great influence on home life. He shows that among most peoples women, who constitute the greater part of the human race, have not had opportunity to make their full contribution in the home, in society or in the Church.

A detailed description is given of the women's movement in the West up to the present day, and relationships between men and women as depicted in western literature are discussed. The author lays it down, rightly, as a psychological law that conjugal faithfulness, whether in husband or wife, will influence all other relationships into which that person enters, and will be reflected in faithfulness and single-mindedness in these other relationships. On the

other hand, unfaithfulness and deceit in that one relationship will, in the same way, influence the whole personality for evil.

The book refers frequently to foreign missionary work. The author tells us that the missionary societies have, in different ways, tried to solve the problems with which this book deals, and he affirms that it is Christianity and the spirit of the living Christ alone which will be able to banish the remnants of heathenism from the home life, whether of so-called Christian or of non-Christian countries.

The occasional digressions from the main subject somewhat mar the book, but the real importance of the question is brought out and light from different points of view is thrown upon it.

COPENHAGEN H. O. JUHL

RELIGIOUS EDUCATION HANDBOOKS

A GRADED COURSE OF RELIGIOUS TRAINING IN MISSION SCHOOLS. By Mrs A. C. PELLY. 3 as. 1924.

HANDBOOKS FOR INFANT CLASS A (3 as.), INFANT CLASS B (3½ as.), CLASSES I (5 as.), II (5 as.), III (8 as.), IV, V and VI (10 as. each). By Mrs A. C. PELLY. 1924–6.

SIX BIBLE SCENES FOR JUNIOR CLASSES IN BIBLE WORDS. By Mrs A. C. PELLY. 4 as. 1924. Madras: Christian Literature Society for India.

ONE of the most difficult tasks in the whole missionary enterprise is to ensure that the daily Bible period in mission schools shall be used to form Christian character. There is the difficulty of understanding the child who is the central factor; there is the difficulty of the choice of subject-matter and of the methods of presentation. Above all, there is the difficulty of keeping steadily in view the supreme aim that the task itself is not a question of teaching a subject but of inspiring a life.

About ten years ago the Rev. A. C. Clayton of the Christian Literature Society, Madras, prepared an outline of graded Bible lessons from the primary school to the high school for the use of mission day schools in India. This scheme with its carefully chosen Biblical material marked a great advance but made suggestions for only two lessons a week. There remained the difficulty of using to advantage the other daily Bible periods. Mrs Pelly came to the rescue of the teachers in her district by drawing up a course which is based upon Mr Clayton's scheme and gives additional suggestions for the remaining lessons each week. Her scheme includes expression work, missionary lessons and memory work. Prepared originally

for children in the Anglican communion, the scheme has been enlarged so that it may be used in the day schools of other Churches.

A Graded Course of Religious Training in Mission Schools gives suggestions for one year's work in each of the eight classes covered by Clayton's *Graded Bible Lessons* and includes also a syllabus for two infant classes. The scheme is worked out in detail in a handbook for each of the eight classes, and there are two supplementary handbooks which deal with the material for the two infant classes. Handbooks I–VI are published in English and one is glad to know that five of these (the two for infant classes A and B, and those for classes I, II and III) are translated into Urdu and Hindi. It is a matter of regret that funds are not available for completing the series by printing books VII and VIII, or for translating the whole series into Urdu, Hindi and other Indian languages.

Bible teaching will be greatly improved if these valuable helps can be made immediately accessible to as large a number of teachers as possible. Many missionaries and Indian teachers owe a great debt to Mrs Pelly for the scheme as a whole, for the care and educational insight with which the notes have been prepared and for her willingness to undertake so difficult a piece of work and to make it available for use throughout India. The companion book, *Six Bible Scenes for Junior Classes in Bible Words*, should be of the greatest service in helping teachers to make use of India's natural love of dramatic representation, and in linking memory work with interesting activity.

The value of these books is not merely that they give a syllabus complete for the work of every Bible period throughout the year, but that material is chosen and methods are suggested with due regard to the needs of the children at different stages of development—a principle fundamental in education, but only too often disregarded in the Bible period. The value of some of the expression work, especially for the older children, may be questioned. The suggestions for the younger children are often more closely related to their everyday life in the village. In this connexion one would like to express the hope that Mrs Pelly will place mission schools still further in her debt by helping their teachers to apply the project method to Scripture teaching. Wisely chosen activities or projects will help teachers to relate all their teaching to life and to forming Christian character. In the meantime it is a great step forward to lead the schools away from mere learning by rote along the path so ably laid down here.

LONDON I. PARKER CRANE

THE ARCHER PLAN

A New Approach in Missionary Education: A Parish Project. By John Clark Archer, B.D., Ph.D. New York: Missionary Education Movement. $1.75. 1927.

THOSE who regard the missionary enterprise from the modern standpoint are faced by the indubitable fact that to a large proportion of church members their presentation of the missionary cause makes a less cogent appeal than did the simpler presentation of a generation ago. When other faiths were regarded simply as false and misleading, and their followers as inevitably making for destruction, with only the missionary standing, arms outstretched, to save them from its brink, the urgency of the appeal was obvious. The modern outlook, with its recognition of the broken lights of other faiths and the value of other civilizations, and its dream of all races bringing their own treasures to the service of the Kingdom, does not lend itself so readily to a brief, pointed, urgent appeal easily understanded of the people.

Obviously what is required, if Christian people are to appreciate the newer standpoint and what it involves, is more thorough and widespread education in regard to other peoples, their life and their religion. It is to give aid and guidance to those endeavouring to meet this need that Dr Archer has published this account of his own plan.

About half the book is devoted to a brief, but brilliantly clear, exposition of 'The Subject,' which he defines as: 'Our (Christian) interpretation of the essential character—that is, the origins, development, complexity and fruits—of the non-Christian religions, for the sake of understanding, appreciation, co-operation and Christianization—of ourselves as well as others.'

This definition Dr Archer proceeds to expound, point by point, illustrating each of the four elements that decide the essential character of a religion by reference to one or other of the great faiths of the world—origins and development from original and modern Buddhism, complexity from Hinduism, fruits from Islam. He dwells on the motive underlying the whole scheme—understanding, appreciation, co-operation and Christianization, and emphasizes that the co-operation is with non-Christians as well as with Christians, and the Christianization is of ourselves as well as of others.

The practical scheme of parochial or congregational education

outlined in the rest of the book centres in the 'Grand Project.' This is of the nature of an annual missionary demonstration—but with a difference. It is no isolated event but the goal and culmination of six or eight months' study and effort, and is a serious attempt to portray and interpret aspects of the real life of the people. The particular Grand Project described in detail was 'An Arab Village.' It included a setting of mosque, house, shop, café and so on; exhibits; dramatic representation of home-life, shop-bargaining, games, forms of worship; story-telling, lectures and oriental music; a short Moslem miracle play and much else. The programme occupied from four to ten o'clock.

The great value of the Grand Project is that it brings together the results of many minor projects which have been undertaken during the previous months by individuals, by groups of children or grown-ups, by classes or societies—all with the Grand Project in view as the ultimate goal. The projects consist of the study and representation of such things as forms of worship, games, marriage customs, humour (typical stories), home-life and so on in endless variety, so that all, from the youngest children to the gravest scholar, might find a project of value and interest to themselves.

The subject of the Grand Project may also be kept in view in all the other teaching work of the year—dealt with in lectures, alluded to by way of illustration of Sunday school lessons—so that the people will come to the Grand Project itself with a certain accumulation of knowledge and interest. Throughout it is not 'missions' but the life and faiths of other lands in their relation to Christianity that is put forward as the subject of study.

Dr Archer gives many useful, practical hints as to organization, the choice of personnel, committees and the necessary spade-work.

With adaptations to suit local circumstances the method could be adopted in any well-organized congregation, and, we feel sure, with excellent results. Certainly no one concerned as to how the interests of our people may best be awakened and maintained could fail to find this little book stimulating and suggestive.

EDINBURGH G. CARSTAIRS

SHORTER NOTICES

Nigeria: The Land, the People and Christian Progress. By J. Lowry Maxwell. (London: World Dominion Press. 3s. 6d.

1927.) This book is a successful attempt to describe briefly and clearly the situation in Nigeria as viewed from the standpoint of the Kingdom of God. There is a useful appendix giving a summary of Christian occupation. Mr Maxwell reminds us that there are some 250 tribes in Nigeria. A book which in 140 pages attempts to describe such a country must of necessity be fragmentary. It is almost impossible to give even a general description of the varying customs. Workers in the Southern Provinces will hardly agree with the author when he says that 'the primitive Moslem community is more open to Christian propaganda than the pagan.' The big inrush into the Church in the Southern Provinces has been from paganism. The Mohammedan of the south is very ignorant and much too self-satisfied to welcome the Gospel message. All missionaries in Nigeria will agree that the great need there to-day is for more and better trained Africans to cope with the advancing work. There are several errors in the book which need attention in the event of a reprint: Kabba is in the Northern, not Southern, Provinces (p. 152); Akoko is a large district, not an isolated station; Ora is not a station, but is the name of the tribe and district. The mission station concerned is Sabon-Gida; Ile-Ife is not in the Ondo Province, it is part of Ọyọ (pp. 151–3); Abẹokuta is said to have a population of only 28,000 (appendix 5) and is placed fifteenth on the list. It is generally reckoned to be the second largest town in Nigeria, with a population of about 150,000; there is a resident doctor at the C.M.S. Hospital at Iyi-Enu (p. 93), as noted on p. 111; Edo (p. 30) is obviously a misprint for Ibo.

J. M.

Autour du Problème de l'Adaptation. (Louvain: Éditions du Museum Lessianum. F. 13. 1926.) This is the report of the fourth *Semaine de Missiologie* held at Louvain last August, attended by representatives of fifty-eight orders and other organizations engaged in the foreign missionary work of the Roman Catholic Church. In a short survey of significant events of the year, the secretary mentioned three as deserving special notice: the issue of the Encyclical, *Rerum Ecclesiæ*; the Eucharistic Congress of Chicago; and the presentation of the World Call to the Church [of England] which he considered to be wanting in imagination and perspective. The paper by P. Dufonteny, C. SS. R., missionary in Belgian Congo, with the title, 'Griefs des Indigènes au sujet de l'Apostolat,' is obviously

written from a most intimate and sympathetic knowledge of the African and could be read with profit by Protestant missionaries also. Dr J. Havet of Louvain introduced the subject of developing a missionary medical service, which presents more difficulties among Roman Catholics than among Protestants owing to a number of reasons. Higher education, religious education, the missionary work of P. de Foucauld, the work of the press, these and other matters were the subject of discussion, and the whole thought of the week was related—as the title of the report indicates—to the problem of adaptation. It is apparent that the instructions given in *Rerum Ecclesiæ* for training Christians with a view to an indigenous episcopate are being carried out in all parts of the mission field.

From Field to Factory: A Study of the Indian Peasant turned Factory-Hand. By Margaret Read. (London: Student Christian Movement. 1s. 6d. 1927.) *Women in Industry in the Orient: A Source Book.* (New York: The Woman's Press. $1.50. 1926.) Miss Read's book, based partly on her own observations, partly on the studies of others, was written as an answer to searching questions put by women workers in Yorkshire textile factories about the conditions of labour and life of the factory workers in India. In five short chapters the author sketches the main outlines of the Indian factory system and its effects on village and city life—most of which she finds deplorable—and shows that while both government legislation and philanthropic effort are mitigating many of the worst features of a too rapid industrialization, a sufficient number remain to constitute a challenge to the Christian Church, whether in India or the West. The second book was compiled under the auspices of the American National Board of the Y.W.C.A. 'as a background for study and understanding of industrial conditions in the East, particularly as they affect women,' and deals with Japan, China and India. Originally collected in 1924, the material was augmented in 1925–6 and has been drawn from a wide range—government transactions, year books, reports of commissions, periodicals and other publications. A reference book of distinct worth.

M. M. U.

NOTES ON CONTRIBUTORS

President Edward H. Hume, M.D., has been since 1905 at Yale-in-China, Changsha. He is at present in America, the college having been temporarily closed, owing to disturbed conditions in Hunan Province.

Professor Stewart Yui, now studying at the London School of Economics, is Professor of Political Science, Tsing Hua College, Peking.

The Rev. A. H. Bray, B.D., has recently returned from Fatshan, South China, where he has been working for some years under the Wesleyan Methodist Missionary Society.

Mr C. F. Andrews, a colleague of Dr Rabindranath Tagore at Santiniketan, is well known in India and throughout the world as a champion of Indian rights. He was closely concerned in the negotiations which have resulted in the Indian-South African agreement.

Missionsdirektor Martin Schlunk, D.Theol., is a missionary leader in Germany, and has attended several meetings of the International Missionary Council. One of the Editors of the *Neue Allgemeine Missionszeitschrift*, he has recently been appointed to the Advisory Editorial Board of this Review.

The Rev. William Millman has worked in Belgian Congo under the Baptist Missionary Society for thirty years, and has, therefore, had prolonged opportunities of studying African customs.

As a Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, the Rev. R. E. Diffendorfer,

D.D., is one of a deputation which has recently been visiting the work of that Church in Asia.

The Rev. E. W. THOMPSON is Secretary for India, West Africa and the West Indies of the Wesleyan Methodist Missionary Society. He was formerly a missionary in India. He has recently been making a special study of the subject on which he writes.

Mr C. H. FAHS is Director of the Missionary Research Library in New York, a position which brings him into close touch with missionary questions.

Missionar W. BURKHARDT is a member of the Moravian Mission (*Mission der Brüdergemeine*) working in Surinam. His paper shows the varied nature of the work in that field.

Miss I. M. SCOTT MONCRIEFF has been a member of the Church Missionary Society's Egypt Mission for the last ten years.

Writers of book reviews are: Lady Hosie, who lived for years in China, where the late Sir Alexander Hosie was Consul-General and Commercial Attaché; the Rev. W. E. Soothill, Professor of Chinese in the University of Oxford; Professor E. H. Brookes, D.Litt., of Transvaal University College, Pretoria; Canon Roscoe, for many years a missionary in West Africa; Professor Mirbt of Göttingen; Professor Erich von Hornbostel of Berlin University; Professor K. S. Latourette, Ph.D., of Yale, formerly a missionary in China; the Rev. Arthur Jeffery, of the Cairo School of Oriental Studies; Canon F. J. Western, of the Cambridge Mission to Delhi; the Rev. H. O. Juhl, Secretary and former missionary of the Danish Lutheran Mission in Manchuria; Mrs Parker Crane, Home Secretary of the London Missionary Society; and the Rev. George Carstairs, minister of St George's United Free Church, Edinburgh.

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In the preparation of the bibliography the Editors have the advantage of the co-operation of M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Mr Chr. Dons (Oslo), Professor J. N. Farquhar, D.Litt. (Manchester), Miss Hollis W. Hering (New York), Professor Arthur Jeffery (American University, Cairo), Professor H. M. van Nes, D.D. (Leiden), Rev. Frank Rawlinson, D.D. (Shanghai), Professor Kenneth Saunders (Berkeley, Cal.), Rev. Fr. Schepelern (Denmark), Missionsdirektor Dr M. Schlunk (Hamburg), Rev. E. W. Smith (London), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingsfors), Rev. S. H. Wainright, D.D. (Tokyo), Rev. Martin Westling (Stockholm), Canon A. Lukyn Williams, D.D. (Cambridge).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 480.

Annotations in the bibliography do not preclude a subsequent review.

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†THE INDIAN QUESTION IN SOUTH AFRICA AND THE ROUND TABLE CONFERENCE. Sir Darcy Lindsay. *Asiatic Review*, 1927 (Apr.), 177–90. *355a.*

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Lectures given on the Harris Foundation, dealing with the mixed social heritage of present-day Mexico.

SOME MEXICAN PROBLEMS. Moises Saenz and H. I. Priestley. x+175 pp. Chicago: University Press. $2. 1926. *359.*
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ECUADOR: A Story of Mission Achievement. W. F. Jordan. 130 pp. New York:

Christian Alliance Publishing Co. $1.50. 1926. *360.*

An unpretentious, earnest account of work in a recently opened field.

†SURINAM. W. Burkhardt. IRM, 1927 (July), 415–24. *361.*

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A good account, together with a discussion of imperialistic control by the U.S.A.

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POPULATION PROBLEMS OF THE PACIFIC. Stephen H. Roberts. xx+411 pp. London: Routledge. 21s. 1927. *364.*

A comprehensive summary of facts and discussion of the probable future, economic and social, of the Island races.

†FUTURE PHILIPPINE POLICY UNDER THE JONES ACT. H. L. Stimson. *Foreign Affairs* (New York), 1927 (Apr.), 459–71. *365.*

The Jews

LETTERS TO MY SON. D. Mierowsky. Illus. London: Murray. 10s. 6d. 1927. *366.*

Contains a scholarly and careful study of the Jews of the present day, their beliefs, mode of education, aspirations and associations with the rest of the world. Deals also with Jews who have risen to eminence in science, literature, art, etc.

See also *415–7* (Religion).

General

THE CALL FROM OUR OWN PEOPLE OVERSEAS. Preface by Rt Rev. St Clair Donaldson. Concluding chapter by Rt Rev. M. B. Furse. Maps. xvi+164 pp. London: Church Assembly Publishing Board. 2s. 6d. 1927. *367.*

OSTASIEN-JAHRBUCH NR. 6. J. Witte. Tafel. 122 S. Berlin: Allgemeine Ev.-Prot.-Missionsverein. M. 1. 1927. *368.*

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A STRAIGHT WAY TOWARD TO-MORROW. Mary S. Platt. Illus. xiv+224 pp. Cambridge, Mass.: Central Committee of United Study of Foreign Missions. 50 cents and 75 cents. 1927. *369.*

The study book for 1927 for women's foreign missionary societies, on Christian social work for women and children throughout the world.

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V. Works of Reference

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See also *334* (Indian Directory); *335* (Indian Bibliography); *368* (Year Book); *412* (Encyclopædia).

VI. Theory and Principles of Missions

EVANGELISCHE MISSIONSKUNDE. Julius Richter. 2. erweiterte und umgearbeitete Auflage. Bd. I. EVANGELISCHE MISSIONSGESCHICHTE. 294 S. Leipzig: Deichert. M. 11.20 und M. 13.50. 1927. *371.*

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†DAS REICH GOTTES UND DIE MISSION. Wilhelm Lütgert. NAMZ, 1927 (Apr.), 97–117. *373.*

†MISSIONS AND THE MORES. L. A. Boettiger. *Journal of Religion*, 1927 (Mar.), 164–85. *374.*

VIII. Missionary Methods

Christian Education

Japan

See *425* (Government Education).

China

†TRANSFER OF ADMINISTRATIVE RESPONSIBILITY FOR CHRISTIAN SCHOOLS AND COLLEGES. E. W. Wallace, D.D. *Educational Review*, 1927 (Jan.), 55–63. *375.*

†VOM RINGEN UM DIE MISSIONSSCHULE IN CHINA: Aus Berichten von Basler Missionaren und Missionarinnen in der Kantonprovinz. EMM, 1927 (Feb.), 44–54. *376.*

See also *320* (New Movements); *425* (Government Education).

India

†RELIGIOUS EDUCATION. A. B. Van Doren. NCCR, 1927 (Mar.), 154–60; (May), 283–91. *377.*

†BETHEL. W. S. Hunt. NCCR, 1927 (Apr.), 219–24. *378.*

Africa

†THE BIBLE IN THE RELIGIOUS EDUCATION OF AFRICA. E. W. Thompson. IRM, 1927 (July), 394–404. *379.*

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General

RELIGIOUS EDUCATION. 47 pp. London and New York: International Missionary Council. 1s. 25 cents. 1927. *381.*
A preliminary statement to serve as a starting-point for discussion by groups (I.M.C. Jerusalem Meeting Papers).

THE ORGANIZATIONS SET UP FOR THE CONTROL OF MISSION UNION HIGHER EDUCATIONAL INSTITUTIONS. R. D. Wellons. 135 pp. New York and London: International Missionary Council. *381a.*

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†DEVOLUTION IN CHINA: Is it a Goal or a Policy? Harold Balme, F.R.C.S. *Conquest by Healing* (London), 1927 (Mar.), 10–4. *382.*

†PREVENTIVE MEDICINE IN MISSION HOSPITALS. Ruth Young, M.B., B.Ch. *Journal of the Christian Medical Association of India*, 1927 (Mar.), 1–6. *383.*

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Christian Literature

†LITERARISCHE RUNDSCHAU: die Katholischen Missionen 1919–1926. Joh. Thauren. (Jahrgang 47–54.) ZM, 1927 (Feb.), 53–7. *384.*

†LECTUURVERSPREIDING. H. D. Woortman. MZW, 1927 (1), 37–48. *385.*

Work among Women

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General Discussion of Methods

†METHODISTS LOOK AT THEIR POLICIES IN INDIA. R. E. Diffendorfer, D.D. IRM, 1927 (July), 364-80. *386.*

†DIE NEUZEITLICHE ENTWICKLUNG DER KATHOLISCHEN WELTMISSION. H. Pfisterer. EMM, 1927 (Feb.), 3–40; (Mär.), 80–5; (Apr.), 99–107; (Mai), 139–45. *387.*

See also *289* (St Paul); *301* (Louvain Semaine).

IX. The Church in the Mission Field

CHRISTIAN MISSIONS IN CHINA. 31 pp. New York: Foreign Missions Conference. 1927. *387a.*

†THE FUTURE OF CHRISTIANITY IN CHINA, I. Edward H. Hume, M.D.; II. Stewart Yui; III. A. H. Bray, B.D. IRM, 1927 (July), 321–30. *388.*

†CHINESE CHURCH ORGANIZATION OF THE FUTURE. Y. Y. Tsu. CR, 1927 (Feb.), 85–8. *389.*

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†THE HISTORIC CHURCH AS A HERITAGE. J. C. Winslow. NCCR, 1927 (Feb.), 78–83. *392.*

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†BERLINER MISSIONSARBEIT UND WERDENDE SYNODAL-KIRCHE IN NORDTRANSVAAL. Wedepohl. *Mission und Pfarramt*, 1927 (1), 3–15. *396.*

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TWENTY YEARS OF MISSIONARY CO-OPERATION. Kenneth Maclennan. 96 pp. London: Edinburgh House Press. 1s. 1927. *400.*
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XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

RELIGION AND ART IN ASHANTI. Capt. R. S. Rattray, B.Sc. Illus. xviii+414 pp. London: Oxford University Press. 30s. 1927. *401.*
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A STUDY OF SHINTO: The Religion of the Japanese Nation. Genchi Kato. x+255 pp. Tokyo: Meiji Japan Society. London: Luzac. 9s. 1926. *402.*
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The Life of Buddha as Legend and History. E. J. Thomas. 321 pp. London: Kegan Paul. 12s. 6d. 1927. *409.*

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†The Problem of Islam in History. C. H. Becker. *Review of Nations* (Geneva), 1927 (Feb.) 59–77. *413.*

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†What does a Convert Miss in the Christian Community? (Correspondence.) An ex-Indian Missionary. IRM, 1927 (July), 436. *421.*

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XIV. New Missionary Magazines

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See also *305–22, 324* (China); *328* (Malaysia); *332–3, 338* (India); *350–1, 353–5a* (Africa); *359* (Mexico); *364* (Pacific); *365* (Philippines).

ABBREVIATION OF MAGAZINE TITLES

CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die Evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
IRM = *International Review of Missions*
JCQ = *Japan Christian Quarterly*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NAMZ = *Neue Allgemeine Missionszeitschrift*
NCCR = *National Christian Council Review*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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THE
INTERNATIONAL
REVIEW OF MISSIONS

MISSIONARY PROBLEMS IN TURKEY

By JAMES L. BARTON, D.D., LL.D.

THE distinctively non-Christian mission fields in the Near East are Turkey, Persia, Syria, Palestine, Arabia and Egypt. For the purposes of this article I wish to call attention especially to a part only of the above area, namely, the Republic of Turkey, now but a section of what before the war was the Turkish Empire. The war separated Arabia, Palestine, Syria and the principal part of Turkey in Europe from Turkish control. Turkey includes a population of approximately seven or eight million souls. Prior to the war a considerable portion of this population were Armenians, Greeks and Kurds. Owing to the vicissitudes of war and the exchange of population adopted at the Peace Conference at Lausanne, the number of Armenians and Greeks has been greatly reduced. In the eastern part of the country are many Kurds. These are usually regarded as Moslems, although many seem quite ignorant of the principles of the Moslem faith and practise it to a limited degree only. The population of the Turkish Republic at the present time is largely Moslem.

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The Turks [1] have always maintained an attitude of hostility to Christianity, in common with most Moslems. Possibly because of their experiences during the Crusades and their nearness to the fields in which the Crusades were carried on, they have an intensified opposition to Christianity that is not shared to the same degree by the Moslems of other and more remote countries. Crusading Christianity has played a large part in the life of Turkey, the tradition of which has become deep-seated in the thinking of the Turks.

Turkey's location has made it a battleground for rival nations in their struggle for political or economic advantage. The Turk has gloried in the story of his country at the time of its supremacy under Suleiman the Magnificent. History records conflict after conflict across the centuries when the Christian nations of Europe were in constant war with or over Turkey. The Turk has seen his power wane in Egypt and North Africa and his ancestral European provinces pass from his control. The late war has led to further dismemberment, and Arabia, Palestine, Syria and Iraq have been taken from him through the action of Christian nations. It is inevitable that the Turk should think of Christianity not only in terms of the Crusades but also of the modern encroachment of Christian nations upon his territory.

For centuries the Turks have been in close relations with the Armenian and the Greek national Churches. While the constituents of these Churches were in the minority in Turkey, they were Turkish subjects with special privileges and immunities under the Capitulations. In their own family affairs they were in a large measure independent. Their political heads were recognized by the Sultan. These ecclesiastical leaders possessed a large measure of authority in and over their nationals. These Churches were decidedly and emphatically national. Their sympathies were on the

[1] In this article, to avoid confusion, the name 'Turk' will be used as before the war to denote the governing Mohammedan race, in spite of the fact that the new Constitution designates all Turkish subjects, irrespective of race and creed, as Turks.

side of national independence. The Turks came to look upon them as ecclesiastical establishments with high national ambitions, and on Christianity as promoting measures opposed to the interests of Turkey. The Turk has therefore looked upon Christianity with suspicion. The names 'Christianity' and 'Christian' do not convey to the Turk an idea that attracts but rather a religion that is to be avoided and even resisted.

The religions of Turkey, both Christianity and Islam, have been formal. The latter does not put emphasis upon life but upon form. It requires a certain number of prescribed daily prayers. The fasts and feasts are fixed as to time and manner of observance. The Christianity of the two outstanding Churches in Turkey was formal with special emphasis upon creed and ceremony, times and seasons. The members of the Churches did not become members because of any change of life or of opinion, but because they were thus born. If a Moslem, perchance, became Christian, he was expected to change his name and the forms and ceremonies of his ancestral religion and assume the forms and ceremonies of his new faith; and if an Armenian or a Greek became a Moslem, he accepted the Moslem creed, changed his name and conformed to the forms and ceremonies of his new religion. The fundamental conception of religion in Turkey, therefore, was not of a life which a religion produced, but of a form and a ceremony which a religion demanded.

It is necessary to present here briefly the background of missionary operations in Turkey, in order to obtain a better understanding of the present situation and the conditions under which the missionaries are carrying on.

Missionary work began in Turkey in 1819 under the initiative of the American Board of Commissioners for Foreign Missions. The intention was to establish and conduct Christian missions in the Near East for all races. There was no purpose to work for any one race more than for all. The missionaries were warned not to take steps to break

into the solidarity of the Oriental Churches, but were directed to aid those Churches as best they might to realize the high spiritual ideals of their founders. They found the Armenians so eager for western education, and so responsive, that they devoted themselves largely to opening work among and for that people. Many of the missionaries did not learn to speak Turkish, but Armenian, and for nearly a century the chief emphasis of the American Board in Turkey has been laid upon work among and with the Armenians and Greeks in building up an extensive educational system. Out of this work there developed large and strong evangelical Churches. In the meantime the Turk was indifferent. Few missionaries spoke his language, and he came to look upon all missionaries as ministering only to the Armenians and the Greeks.

Although the mission schools were attended almost wholly by Armenian and Greek pupils and the literature that was produced was chiefly in those languages, nevertheless the Bible was early translated into Turkish, Arabic and Kurdish in part as well as into Armenian, Greek and Bulgarian. During the whole period of missionary work in Turkey, the Bible in whole or in part was printed in the language read and understood by the Moslems and has had wide circulation across the country. Mission hospitals and dispensaries have been attended by Moslems as well as by Christians. There was a larger proportion of Moslem patients in the mission hospitals in Turkey, up to the great war, than there were pupils in the mission schools. A more or less general literature has been created in the four chief languages of the country, which has circulated widely during the entire period and has been read by all classes of people.

The Turks have, in a great variety of ways, been brought more or less into personal relations with the missionaries. This is especially true in their official capacities. Land has been bought from the Turks and buildings erected. This involved the application of Turkish law to buying, building

and conducting schools, thus bringing these two classes of people together. There have thus been constant contacts of the missionaries with officials of all grades, from cabinet officers in Constantinople down to the lowest government official in the outmost districts of the empire. The Turks have also noted the missionaries engaged in relief work, at times of severe distress and famine caused by locusts or by severe drought, or at times of persecution when the Christian populations were attacked, sometimes under orders from the central Government. They have seen the missionaries remain at their posts in times of sweeping epidemics and pestilences. They have seen large sums of money given by Christians overseas for the relief of the suffering people of their country, people whom the givers had never seen and never would see, in whom, so far as the Turk could comprehend, there could be no personal interest. These gifts came and were freely distributed, sometimes under conditions of great hardship and often in the face of great peril. They have been unable to understand any ulterior motive for this work either in the giving of the money or in its distribution. They knew that it was the work of Protestants.

These acts of devotion and sacrifice on the part of the missionaries, with their record of integrity in all business dealings covering a century of missionary operations among them, have been noted and remarked upon. The simplicity of their worship, the lack of ostentatious ceremony and the emphasis which they have never failed to place upon life rather than form have made a deep impression. In later years Turks have occasionally referred to the missionaries not as ' Christians ' but as ' Protestants,' and to the worship that they and their followers practise not as ' Christianity ' but as ' Protestantism.' Turks have been heard to say that they believed in Protestantism ; that it did not differ materially in its form from their own religion ; that, as in their own mosques, there were no pictures or images in the churches ; that the worship, like theirs, consisted of prayer,

singing and sermons. While the Turk resents the name 'Christianity,' he does not maintain the same attitude toward Protestantism or Protestants.

At the same time the Turks noted the marked advance made by Armenian and Greek youth attending mission schools. They have seen the influence of these schools upon entire communities. While unwilling to trust their own children to them, they have closely observed what these schools have meant in advancing the Armenian and the Greek communities. Both of these races have been conspicuously rewarded by their self-sacrificing patronage of modern education. Intelligent Moslems, observing these facts, have repeatedly expressed regret that local conditions made it impossible for them to take advantage of the benefits which these institutions were offering to children of other races. This was essentially the condition to the time of the outbreak of the war.

Observant Turks have noted the difference between Turkey under its old government—cramped and bound by religious laws and tradition—and western nations. They attribute failure at home not to lack of enterprise but to the restrictions of the religious laws that governed the country. The Lausanne Peace Conference marked a notable forward step in the revelation of the new ambition and purpose of the Turkish leaders to put their country upon a par with western nations. They there proclaimed their purpose to remove from Turkey conditions which had prevented progress and prohibited equal relations with western countries and to place their country upon a modern basis. They demanded the abrogation of the Capitulations and Concessions which had been granted under pressure from the West, and the right to stand upon equal treaty relations with other countries. Assuming that the Turks would be able to achieve their purpose, treaties were negotiated and signed at Lausanne, most of which have already been ratified (America alone failing). In accordance with promises made at Lausanne, reforms have been instituted

and have been carried out surpassing the anticipations of the representatives of western nations at the Conference. The Swiss Civil Code has been adopted by Turkey as a basis of its civil laws. This in itself is a revolutionary change and signifies the complete rejection of Moslem sacred laws. The new code declares ' a marriage is void if either husband or wife is already married at the time of the marriage ceremony ' ; also that ' either party, husband or wife, may appeal and demand divorce when the other commits adultery.'

In presenting this code to Parliament, the Minister of Justice said :

> The most important section of this law relates to women and to family life. In my opinion the saddest page of Turkish history is the position of the Turkish women. By this new law, the Turkish woman who used to be caught by her arm and dashed to the ground as a slave has regained her original position as a lady, and this will strengthen the Turkish social organization.[1]

The Minister of Justice said in a document accompanying this new code :

> To keep religion simply as a matter of conscience has been one of the principles of modern civilization as differentiating it from the old. Laws based on religion fetter their societies to primitive stages of life and become the chief obstacles to progress. The first characteristic of modern civilization is to separate religion and life. Any other course would be to enslave the conscience of those people who do not accept the religious principles of the state. This cannot be allowed in any modern state. Religion must remain in the sphere of conscience only. It must not enter into that of the laws. On the day that this document of the new civil law is promulgated, the Turkish nation will be saved from the false beliefs and traditions which have encumbered our nation during the past thirteen centuries. It will close the doors of the old civilization and our country will enter into the contemporary civilization of life and progress.

President Mustapha Kemal, in a public address in Inebolou, said :

> Our nation has shown its power to think and to use its reason. How could we give place in our country and in our minds to those ignorant

[1] For some of these and other utterances of Moslems upon these questions see *The Moslem World* for July 1926.

and insincere persons who call themselves Caliphs and assert themselves as the associates of God, as the vicegerents of the province ? We desire to hold an honourable rank among civilized nations.

A sermon was recently published in a Turkish paper on the subject of tradition, in which the preacher said in part :

I am a Moslem born of Moslem parents. I have no evil design against Islam, only I see Islam is becoming weaker and losing its hold on people because it has become difficult to practise and believe. If science and religious belief contradict each other, thoughtful people will abandon faith and accept science. Our present society is the best example of this. The beliefs of fifty years ago are not like those of to-day. If faith degenerates, conduct also degenerates. Faith is the root ; conduct is the branch.

The Turkish Women's Union petitioned to be allowed to give talks and to hold conferences in the mosques. In defence of their position they said :

Our aim to-day is to enlighten those women whose minds have been poisoned by the words of ignorant *softas* acting under the cloak of religion. The Women's Union is arranging conferences in many places to teach what modern Turkish womanhood is and ought to be. We are publishing a magazine for this purpose. The mosque exists for the purpose of bringing people together, and our purpose is to teach in the mosque the moral, social, educational, economic and above all the hygienic side of religion.

An editorial on ' Social Factors Resisting Revolution ' in *Resmli Ay* of November 1925 says :

There is a group of people who accept religion only through its form and do not want to give up the habits and traditions of a thousand years. They are prejudiced and are in the grip of a blind ignorance. These people are not only enemies of revolution but also of progress which is the result of natural evolution everywhere. They think that religion can be defended only by adhering to the old customs and traditions which nomads of a thousand years ago or more have bequeathed to us. They do not understand the idea of the gradual development and progress of humanity, but in so far as our needs change it is necessary that these customs change also. The same is true for tradition.

For the success of our revolution it is necessary to show our people that their customs and traditions are disintegrated forces, and that there is nothing to fear in progress and development.

After the war ended and the smoke had cleared away, the American Board found that the majority of its former constituencies were outside that part of Turkey which remained. Armenians had gone to Syria, Palestine and Egypt, and into Russia, and were scattered in Europe and elsewhere, while the bulk of the Greek peoples of Turkey were in Greece. These refugees were accompanied by missionaries wherever possible. The Christian populations in Constantinople were not deported.

The question was whether the Board would remain in Turkey under the new conditions. The Capitulations, by which missionaries enjoyed the privileges of extra-territoriality, had been abrogated and there were no treaties. But this had taken place in the early stages of the war, and no serious difficulty had arisen in the intervening ten years. The Turks acted as if they expected the missionaries to remain. The number of pupils from Moslem families greatly increased. One American college where formerly the student body was made up chiefly of Greeks and Armenians now was crowded with Turkish students. It was evident from the patronage given that there was a desire and even a demand for the continuance of the schools. There had been repeated official utterance to the effect that Turkey needed the presence and aid of western schools and educators.

Hamdoullah Soubhi Bey, the Turkish Minister of Education, recently said to a group of missionaries and educators:

> Turkey is a nation being born in a day. The Government is a friend of American schools. The Government wants children to go to your schools. We count on your efforts and we count them friendly efforts. It is our desire that our children know America and that they love America. This is a task worth your time and effort and sacrifice. We want to help you in your schools. You have helped us in the past. Your schools will help us in the future.

The Minister of Education also requested that the American colleges in the country accept for training a considerable number of pupils of his choosing, with the expecta-

tion that they should complete the full course offered by the schools.

The restrictions upon religious teaching in schools was clearly set forth in the educational laws. All schools must be non-religious so far as instruction during school hours and in buildings recognized as school buildings was concerned. There were and are no restrictions upon the religious character of the teachers or upon religious conversations. There may be a building or chapel connected with a school which is recognized as a place of worship and used as such by teachers and pupils, but with voluntary attendance only. There are various interpretations of the school laws in different parts of the country, so there is not as yet absolute uniformity of procedure. In practically all cases there is a tendency toward a liberal application of the educational laws.

The moral standards set up and enforced in all these schools are Christian standards. The schools are referred to as Christian, and now and then local papers of the extreme conservative wing severely criticize Moslem parents for permitting their children to attend schools which are so manifestly un-Turkish and whose influence is so positively Christian. These attacks, not as frequent as they were three years ago, appear to make no impression, while attendance increases.

A little over a year ago an anonymous writer issued 'a warning' to Turks against the increasing influence of Protestants in the country. Incidentally the article gives unsolicited testimony :

> The Protestant young Christians begin with example and lead up to rule. They go from the concrete to the abstract, and this sort of propaganda is much more fatal. They do not proclaim the principles of Protestantism ; nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. We see that the number of innocent Turkish children captured by these charms is constantly increasing, and that these children are weaned from

their individuality and are becoming each an American Protestant ; nay, more, not only a Protestant but a missionary.

There are repeated declarations, both official and unofficial, that the Republic of Turkey is absolutely committed to religious liberty. This liberty is interpreted as applying to students engaged in the pursuit of sciences that run counter to the teachings of the Koran and Moslem traditions.

Dr Abdullah Djevdet Bey in an article in *Idjtihad*, a Turkish weekly magazine in Constantinople devoted to science, literature and economics, said a year ago :

> Until the conception of religion acquires a character and a power elevating instead of degrading, constructive instead of destructive, and until it changes its flavour, to mention its name in the East will continue to be fatal. Therefore Turkish leaders are called upon to create for the Turk a new lordship of conscience free from silly tales.

An editorial in *Idjtihad* of December 1st, 1925, said :

> Behold non-Moslem Europe and Moslem Asia ; there belief gives freedom and happiness, perseverance and activity ; here belief spells death and agony. . . . There is no other country in the world so devoid of faith as this country and yet no country so much in need of faith. . . . Let us strive to impart this faith to our people. . . . The value of a religion ought to be measured by the progress and moral qualities which it ensures to its followers. . . . The belief which we Moslems have had in our souls and minds brought us to the very low place. . . . Our conception of religion ought to be changed. . . . Turkey is called upon to create a new realm of conscience free from false legends.

The Minister of Education, Hamdoullah Soubhi Bey, said to a group of missionaries and educators in Constantinople :

> From a static civilization we intend to come into a progressive one. . . . We have been gradually breaking with this Arab civilization ; now we have done it completely. . . . Religion is a personal matter and each man is free to do as he chooses. We hope the time may come when a Turk may be a Protestant or a Buddhist and still be a Turk.

These quotations might be extended almost indefinitely. Public men as well as the press have not only felt free to utter their radical ideas and ideals for an intellectual and a

religious freedom for Turkey, but there has been almost no challenge to these positions.

To this should be added a decision of the courts in Constantinople after hearing the case of a Moslem youth who made public confession of his devotion to Jesus Christ, that there was in Turkey perfect liberty for a Moslem to become a Christian if he so desired. Turkish students, eager and alert, are breathing this new atmosphere of freedom. They are full of questions as they pursue subjects hitherto forbidden. Enquiries are not confined to the field of science and history, but are also directed to the place of religion in the civilizations of the world.

Hitherto the missionaries were looked upon as missionaries to the Armenians and the Greeks; now the Turks regard them as in the country to work for them. They are there as Christian missionaries, which does not seem to create barriers between them and the official classes, their pupils or the people. Contacts are constant and cordial. Homes are open on every side and especially the homes of their pupils.

Under the new laws, foreigners are not permitted to practise medicine in Turkey. In this respect Turkey does not, indeed, differ from some other countries. However, after this law was passed, licences to practise medicine, granted by the previous Turkish Government prior to the enactment of the present laws, were recognized as giving the holders permission to continue to practise under the new laws. What is still more striking, the Government has recently extended that same privilege to four missionary doctors who were in the country when the new constitution went into effect but who had not secured their medical licence.

Because of the absence of non-Moslems from the interior of the country, the patients in the three mission hospitals are mostly Moslems. The hospitals cannot be made agents for proselytizing, as the privilege of practising medicine does not include religious propaganda rights. There is, however, no objection to Christian doctors, nurses and attendants. The spirit of Christianity dominates the staff and produces

an atmosphere which, aside from the skilled professional care, proves supremely attractive to all who come within its influence.

There is liberty for the non-partisan press. There is a remarkable spirit of enquiry abroad in the country among all classes, which has brought out a flood of new publications. An unusual field is open for a wise production of constructive literature both permanent and periodical, to answer the questions young Turkey is now asking. As some of the quotations above show, much that is appearing in the Turkish press shows a strong tendency towards a complete break with the traditional past. There appears to be no purpose to attack religion as such, but only a desire to free religion from official relation to the laws of the country and the control of the state, leaving it, as so many have declared, ' purely a matter of conscience between the individual and his God.'

Turkey presents real need and offers an unprecedented opportunity. Many of the quotations here used, taken from the declarations of officials and the utterances of the press, remove any possibility of doubt that Turkey has broken from that past which stifled thought and progress and is seeking help to find her way along untried paths. Progress already made is little short of phenomenal, but it needs orientation, stabilization and expansion.

The leaders are not opposed to religion in the state, but deprecate the entrance of religious factions that shall perpetuate age-long controversies. They are not afraid of the religion of Jesus Christ which stands for service and brotherhood. Their experience in religious strife in the past has made them cautious about opening the door for its perpetuation. Hence the present laws, which exclude a propagandism that would produce, in the present stage of enlightenment, sectarian conflicts. They stand for religious liberty divorced from sectarian rivalry.

Protestantism as it has developed in the country has not pressed a creed or developed a ritual. It has placed supreme

emphasis upon the individual getting right and keeping right with God. The endeavour has been to help the people understand their relations to God and their duty to Him as His children and followers. The life of Jesus Christ and His teachings are presented as showing the way to the Father and marking out the path to the greatest happiness in this life as well as for the life to come.

These principles are being applied to-day in all the various forms of missionary work in Turkey. The Turks as well as the Armenians and Greeks have noted these methods of presentation and have not resented them. We are well aware that the mighty moral forces are not those that are most noisy and spectacular, but that they are the impalpable, silent forces of the spirit working in the hearts of men and of society. Their influence cannot be measured by numbers and tabulations. Spiritual life is imparted by the contact of living spirit with living spirit. Life begets life. There is real danger that we forget this and become impatient at the lapse of time between the seed planting and the full corn in the ear. Or we may be discouraged that so much of the seed falls upon rocky soil and among thorns.

We of the American Board feel that there lies before us in Turkey a great field and effectual. The need is unquestioned. It was one of the original missionary fields of the Board, and in continuing therein to-day we are but carrying out the original purpose that sent us there a century and more ago. There is unlimited opportunity to help the increasing student body, now so perplexed, to think its way through the confusing mass of science, philosophy and religion into which it has been thrust without adequate preparation. The more rural populations, unable to think for themselves, are dazed by the rapidity and seriousness of the changes that have swept over them, and welcome those who can help them to see that this also is a part of the ways of God, in bringing them and their country into harmony with His plans and with the rest of the world.

JAMES L. BARTON

THE MOSLEMS OF SOUTH-EASTERN EUROPE

By S. M. ZWEMER, D.D.

ONLY in the Balkans, on the narrow streets of Rustchuk, under the orchards of the island of Ada Kaleh, in the mosque courts of Serajevo, and among the peasants of Dobruja can the real old-fashioned Turk now be found. Stambul has become a hybrid city ; Angora is westernized ; women have abandoned the veil and clamour for the vote ; the cinema, music-hall and election-booth are crowded with men in straw hats and bowlers. Beyond the Dardanelles is New Turkey ; if you desire the old, seek it in Europe.

It was our privilege, after attending the conferences on the Christian message to the Jews at Budapest and Warsaw, to visit Rumania, Bulgaria and Yugo-Slavia. The Moslems of these lands are minorities on the map of Europe, but deserve more attention than they have hitherto received. Picturesque Serajevo with its forty mosques, its *tekkes* (Derwish monasteries), its endowed religious schools, its dingy bookshops and primitive presses, its veiled women, latticed windows and fez-wearing youths, leaves an indelible impression that here Islam is not yet ' on trek.' The same is true of such quaint towns as Bazargic and Silistra in Rumania, or of the villages along the lower Danube. The stolid Pomak peasants of Bulgaria and the gipsy tribes whose children were reading the Arabic Koran in day-schools near Sofia and Philippopolis, gave evidence that in south-eastern Europe conservative Islam still retains its grip on the hearts of the people. There are some indications of reform and signs of progress, but the general impression remains that, for the most part, these minority groups have remained static, like

little islands of Asiatic conservatism in the midst of the sea of European life.

From the time of our visit to a house in one of the back streets of Warsaw where Moslem prayers are said, to the day when we set some blackboard puzzles to boys in the Sharia school at Serajevo, Arabic proved the key to polyglot Islam here as everywhere. It is true we could not visit all the important centres, nor tarry long, but through persistent questions and interviews with leading Moslems and Christian workers we were able to gather enough facts and figures to lift this section of the world of Islam out of obscurity, at least in our own minds. The Moslems of south-eastern Europe are not merely neighbours, they are next of kin. Their past history reveals the call of the blood. The Church is summoned here not to win them over to Christianity but to win them back to Christianity. Their oldest heroes were Christian martyrs, whose very tombs are still shrines where Moslems seek help or healing.

Let us recall the story of the entrance of Islam into Europe. The battle of Tours set a limit to the conquest in the west, but the invasion of the south-east began early. Cyprus fell into the hands of Moslems in A.D. 648, Crete and Rhodes in 823, and the Moslems were not driven out of southern Italy until 1058. At the end of the thirteenth century Islam again attempted the conquest of Europe under the Ottoman Turks. Adrianople was taken. Thrace, Bulgaria, Wallachia and Serbia were quickly overrun, and by the end of the century Greece had become a Turkish province. In 1453 the fall of Constantinople sealed the doom of the eastern empire, but seventy-six years later the unsuccessful siege of Vienna formed the high-water mark of Moslem conquest in south-eastern Europe. The Serbs lost their independence when they were defeated on the plain of Kosovo in 1389. The whole country, except Montenegro where the fires of freedom were kept burning, then passed under Turkish rule. There the fight for liberation began in 1804 to 1813, and Serbia for many

decades was the Piedmont of the Slavs in their war against the Turks.

The Hungarians also, under Hunyadi, fought the battles of Christendom against Moslem invasion. On the plain near Sofia they defeated a powerful army and entered Buda in triumph in 1444. In 1454 another great battle was fought and Belgrade was saved—yet only for a time. In 1520 the armies of Suleiman the Magnificent took the city. He entered Budapest in 1526, and then followed the age of Turkish occupation, until 1683, when Sobieski saved Vienna. The Sixteen Years War (1683–99) ended with the liberation of the whole of Hungary from the Turkish yoke. Yet Islam continued its penetration by other methods for centuries in all the Balkan region, and as far north as Poland.

Islam entered Albania through the efforts of a derwish missionary Sari Saltyk, who came from Macedonia in 1260. He is still regarded as a saint, and his tomb is a place of pilgrimage. There were other instances of quiet penetration, without the sword. Such preaching and teaching was a real factor in winning some considerable number from the Christian faith. The pressure of persecution, however, did more. A writer in the *Economic and Financial Review* (Belgrade, 1927), describing the condition of the Moslem minorities to-day, sums up the whole story :

> For four centuries the Turkish régime made use of conversion to Islam by exploiting all the weaknesses of human nature. The minority dominated, and, as the most powerful class, held entire control of commerce and crafts in the towns. Further, it enjoyed the favour and support of the Government. The Christian element was subordinated to it. As the labourer on the soil, the Christian was subject to the will of the owner of the land which he cultivated, and in many cases had fewer rights than the slaves of ancient times. When he was a townsman, the Christian was regarded as a citizen of secondary importance.
>
> The Ottoman régime had one aim, namely, that of increasing the power and prestige of the Mohammedan element as much as possible at the expense of the Christian majority. From an economic point of view, this doctrine was most harmful to progress, and was bound to lead to religious indifference and race hatred. In addition, the faulty administration, with its lack of morality and complete ignorance of the

necessity of emancipating the productive classes, led to entire stagnation of every kind of economic activity. Agriculture fell to the lowest level. Cultivation was confined to those crops which by reason of climate, soil and cheap labour, could withstand foreign competition. This was the reason why there existed within the Ottoman Empire in 1912 districts which were deficient in the production even of the primary necessities.

In 1913, after the fall of the Ottoman domination in Europe, the economic position of the Mohammedan minority with regard to the Christian majority stood thus: The Mohammedans owned most of the fertile cultivable land, while all Christian cultivators were under their domination. In the towns the Mohammedans were in the majority, and gave the towns an almost Oriental character. Thus up to the very end of the Ottoman régime, the Mohammedan minority exercised over the Christian majority a harsh dominance bordering on illegality and anarchy, and thus widened the gulf created by religious intolerance.

The accompanying statistical table and map indicate how large is the problem of Islam in south-eastern Europe. It is a startling fact that there are over three and a half million Moslems in the Balkans within forty-eight hours of London, and that they are practically, if not technically, 'an unoccupied field.'

STATISTICAL TABLE[1]

Country.	Total Population.	Moslem Population.
Rumania . . .	17,153,932	250,000
Bulgaria . . .	5,483,125	690,734
Turkey in Europe .	1,270,100	770,100
Albania . . .	817,460	560,348
Greece and Cyprus .	7,000,000	241,422
Yugo-Slavia . .	12,017,323	1,337,687
	Total Moslem Population .	3,850,291

The great majority of these people, excepting the Turks, are descended from perverts from Christianity in days when Islam was triumphant and dominant in this part of Europe. They speak the same languages as their Christian neighbours

[1] In most cases based on statistics in the *Near East Year Book*, London, 1927.

SOUTH-EASTERN EUROPE

of the oriental Churches. They are now wholly surrounded by people of their own race and live under free governments. In some respects one could generalize in describing them, for Moslems are Moslems everywhere, but the long history of wars in the Balkans, the differences of language and racial origin, and the present artificial political boundaries, suggest separate consideration.

RUMANIA. Since the new demarcation of boundaries after the world war, greater Rumania now includes Bessarabia, Bukovina, Transylvania and part of the Banat. Bessarabia has scarcely any Moslem population; the Turkish-speaking Gagaútzi found there are not Moslems but Christians. They are of Tatar origin, descendants of immigrants who followed the Russian armies after the Peace of Adrianople in 1829 and colonized southern Bessarabia. The Moslems of Rumania are found all along the Danube from Orsova, on the western border, to Constanza on the Black Sea. They are specially numerous east of Bukarest in Dobruja. In the capital there are few Moslems, although they have a small and beautiful mosque in the public park used chiefly on feast-days.

Of the Moslem population, about 178,000 are of Turkish origin and speak Turkish. The Nogais of Dobruja came from Bessarabia in the seventeenth century. Some 60,000 are of Aryan origin, gipsies, who originally came as serfs with the Tatars in 1350. They speak their own language, but are widely scattered. Islam, although a minority, is well organized; the Moslem religious schools found in every town receive government subsidies. There are four hundred and fourteen registered mosques, and law is administered by four muftis, namely, at Tulcea, Constanza, Silistra and Bazargic. There are some clubs of 'Young Turks,' there is an active press, and Moslem fraternities (Shathaliya, Qadariya and Bektashi) also exert their influence. There is greater religious liberty for orthodox Islam to-day in Rumania than in Turkey. Very few of those we met expressed approval of the radical reforms of Angora. It was significant

that the clocks in the mosques pointed to Arabic time, and that the old-time dress and ritual prevailed. Islam is conservative in the villages of Rumania.

Majidia, on the railway between Constanza and Bukarest, is a religious educational centre. We visited the school for the training of *imams* and judges. One hundred and fifty pupils are enrolled, there is a boarding department for ninety, and an eight years' course of study in Arabic, Moslem law and tradition. There are also primary and secondary schools for boys and girls where Arabic is taught. All the boy pupils wear the fez and turban. Discipline and school equipment seem to be excellent. Polygamy still exists but is fast waning. The pressure of a Christian environment is felt in other ways. Although no distinct missions to Moslems exist in Rumania, there are those who, from time to time, become Christian. A number of adult Moslems were baptized into the Orthodox Church during last summer, and this received considerable attention in the daily press. We were told that it is not unusual for village Moslems to express their desire to join the Orthodox Church. There are signs also of spiritual revival among some of the clergy and a desire to carry on home mission work for Moslems.

Bulgaria. In Bulgaria the Moslem population is widely dispersed, although the larger proportion live in the north, in the extreme east and on both sides of the railway from Sofia to Varna. Fourteen per cent of the total population of Bulgaria is Moslem. They are found in every one of the ninety-two towns and in many of the 2408 rural communes.

Racially they consist of three quite distinct groups. The great majority are of the Turco-Tatar race, who came originally as conquerors across the Volga, between the seventh and thirteenth centuries, and intermarried with the natives ; their language is Turkish. A tenth of the total number, some say 100,000, are Pomaks, who speak Bulgarian and were ' converted ' in the sixteenth century by the sword. Most of them are farmers. A third group, as in Rumania, are gipsies of Aryan origin and are said to number 98,000.

The Moslems of Bulgaria, as those of Rumania, are nearly all Sunnis of the Hanafi rite. Shiahs are found in some of the villages of Deli Orman and near Razgrad.

The community is organized into groups of forty or more families under small councils which have charge of the *waqf* (endowment) properties. In 1924 there were nine hundred of these communities under the general supervision of a Grand Mufti at Sofia. He is elected for a period of five years by the general body of muftis, of whom there are forty-eight. This Moslem hierarchy, like the clergy of the Churches, receives state subsidy. There are Moslem courts where the old Turkish law is still administered ; the supreme court at Sofia, three courts of appeal at Sofia, Philippopolis and Shumen, and the lower mufti courts in the chief village centres. A constitution for the spiritual organization and administration of Islam was approved by royal decree in 1919. In Bulgaria there is ' full liberty of faith in so far as religious practices do not interfere with existing laws.' In education the Moslems are still backward compared with the Christian population. However, out of 1652 private primary schools, 1371 are ' Turkish '—that is, Moslem. They also have thirty-three secondary schools with 1710 boys and 222 girls, and seventeen Moslem ecclesiastical training colleges with 900 pupils.

The derwish orders, although suppressed in Turkey, persist here and are quite active. Among the chief fraternities may be mentioned the Shathali, Gulshani, Naqshabandi, Qadari, Sa'adi, Mawlavi, Kizilbashi and Bektashi. The special devotional literature of these mystics is in evidence in the mosques and bookshops. The *tekkes* we visited were spotlessly clean and had the usual furniture, sheep-skins, rosaries, candle-sticks, drums and flutes.

In such centres as Shumen, Bazargic, Sofia and Philippopolis, the Moslem press is active and enterprising. One printing establishment, at Shumen, occupies three small stone buildings, has three small rotary presses run by a Diesel engine, and printed forty thousand books in addition

to one or two newspapers last year, all in Turkish. Thirty Moslem workmen and several Jewesses were employed.

Many Moslems hold government office and take their part in local administration. Among 246 delegates elected to the *Sobranje* (parliament) in 1923, ten were Moslems. On Sundays every other school is closed, but the Turkish schools are open, although their shops must be closed according to the sabbath law of the State.

The people are remarkably friendly. Literacy is extending. All the younger generation know how to read and write. The material and intellectual progress of the people is evident in many ways. The Bible Society reports that the sales of Scriptures to Moslems are rapidly increasing. Nevertheless, neither the Orthodox Church nor the small evangelical groups and missions have yet seriously undertaken the evangelization of the Moslems in Bulgaria. The early work of Aveteranian and Amirkhanjanz in preparing literature for Moslems has not been duly appreciated nor followed up. There is a serious lack of specially qualified workers set apart for evangelistic effort.

Turkey in Europe. Here are more Moslems than in Bulgaria. With the re-organization of the Turkish Republic in 1925, the remnant of territory in Europe after the Balkan wars and the peace treaties was divided into six *vilayets*, namely, Constantinople, Adrianople, Kirkler Ili, Chatalja, Gallipoli and Rodosto. These together have a population of 1,270,100. Deducting the Jews, Greeks, Armenians and foreigners, we have a total of over 770,000 Moslems. The influence of these Turks in Europe, because of the prestige of Constantinople, its newspaper press and its commerce, is far beyond that of any of the minorities mentioned. Angora to-day controls Constantinople, and Constantinople in turn will react on the conservative Pomaks of Bulgaria and the isolated Moslems of Serbia. In European as well as Asiatic Turkey, new primary as well as secondary education is taking the place of the old *medressehs*. Co-education is becoming common even in secondary schools.

The university centre at Constantinople has five faculties: law, letters, science, medicine and new Moslem theology. Technical education of high grade is provided in other schools in or near Constantinople. The resolution of the National Assembly in 1924 abolishing the Khalifate resulted in secularizing the Republic. Under the constitution the separation of Church and State has been made complete. Radical changes have resulted, especially in the status of women. Polygamy is abolished, women are given equal rights in the matter of marriage and divorce. A new civil code (Swiss) and a new penal code (Italian) have been adopted. Even the old ecclesiastical courts were abolished. The advent of these startling changes was broadcast by the Turkish press. Whatever advantage there is in the new situation on the other side of the Dardanelles should not be lost sight of as an equal advantage in European Turkey, and should be utilized by the missions.

ALBANIA, GREECE AND CYPRUS. In Albania Moslems form a majority, seventy-one per cent of the population; in Greece and Cyprus they are small minorities. After the obligatory exchange of Greek residents and Turkish citizens Greece has less than 180,000 Moslems, found chiefly in western Thrace, Xanthi, Gumuljina, Salonika and Dede Agach. In Cyprus there are some sixty thousand Turkish-speaking Moslems, and on the Island of Rhodes and in the Dodecanese group there are some twelve thousand more.

Albania, generally speaking, is Roman Catholic in the north, Greek Orthodox in the south, and Moslem in the east and centre. The boundaries, however, are not distinct and the three religions overlap. The Moslems are further divided into Orthodox Sunnis, Shiah sectarians of the Bektashi order and a third group of pseudo-Moslems. These last named consist of Christians, who during the Turkish persecutions accepted Islam outwardly. When in 1912 Albania became independent, many returned to the Christian faith. The urban centres where Islam is strong are Koritza, Tirana and Vlora. In addition, there are some immigrants

from Serbia and Rumania, as well as a considerable number of gipsies, who have embraced Islam.

Islam in Albania was never able to destroy the national race consciousness. The Albanian became a Moslem but not a Turk. He retained his language and many of his customs in spite of Islam. The Albanians are the one exception to the current proverb : ' In the Balkans nationality means religion and religion is nationality.' The fact that since 1879 the Moslem Albanians write their own language and print their books in Latin characters is significant. A further proof is the attitude of the Albanian Moslem toward his Christian brethren, in contrast to that of the Greek and Bulgarian renegades. From the day of their conversion the Pomaks and the Islamized Greeks of Crete associated themselves completely with the Turks and manifested a like spirit. It is said to be almost impossible to convince a Pomak or Cretan Moslem that his ancestors were once Christian. The Albanians, too, under compulsion sacrificed their religion on the altar of their liberty, but, nevertheless, remained nationalist to the core. Although the present ruler of Albania, Ahmed Bey Zogu, is a Moslem educated in Turkey, Islam is not the religion of the State, and the name of a Khalif has long disappeared from public prayer. Qadis and muftis are, however, nominated by the Government and supported by state funds. A school for their training exists at Berat. Mosques are numerous ; for example, there are thirty-four in Elbassan. The derwish *tekkes* are found everywhere. The Bektashi order is the strongest and counts forty-three (one writer says sixty) of these fraternity houses. There is no doubt that this order is to-day one of the powerful factors in Albanian social life and politics. It seems that a special official recognition is given it in the young State of Albania. Of the four regents who help the administration, ' one must be a Bektashi, as the others must be, respectively, Catholic, Sunni and Greek Orthodox.' The Bektashis are friendly to the Christians, and make them forget their age-long antipathy to Islam.

Margaret Hasluck, who has made a special study of this group, states [1] that

> the lives of Bektashi dervishes are so pure and selfless that no breath of scandal touches them, though *Sunni* Moslem *hodjas* and Orthodox Christian priests figure in half the irreverent tales of the Levant. As living embodiments of the Near East ideal of goodness, they exercise a power for good which is comparable only to that of our western clergy, and half-unconsciously they hereby win numerous adherents for Bektashism.

She goes on further to point out that, should Islam be revived,

> many Albanian Christians may find it best to adopt the predominant religion. To such, Bektashism offers an Islam without rigidity or vexatious exactions, no longer, since Turkey's departure, rendering its adherents suspect. In these circumstances this nonconformist Moslem sect can hardly fail to fulfil the prophecy that it will conquer Albania.

We believe, on the contrary, that because of this entering wedge of Bektashi tolerance and their efforts at social and moral reform, Albania offers a special opportunity for Moslem evangelization. Indeed, an American missionary, Mr Erickson, once wrote of Albania as the ' key to the Moslem world.' Where are the hands of faith to grasp it and enter ?

Yugo-Slavia. This new kingdom of the Serbs, Croats and Slovenes was created after the European war. The Serbs, with the exception of a Moslem minority, belong in the main to the eastern Orthodox Church, the Croats and Slovenes to the Roman Catholic Church. The Orthodox, according to the last census, number 5,602,277 ; the Roman Catholics 4,735,154, and — omitting mention of (216,847) Protestants, Jews and other smaller groups—the Moslems number 1,337,687. This minority, twelve per cent of the population of Yugo-Slavia, constitutes the majority of Islam in south-eastern Europe. In south Serbia there are 705,554 Moslems and in Bosnia-Herzegovina 588,247 : the remaining few are in north Serbia, Montenegro, Croatia and Banat.

There are two Moslem religious organizations in the new

[1] 'The Nonconformist Moslems of Albania,' *Contemporary Review*, May 1925.

kingdom. The autonomous organization for Bosnia and Herzegovina, directed by the chief of the Ulema with a council of thirty, and that for Serbia and Montenegro under the direct control of the ministry of religion in association with the Chief Mufti of Belgrade.

Two political parties are endeavouring to further the interests of Islam: the Bosnian Moslem party under the leadership of Dr Mehmed Spaho and the *Jamiet* party of the Turks and Albanians in south Serbia.

In recent years the Moslem population has somewhat decreased owing to the emigration of a certain proportion of the old Turks. It is noticeable that the districts populated by the Moslem minorities are the richest and most fertile parts of south Serbia. This is due to two causes. The first was the Ottoman invasion and conquest which naturally occupied the best lands ; and the second was the emigration of the Serbs and a section of the Albanians northwards into south Hungary.

Although there are signs of a Moslem revival after the war, they still lag behind the Christians in literacy and other marks of social progress. There are large numbers of Moslem farmers to whom the iron plough is unknown, and who still use the primitive wooden instrument. In the towns the Moslems are in the majority, which gives the smaller towns their almost oriental character. The back streets of Serajevo and Mostar remind one of the villages in Anatolia during the reign of Abdul Hamid. In Bosnia-Herzegovina the total number of children attending school in 1924–5 was : Catholic, 21,078 ; Orthodox, 31,088 ; Moslem, 14,318. Illiteracy among Moslems is said to be as high as eighty-five per cent. The educated minority, however, with the aid of the Government, are putting forward a new programme. In Serajevo there is a high school receiving state support. Instruction is in Serbian, Turkish and Arabic, the latter predominating. There is also in the same city a more modern institution, the *Sheriatska Gimnazuja* founded in 1918 and entirely supported by the Government. The course of study here

resembles the *Gimnazia*, but Arabic is taught from the first year to the last, and there are courses in Moslem law. In southern Serbia, at Skoplje, there was founded in 1924 a similar school to that at Serajevo. The remainder of the seventy-six *madrassehs* in southern Serbia and the sixteen in Bosnia-Herzegovina are of a degenerate type and sadly need reform. A chair of Mohammedan law has just been established at Belgrade University in connexion with the faculty of law.

Islam, however, has fallen on evil days. The Bosnians in the past were among the most enterprising warriors of the Khalif and gave to the Turkish Empire some of its most renowned statesmen and generals. Their political aims vanished with the Khalifate and the new agrarian laws have led to the breakdown of their old economic status.

There is still a strong tendency towards conservatism in religion. Serbian Moslems resist reform and innovation. Dr N. Kuzmany of Serajevo remarks :

> They practise stubbornly the reiteration of formulas and prayers without the slightest understanding of their meaning. Nevertheless, Moslems are disposed to accept superstitions from their Christian fellow-countrymen, and sometimes go on pilgrimage to the Church of ' Black Maria,' or participate in a procession to holy Ilija (Elias) who, they think, commands thunderstorms and rain. The young people, however, are prone to contract western vices, as they leave the habits of their forefathers, and to neglect the requirements of the Koran and Moslem tradition.

The derwish orders and the annual pilgrimage to Mecca are the most evident contacts with the wider world of Islam. Before the abolition of the Khalifate the Moslems of Yugo-Slavia were in touch with Constantinople, and all eyes turned to that cynosure. Now the religious leaders are bewildered, unwilling to follow Angora. However, it is a sign of the times that Mohammed Abdu's Koran commentary, published in Cairo, was recently translated into Serbian, and printed at Serajevo. The Qadari, Rifa'i, Naqshabandi and Mawlavi derwishes have their *tekkes* in the great centres. The Bek-

tashis maintain one or two in Serajevo and elsewhere, but are not as popular here as in Albania.

There is no doubt that, in spite of the outward appearance of an Islam decked in the garb of the past and the reactionary influence of an illiterate majority, a new era has dawned. The soul of a people has been stirred to new life. Nothing can hold back the economic progress of the Balkan States, so rich in natural resources, except war, and of this they themselves are weary. May we not hope, therefore, in the words of a British writer, that ' increased knowledge of themselves and of one another will play its part in bringing all these States together and leading them to the only goal that will make for the permanent peace and prosperity of the peninsula—a Balkan Federation ' ?

The discontent of a new nationalism, the criticism of existing institutions and the improvement of communications, the new desire for popular and even compulsory education—these are all prophetic of new opportunity for evangelism. With political freedom there has also come a desire for religious liberty. We witnessed little of the intolerance and fanaticism on the part of the Moslems that is supposed to be characteristic.

The press is beginning to exert its influence in all the languages used by Moslems in this area, namely, Turkish, Arabic, Serbian, Bulgarian, Rumanian and Albanian. Three alphabets are in use, Arabic, Cyrilic (Russian) and Latin. A larger per cent of the Moslem population is literate in the Balkans than in most other Moslem lands : in Rumania and Albania twenty per cent, in Bulgaria thirty per cent, and in Yugo-Slavia fifteen per cent. Although constant wars and the general backwardness of the Moslems as a class have prevented rapid development of the press, to-day no less than nineteen Moslem periodicals are published : eleven in Turkish, two in Albanian, two in French and four in Serbian. The Koran was recently (1921) translated into Albanian and printed in Latin character. On the paper cover is a vignette of Christ and the Emmaus disciples, but entitled

'Mohammed with Abu-Bekr and Khalid.' We found no less than six different Turkish Koran translations on sale in one shop in Philippopolis. These new translations and the revival of a literature in defence of Islam indicate that the battle of the books is on. The British and Foreign Bible Society, with its three agencies at Varna, Philippopolis and Belgrade, brings thousands of Moslems into contact with the Bible. Many earnest men, however, as they read, are longing for some Philip to interpret. There is great need for Christian literature, but still more need for Christian life. We visited a mufti and found him reading a marked copy of the New Testament. Asked why he had marked certain passages, he replied: 'These are the portions of the book where I found that Christian conduct does not agree with the teachings of Jesus.'

What is to be the future of these Moslem millions who live in Europe and are yet not of Europe? There are Protestant missions at work in Bulgaria, but, with the exception of the German missionaries of the *Hülfsbund für Christliches Liebeswerk im Orient*, few are giving themselves to the task of reaching the Moslems and fewer still are specially trained. We met no one able to read Arabic, which is the language of the trained leaders of Islam everywhere in the Balkans. The American Board (Congregational) has excellent schools and organized work at Sofia, Adrianople, Samokof and Philippopolis. The Protestant Church Union of Bulgaria is awakening to the need of their Moslem neighbours. Two converted Turks are at work, one as pastor at Razgrad and the other as colporteur. In Rumania, Albania and Yugo-Slavia there is no organized effort on the part of any mission, as far as we could learn, to reach the Moslems.

War has left deep scars on the life and literature of Turk and Christian alike. It is our conviction, however, that by wise and united effort the Moslems of south-eastern Europe could be won to the allegiance of Christ more speedily than those of any other area in the world of Islam.

SAMUEL M. ZWEMER

MODERN JEWISH MISSIONS

By ALFRED E. GARVIE, D.D.

ALL students of the Old Testament who appreciate its record of the progressive divine revelation, the contribution that the 'ethical monotheism' of the prophets has made to the religious thought and life of mankind, the preparation made in the history of the Hebrew nation for the advent of the Son of God and Saviour of men, must regard with interest the condition of the Jewish people, and cannot be indifferent to the movements within it. The Christian believer must feel deeply touched by the lament of Jesus over impenitent Jerusalem, and by Paul's confession of his willingness to be anathema from Christ for his brethren's sake; and must eagerly desire the fulfilment of his 'larger hope' that, when the fullness of the Gentiles has come in, all Israel shall be saved.

The cruel and shameful treatment to which the Jews were subjected within Christendom in times past and the suspicion and antagonism still felt towards them in many lands call for an atonement, a manifestation of goodwill, which shall blot out the bitter memories of the wrongs endured. There are movements in Great Britain and America to promote friendship between Christians and Jews; and it would be well if this people could be drawn out of their age-long isolation into closer co-operation in dealing with social problems and public work. But it would be a disaster if it were a condition of such friendship that missions to the Jews should be discouraged. Many Jews feel keenly about the Christian propaganda to win converts from Judaism. A friend of mine, an eminent Jewish rabbi, a man of fine character and intense piety, writes with bitterness about Jewish missions, and condemns as wrong any attempt to

win a Jew from his ancestral faith. Judaism generally has not been for many centuries a missionary religion, and many Jews cannot understand how inevitable and irresistible must be the impulse of the Christian to share with the heirs of the promise the riches of the grace of Jesus Christ. If any unworthy means for unworthy ends have been used, they should be unreservedly condemned; but, with every consideration for Jewish feeling, the Christian cannot abandon his solicitude for the salvation of the Jew. The methods must be carefully chosen, so as to show that there is no desire for any sectarian advantage; but only that Jew and Gentile may share their common good in Jesus Christ.

One might have expected that the cause of Jewish missions would have found widespread sympathy and support among the Christian Churches; but with some honourable exceptions, the work has chiefly been left in the hands of independent societies, with a rigid theological outlook, weak in their resources of money and men, which have failed to secure a wide circle of support. There have been many devoted workers in these missions, and some of the converts have been men of conspicuous ability and influence; but, with all respect and gratitude to those who have hitherto recognized this call, it must be conceded that here as elsewhere the Christian Churches have proved themselves unequal to their task. What is urgently necessary is that Jewish missions should be taken out of their isolation, in inward disposition as well as outward organization, and be brought into the full current of the missionary enterprise of the Christian Churches; and that the Churches should be brought to realize their obligation to the Jew as well as to other non-Christians, for there are multitudes who are enthusiastic about foreign, but indifferent to Jewish, missions.

The International Missionary Council rendered a real service to the Church of Christ in arranging for the two conferences to deal with Jewish missions, which were held last April, in Budapest (7th to 13th) and in Warsaw (19th to 25th). Although (with sorrow and shame I confess it) the

Congregational Churches as such have not carried on any Jewish mission, I was asked to represent those Churches at both conferences; and this article is the record of impressions gained and convictions reached on those occasions.

The changes brought about by the Great War are incalculable; and for many years we shall be still making fresh discoveries of the results. Jewry throughout the world has been affected in manifold ways. Zionism has come out of the clouds down to the earth, even although the reality of the national home in Palestine is not likely to display the brilliant colours of the vision. Nevertheless, the realization of the ideal, however partial, has necessarily had widespread reactions within Judaism. On the one hand, it has strengthened a violent Jewish nationalism, the tendency of the Jews to regard themselves as still God's chosen people, having still the right to expect from God and demand from men the literal fulfilment of prophecy. On the other hand, it has provoked even within Judaism a vehement opposition; for Jews who prize the nationality they have acquired among other peoples do not desire to be distinguished and separated as belonging to a Jewish nation; but only as adherents of the Jewish religion.

This antithesis in Jewish thought found full expression at the conferences. To be quite candid, in my judgment the Christian Churches must in their solicitude for the Jewish people not commit themselves to Zionism. It is right that, on the one hand, Jews who are still being subjected to persecution in some lands should have the opportunity of migrating, if they desire, to other lands where better treatment awaits them; and that, on the other hand, Great Britain should, so far as is practicable, without injustice to other inhabitants of Palestine, offer facilities for the settlement there of such migrants as desire to return to the land of their fathers. While we sympathize with Jewish blended piety and patriotism in this respect, we should encourage a dangerous delusion if we made it part of our message to Judaism that the restoration of the land of Palestine to the

restored Jewish nation is in our judgment necessary for the fulfilment of God's purpose in Jesus Christ. The views of the Bible current among the scholars and thinkers of the Christian Church generally forbid the assumption of the literal fulfilment of prophecy, granted even that in all cases the predictions have been truly interpreted. Christ has fulfilled law and prophecy; He has laid low the wall of partition between Jew and Gentile; He has made of both one new man. It is the Gospel of a universal good, which knows no national partialities, which we must preach.

While there are still lands where the Jews are compelled by the antagonism and persecution of peoples and governments to maintain their exclusiveness, in the greater part of Europe, as in America, the barriers are falling down. Political emancipation has brought to Jewry what the strict Jew must regard as the greatest peril to which his people have been exposed, the peril of assimilation to his environment. Confined to his ghetto, treated with suspicion and contempt, if not exposed to persecution, the Jew clung to his Torah and his synagogue, as that which alone enabled him to endure and to maintain even his sense of superiority, as God's chosen, to his enemies. But as in the fable not the boisterous wind but the kindly sun made the traveller cast off his cloak, so the more favourable conditions in which many Jews are finding themselves is loosening the hold of their Judaism. They will tend to adopt the customs, standards and culture of their environment, and be lost to Judaism. This, however, does not mean that they will necessarily be won for Christ. The situation has its peril as well as its promise. There are movements in Europe and America towards the Christian Church. It is difficult to secure exact figures, but it is certain that tens of thousands are entering the Church, and probably many more could be won.

In view of these movements, there are two changes in the methods of work among Jews which seem necessary. In the first place, as these Jews are abandoning their exclusiveness, it is increasingly desirable that they should be reached

not by distinctively Jewish missions but through the Churches in their general evangelizing work. It is to be feared that many congregations have abandoned that work in their neighbourhood, and need to have their zeal renewed to reach even the nominally Christian. If the Jew is reached directly by the Church, and not through a mission, he will more easily find his place and feel at home in the Church itself, a desirable result, as, in view of what has been said above, the sooner the distinction between and separation of Jew and Gentile ceases in the Christian Church the better for unity in Christ.

In the second place, in so far as these Jews are becoming assimilated to the Christian environment in culture, the appeal to them must be such as would be made to any educated man. The intellectual standpoint and educational equipment of the enquirer should be taken into account in the presentation of the Gospel, and obscurantism, opposed to all modern knowledge and thought, is not what should be offered to him, nor what will be accepted by him. The past habits and associations of the Jews may have left peculiarities of mind which require special treatment and consideration. But the sooner the Churches begin to deal with the Jews around their doors as nearly as possible in the way in which they deal with any other section of the community, the more effective will they be to use the opportunity, great as it is, to enter in at the open door ere it close. For, be it noted, the house of Judaism cannot be kept swept and garnished—and empty. Other spirits will enter in, and are entering in. Many Jews have turned, not from Moses to Christ, but to rationalism, communism, bolshevism, even if we largely discount the stories invented about the Jews by anti-Semitists.

The policy here commended is that approved by the Hebrew Christian Federation, of which Sir Leon Levison, of Edinburgh, is President, and which has many thousands of members. While it recognizes that Jewish converts to Christianity have much in common, and so can be specially

helpful to one another, it does not desire to form another denomination, but encourages its members to enter as fully as possible into the life and work of the Christian Churches. A serious situation exists. Will the Churches recognize the day of their visitation? The conditions arising on the continent of Europe have existed in Great Britain for several generations and the Churches have not recognized their obligations. A district in which there is a large Jewish population is often regarded as so difficult as to justify removal to more favourable conditions. But is not the presence of these Jews at the door of the church a divine indication of the duty of evangelization? Churches and ministers alike need to be aroused to a sense of the neglected opportunity. Movements on the continent of Europe will affect British Jewry; and any turning away from Judaism must be at once welcomed and the Gospel offered, lest there should be a lapse into irreligion, a condition in which it will be more difficult to secure the response of faith. Not in Africa and Asia alone are there regions for missionary enterprise unexplored and undeveloped. These conferences, in the situation they have disclosed, are a challenge to the Churches for searching of heart, quickening of conscience.

In eastern Europe the conditions are different from those in western Europe and America. There the solidarity of the Jews has not been to the same extent affected; there are still large communities, maintaining the traditions and conventions of past generations, and consequently less accessible to the ordinary ministries of the Christian Churches. But even there changes in economic and political conditions will surely, if slowly, weaken this solidarity, unless anti-Semitism strengthens it again. Here, it may be, special Jewish missions are necessary, missionaries equipped with Talmudic learning, familiar with Hebrew and Yiddish, and having experience of the distinctive presentation of the Gospel adapted to the Jewish mind. But even in this sphere the conferences indicated, in my judgment, some modifications of motive, message and method.

Many of the supporters of Jewish missions have been animated by the belief in the Jews as God's peculiar people, to whom the promises of old must be fulfilled, and whose recovery is a condition of the consummation of God's purpose. As I have indicated in my opening sentences, we must not fail in our appreciation of and gratitude for the contribution that this people has made to religion and morals ; but their claim to the interest and effort of the Church should not be based on theological considerations which make no convincing appeal to the majority of Christians to-day. The Jews need Christ as do all men. Their past history, while in some respects it makes them more difficult to reach, offers in others a soil already prepared for the good seed of the Kingdom. In many places the hindrances are weakening and the soil is more ready than before. All men are worth saving ; but the salvation of the Jews would bring to the service of the Kingdom abilities of a high order and influence of a wide range. It is on such grounds that the wider appeal to reach those who have not been hitherto interested must be made.

I do not desire to enter into the region of controversy, and shall endeavour to state my own conviction in as conciliatory a way as possible. It is this : that the message for even the orthodox Jew need not be couched in antiquated theological terms. It is Christ who saves Jew and Gentile alike ; and if Christ be preached all that is essential is secured. Although the older methods of biblical interpretation may appear to be more adapted and congenial to the mind of orthodox Judaism, surely reliance upon these shows an insufficient confidence in the sufficiency of the grace of Christ, if sincerely and persuasively presented. I do not ask that those who can still tread in the old paths of interpretation should forsake them ; I only plead that those who are led by conviction to the new ways should not be regarded as unable by these to reach the Jewish soul. The theological differences which are tolerated within the Christian Churches must not be excluded from the activity of the Churches among the Jews. To me at least it seems that the more modern

(not modernist) presentation, the Gospel as it is now preached by the educated ministry of most of the Christian Churches, is best fitted to secure the complete emancipation from the bonds of Judaism into the freedom wherewith Christ maketh free. It should be possible for any young minister, earnest in purpose, broad in outlook, to feel that he could dedicate himself to this work, without being subjected to any vexatious restrictions. Where there has been some measure of intellectual emancipation, some assimilation by a Jew of the culture of the age, this more modern presentation would seem to be essential.

This widening of motive and message will necessarily affect the method. A method that may have been effective under different conditions may disappoint under the new conditions. Just as the World Missionary Conference held in Edinburgh in 1910 was the beginning of a new missionary era in the foreign field, in the attention given to what may be called (to use a military metaphor) both the strategy and the tactics of the world-wide campaign of the Gospel, and in the co-operation of the Churches which the new era called for, so may the conferences in Budapest and Warsaw be the beginnings of an advance for work among the Jews, whether it be by the ordinary activities of the Churches, or by special Jewish missions. Here conference in planning and co-operation in performing are no less necessary and urgent. If such unity is to be secured, there must be candour in the expression of one's own opinion and charity towards the opinion of others, however different.

Hence, under a sense of duty, I have ventured here to speak the truth, as I understand it, in love for all, however unlike my own may be their understanding of the truth.

ALFRED E. GARVIE

'SOJOURNERS OF THE DISPERSION'

THE DIASPORA OF THE WHITE RACES

By RUTH ROUSE

RACE complications, industrial developments and rural needs, international and inter-racial co-operation in their relation to Christian missions, these are the topics of the Jerusalem meeting of the International Missionary Council. Such topics twenty-five years ago would have seemed to many out of place at such a gathering. They are the very topics which to-day demand the attention of all missionary statesmen. The modern missionary ideal claims for Christ every department of human life. It seeks to create such an atmosphere round the missionary as may make the acceptance of his message possible. It is strange that the main factor in the problem of attaining that ideal seems hitherto to have escaped the attention of national and international missionary councils. That factor is the influence of the diaspora of the so-called Christian nations in non-Christian lands.

It is a commonplace of church history that the way for the acceptance of the Gospel was prepared in the first century by three world dispersions : the Jewish, the Greek and the Roman, each paving the highway of God with their peculiar gifts, religious, philosophical and political. The Acts and the Epistles reveal St Paul, the missionary statesman of the ages, ' carrying a blazing Christian crusade planned with strategic care and illimitable audacity ' throughout these dispersions and planting Christian ' cells ' in every important centre or colony of each diaspora. But in the history of modern missions, united missionary statesmanship has neglected the dispersions in its programme for the

evangelization of the world. To-day, however, there are signs of the awakening of the Christian mind and conscience towards the possibilities and responsibilities of dispersions.

The group of societies[1] which have laboured for long on behalf of the British dispersions are joining hands with the foreign missionary boards to formulate a new philosophy of missions in which dispersions play an important rôle. Last May on Empire Day the Guildhall in London was filled from end to end with the representatives of various sides of British national life—business, administration, the army, the navy, education and so on—to hear the Archbishop of Canterbury, Mr Amery and the Governor of Kenya Colony explain to the Church of England the call of British people overseas. Churchman and laymen alike emphasized that the future of the many millions of other races for whom Britain is trustee is bound up with the moral and spiritual condition of the British dispersion. Only a few days earlier, in the City Temple a large gathering of Free Churchmen heard a similar appeal from Mr Lloyd George and Lady Astor. More significant, however, is the immediate cause of the Guildhall meeting, the fifth volume in the World Call series issued by the Missionary Council of the National Assembly of the Church of England. The book is entitled *The Call from Our Own People Overseas*.[2] It is limited in aim and scope; it appeals to the Church of England to perform its own special duty in caring for the spiritual needs of Anglicans scattered throughout the world; incidentally it disclaims all idea that the Anglican Church is alone responsible for the British diaspora. But this volume, though modest, has attempted a task never essayed before. In a wonderfully small space it shows the main characteristics of the British dispersion throughout the world, whether under the Union Jack or under other flags. It shows the

[1] For convenience' sake in this article such societies will be referred to as 'colonial missionary societies,' while the societies which deal exclusively with the non-Christian world will hereinafter be called 'foreign missionary boards.'

[2] Obtainable from the Press and Publications Board, Church House, Westminster, London, S.W. 1; price 2s. 6d.; with paper covers, 1s.

tasks in which that dispersion is engaged and endeavours to estimate its God-given vocation in the coming of the Kingdom. The book is worth careful study by men of all Christian communions and of all races, because, in throwing into relief the significance of one modern dispersion, it compels thought on the phenomenon of dispersions in general and their meaning in the expansion of the Church.[1]

In this book we see the restless British race mingling in the destinies of one-quarter of the population of the globe and inhabiting one-fourth of the earth's surface and making new nations overseas. This nation-building work goes on apace: new settlers from Britain are pouring into Canada at the rate of 60,000 a year, into Australia at the rate of 50,000 and into the United States at the rate of 34,000. Within the British Empire we see 170,000 British in India. In the British Colonies and Mandated Territories of East Africa we see 25,000 Britons providing 16 million Africans with some 25,000 points of contact with western civilization. Even beyond the confines of empire the Briton is ubiquitous; 14,701 Britons are engaged in commerce and industry in China, besides 8000 in Hongkong; in South America at least 100,000 British folk are to be found on the ranches, railways, mines and plantations; oil and rubber interests plant little British colonies in Persia, Venezuela and the Dutch Indies; British banks have 2212 branches in different parts of the world; the British merchant marine employs 235,000 men. The Church of England is faced with the missionary implications of this amazing diaspora; the most distant offshoots of a Christian land must have a chance to remain Christian; these offshoots

[1] We deeply regret that this article must confine itself to the dispersions of the so-called Christian nations of the West. Space will not allow an adequate treatment of the exceedingly important question of the special mission in the providence of God which must be carried out by the dispersions of African and Oriental lands—the Chinese in Malaya, the Dutch Indies, Canada and the United States; the Indians in South and East Africa, Mauritius and the West Indies. This is less regrettable because the conscience of the Indian, Chinese and Japanese Christian Churches seems more awake concerning their own dispersions than is the conscience of the western Churches concerning theirs.

are a world influence which must be made and kept true and wholesome.

But this lesson is not for British missionary statesmen only. The British diaspora is the largest and most widely spread ; but Britain shares with many other nations the task of co-operating with young Churches in the delicate task of remoulding old oriental civilizations or guiding the destinies of primitive peoples. The dominant factor in the modern world is the ceaseless, restless activity of the dispersions of a score of races, their action and reaction on each other and on the peoples of the areas they ' colonize.'

The diaspora of Holland has in its trust the East Indian Islands and one-fifth of the world's Moslems. The French diaspora controls a block of territory in Africa greater in extent than the African responsibilities of any other nation and containing twelve million Moslems. South of French Africa, the Belgian and Portuguese dispersions administer vast pagan territories. The Belgian Congo contains nearly a million square miles and a population of nearly nine million. The Italian diaspora has a powerful influence in the United States and a far greater in Argentina. Denmark has half a million of its citizens overseas or in other European lands.

The United States, apart from its colonial possessions, has vast commercial and political interests throughout Latin America. The British overseas dominions play their part too. Young Canadians, Australians and New Zealanders take a hand in the administration of British colonies and mandated territories in Africa and Asia. But it is when we turn to the Pacific that we see the closest connexion between the call to help the masses of settlers pouring into Canada and Australia and the call of the non-Christian world. Authorities on the situation in China tell us that not for a quarter of a century can we hope to see China settle her internal problems and her difficulties of relationship with many of her neighbours round the Pacific Ocean. Certain leaders of the nations who will twenty-five years

hence say the final word on Pacific relationships, are to-day forming their opinions on world questions in schools on the prairies of Canada or in the wheat belts of Australia.

The Scandinavian nations, Sweden, Norway and Finland, are not colonial powers, and Denmark's colonial interests are not large, but all four nations are colonizing powers under the Union Jack and the Stars and Stripes. But it is as the great seafaring nations of the world that they play their chief part in the drama of modern history. Norway with her small population of 2,649,775 has at least 60,000 in her merchant marine, not to speak of the large number of Norwegians in the merchant fleets of other nations. Let us dwell for a moment on the significance of the millions of seamen in the navies and merchant marines of the world. Consider what it means that these millions of men, German, French, Dutch, Italian, British, American and so forth are ceaselessly shifting in and out of the great ports in the Moslem, Confucian, Hindu and Buddhist world. In countless harbours great and small, every day the seamen of these races are showing what their Church has meant for them in influence on life and character. It is in the port cities more than anywhere else that the nations form their judgments of each other. What is true of nations is true also of religions : it is a grim fact that missionaries almost always find their work in port cities more difficult than anywhere else. Yet the sea-power of the nations if mobilized for the Gospel would be the greatest missionary force in the world.

But the seafarer is only one element in the influence of dispersions on Christian missions. In India, China and Japan there are those who declare that the Christianization of the industrial forces let loose in those lands by western business is the most imperative need of modern missions.

We hear much of the influence in Africa and the East of western moving picture films ; but that influence is as nothing compared with the perpetual moving picture of the official business and domestic life of the western dispersions, day by day and hour by hour displaying the products of Christian

civilization to the non-Christian multitudes. The modern missionary is a lecturer in the world's cinema hall; but he has no control of what shall be thrown on the screen; he delivers the message; his fellow-countrymen provide the illustrations; he never knows whether they will support or contradict the truths he is giving his life to make known. 'The decisive factor in determining the attitude of non-Christian people to the Christian message is not the work of the missionary, but the life of his fellow-countrymen in trade or administration'—in other words, the moral character of the administration with which he is connected.

The days are long gone by when the missionaries had a chance to present the Christian message to a non-Christian mind, a *tabula rasa* as far as any conception of Christianity was concerned. The missionary to-day everywhere encounters a non-Christian mind full of preconceptions and misconceptions about Christianity — conceptions always gathered from contact with the dispersions of Christian lands. For good or evil our dispersions are a missionary force; the missionaries of the Cross, missionaries of an empire or a culture, the missionaries of commerce, of industry, of transport, of agriculture, are all every one of them missionaries of some aspect of Christianity, perhaps perverted and repulsive, perhaps pure, attractive and convincing. This is the fact which must dominate all our missionary policies.

In view of all this, what is the duty of our Churches?

Firstly, the colonial missionary societies and foreign missionary boards must together formulate a new philosophy of missions and a more comprehensive missionary policy. The Churches have, it is true, done much on behalf of their own people scattered abroad; but they have made no adequate effort to relate such work to a world-wide missionary policy. On the one hand, amongst the supporters of foreign missionary boards there has at times been a tendency to dwell perhaps a trifle cheaply on 'the evil lives of non-missionary Europeans' as the main obstacle to the conversion of non-Christians to the Faith; to neglect the other

side of the shield, the splendid contribution of Christian lives lived by merchant or official; and so to produce at home a one-sided and sometimes cruelly unjust picture of the conditions amongst Europeans abroad. On the other hand, those interested in the colonial missionary societies have sometimes set their own endeavours over against the efforts of the foreign missionary boards and have proclaimed their own concern as the more worthy.

They and their missionary antagonists alike forget that the saving of the lives of fellow-countrymen is but a negative thing—preventive and rescue work, necessary and good, but not to be compared in importance with the positive and truly scriptural ideal of getting every Christian community, and every man and woman in it, to realize and accept the missionary calling. The supporters of the foreign missionary board and the colonial missionary society must realize that God has called their whole dispersion, pastors and missionaries, sailors and merchants, civil servants and settlers, together to fulfil a national Christian mission. Side by side with other nations, both eastern and western, each fulfilling its own mission, they must reveal to the non-Christian world the many-splendoured glory of Christ.

> To do a little towards twisting into one strong salvage rope the three strands of official, trader and missionary is something for which one may well strive, for their united work would mean the redemption of the natives, body and soul, from superstition and disease, lethargy, false civilization, exploitation and sweated labour.[1]

This 'threefold strand salvage rope' ideal is, like all great ideals, a dangerous one and difficult of accomplishment. It involves far more than the raising of enough men and money for even the most modest demands of the colonial missionary societies and the foreign missionary boards; it involves the effort to claim for Christ all departments of national life—administration in the colonial services, business, government and industry; it involves the certain risk of the temptation to compromise which is always present

[1] *The Call from Our Own People Overseas*, p. 8.

when there is a question of co-operation between missions and governments, missions and big business, missionaries and white society. But the risk must be taken boldly and with conviction. To carry it out we have instruments ready to hand; the colonial missionary societies have discovered ways and means of serving the dispersions. It may well be asked, however, whether these organizations are yet given their proper place in the policy of the Church militant here in earth. National conferences of missionary societies rarely include in their membership the special societies which minister to the dispersion of the nation in question. Missions to the dispersions and the missionary responsibilities and resources of dispersions have never been the subject of serious discussion at any great missionary gathering.

Secondly, the backing of the whole Church must be secured for those organizations of the Church which care for the diaspora. Many and various are the ways in which the Churches of different lands care for their own people overseas. There are the colonial missionary societies: the foreign missionary boards of some Churches have special departments dealing with dispersions (the Society for the Propagation of the Gospel and the Wesleyan Methodist Missionary Society in Britain, for example); all these send chaplains to minister to their own people and to provide churches and schools for themselves and for their children. There are missions to special classes such as seamen, jockeys and theatre girls. Governments provide chaplains for their servants overseas in the army or navy. Important work is done by auxiliary societies, Bible societies and Christian literature societies of various kinds. The Churches of the home lands are in most cases alive to the fact that the main responsibility for their dispersions in new nations which they are building up overseas lies not with the home Church, but with the Churches of the same ecclesiastical polity in the new country. The Churches of Great Britain, for example, do most of their work in Canada and Australia not directly but through grants of money and the loan of

men to help the dominion Churches. The inrush of new settlers into these lands is so great that the dominion Church cannot overtake it, and help from the home Church is necessary until self-supporting congregations can be built up.

The German, Danish, American and British Churches in serving their dispersions attach special importance to the Young Men's and the Young Women's Christian Associations. A vast service to the young men and women of these and other dispersions is rendered by these two organizations. The writer has seen the Y.W.C.A. doing canteen work for the W.A.A.C.'s in France, arranging with prospective bridegrooms the wedding ceremony for the brides they expected in Bombay or Cape Town, looking after the brides on landing, welcoming to the hostel or institute the stewardesses of liners in the ports, steadying the slipping footsteps of sorely tempted European girls in Johannesburg, Cairo, Buenos Aires and Paris. She has seen it in India providing social life, training, employment and an opportunity for service for the young women of the Anglo-Indian community; doing similar work for the girls of the mixed race in South Africa and the West Indies; rousing Chinese and foreign merchants in Chinese cities to combat the evil results to women and children arising from the sudden introduction of modern industrial conditions; providing international hostels for students in Paris and Rome, international clubs for business girls in New York and London. The Y.W.C.A. secretaries are consulted by the League of Nations as the leading experts in all that concerns young women as they pass from country to country. The work of the Y.M.C.A. for young men is of a similar character and still more extensive.

Yet with all this network of activity, reports of colonial missionary societies which lie before us present the Church with the challenge of an unfinished task, a task in some regions scarcely yet begun. A pioneering race demands a pioneering Church, and the race-urge to expansion and adventure is at present carrying men and women far

beyond the pioneering activities of the Churches. There are still settlements where men and women brought up in Christian homes are left for years without services or sacraments.

There are still many large port cities where there is no seamen's mission of any nationality. Surely there is a need for a vastly greater sharing of the resources of the home Church both in men and money with the Churches overseas. And it should be a question of sharing, not sparing. The Church of England alone is asking for 250 new workers, mostly ordained men, if the immediate necessities of the Anglicans of the British dispersion are to be met.

Thirdly, there must be a new education of the Christian imagination by the Church at home. Our dispersions are typical of the average layman and woman at home. They differ from their brothers and sisters at home only in their greater responsibilities and greater temptations, and in the qualities induced by a life of adventure. The stream can rise no higher than its source.

The supreme need of our dispersed brethren is to understand the purpose of God for each one of them as an individual, and the purpose of God for their nation and race in relation to His purpose for the whole world. Once they have grasped the idea of vocation as applied to their own lives, the missionary problems of to-day will be far on the way to be solved. The man going overseas, whether he goes as an ambassador or the governor of some great colony or as a farm labourer in the far West, or before the mast, will see himself as an instrument God may deign to use for His world purpose. Whatever problems confront him—the question of extra-territoriality and concessions in China, how to vote on a colour bar question or how to settle a South Sea islander's wages—the man will find a guiding line in the thought of God's purpose for his own people and for other races concerned.

But what a far-reaching religious education this presupposes. To quote the Bishop of St Albans :

We must see to it, then, that both children, adolescents and adults are taught and trained much more adequately than heretofore in the fundamentals of the Christian faith and life, and in the implications of the Gospel in relation to social, industrial, national and international life. We need to teach to all, and especially to the rising generation, a new and a more Christian idea of patriotism : not in terms of acquisitiveness or mere rule and dominance, but in terms of service : the making the best of your country and people in order to make the best and greatest contribution by the way of service to the whole family of nations.[1]

Such a Christian education must be given in the home, from the pulpit, in Sunday and day schools, at confirmation and to communicants' classes—through every scheme for adult education.

Above all, the Church must take the fullest advantage of that desire for international and inter-racial friendship which is such a marked feature of the youth movements of to-day. The Student Christian Movement, for example, is transfused with this desire in almost every country, and no youth movement exercises a more far-reaching influence on and through the dispersions. Dr Mott, when visiting the Dutch Indies this year, found the former members of the Dutch Student Christian Movement and their wives a powerful and wholesome influence there, everywhere a nucleus of active Christian life amongst the European dispersion. The Y.M.C.A. and Y.W.C.A. also arouse the world imagination of youth. The Institute of Pacific Relations is the direct expression of the awakened conscience on international relationships of the national Y.M.C.A.'s round the Pacific.

In considering dispersions we are in a land of very far distances, for we touch every question that affects human welfare. Shall we lose ourselves in words ? No ; for a painfully direct issue lies straight before every one of us. The call of the dispersions to the Church is primarily a call to help the Church at home, rather than the Church overseas. It is a demand for a revival of spiritual life at home, showing itself in a new attitude towards religious education.

RUTH ROUSE

[1] *The Call from Our Own People Overseas*, p. 158.

THE GOSPEL APART FROM GOD

By R. O. HALL

I

A RECENT sympathetic critic of certain trends in a particular school of religious thought described their eucharistic doctrine as making of the consecrated elements 'an It apart from God.' I am disquieted by a similar tendency in much modern writing about missions. It is a tendency to make of the Gospel 'an It apart from God.' Just as I believe that those who actually teach the eucharistic doctrine described as making 'an It apart from God,' do in their own minds not, in fact, make that separation, so I believe that there is no intention in these writers to separate the Gospel from God. I would, however, suggest that certain emphases are unfortunate and misleading and do not convey that unmistakable sense of God 'in Christ reconciling the world unto Himself' which is the whole message and *raison d'être* of the missionary movement.

(i) Christianity does not exist primarily to satisfy the needs of men, or to answer their questions. It exists to satisfy God. 'God was in Christ reconciling the world unto Himself.' God in Christ to-day still reconciling the world to Himself is what makes Christianity and the Christian Church what it is, and, still more, what it might be. An emphasis which makes salvation almost an end in itself puts Christianity on a level of comparison with Buddhism, some aspects of Brahmanism and modern psychology. They all offer alternative 'salvations,' equally satisfying to those saved by them, because successful in integrating their personalities. The Christian way is so different that it cannot be compared with. It claims that the world's Creator became Himself incarnate. It is not the message of an incarnate Saviour,

but of an incarnate Creator; the Saviour is the Creator incarnate. And therein lies a message not only about salvation, but about creation—a message centrally and essentially about God and His being and His purpose, and only a message about man and his salvation because it is a message about God and His love.

(ii) I suspect that the use of the word 'superiority' results from the abstraction of 'the Gospel' from God, and that its use seems natural only to those who do, in fact, treat Christianity not as religion but as a religion. This is apparent in the use of such words as 'accommodation.' 'It is impossible to accept the view of the accommodation of Christianity to other religions.' If Christianity were just 'a religion' this conception would be legitimate. But, just because of what Christianity reveals of God, it is not a matter of accommodation, not a beggarly business of finding room for something else, but a recognition that the vast and diverse religious experience of the world is the Father's mansion, the home of that Father who reveals His inmost heart on Calvary.

The real issue to-day is not syncretism, and the parallel drawn with the early days of Christianity is therefore not a real parallel. Theosophy, Christian Science and spiritualism are the real modern equivalents of gnosticism and its comrades. That real religious experience, in the sense that Christianity is religious experience—i.e. real experience of God—which is the religious heart of India and of China, is essentially different from the 'isms' of the ancient and the modern world. The issue to-day is a question rather of the relation and purpose of the genuine religious experience of the world to the central and personal experience of God in Christ.

(iii) This separating tendency of some modern writers may also be due to the difficulty of holding in their right balance the two sides of the relation between God and man, the divine side and the human side, not only in their togetherness but in their separateness as two movements—

one initiatory, the other responsive. The following question illustrates the problem: Is the New Testament superior to the Old? If the answer is, 'Yes,' does that mean that S. Peter is superior to Isaiah? If the answer is again, 'Yes,' surely it does not imply that Isaiah's experience might have been the same as S. Peter's? His place in God's purpose was different from S. Peter's. He responded, as far as we know, as completely as, perhaps more completely than, S. Peter. Is, then, the word 'superior' a legitimate word to use? Can the two really be compared at the point of comparison at which the word 'superior' is used? That which is more in S. Peter's experience is not S. Peter's achievement but God's gift. Isaiah's experience was also God's gift. Can one gift of God be superior to another? It can differ in kind, in extent, in purpose, but in that it comes from God can we use comparative terms at all?

(iv) I sense a note of retentiveness, an implied fear that something is going out of Christianity. There is no recklessness—no readiness to die to live—in much modern writing, but only the theoretical expression of it in words. I can imagine Mr Gandhi sadly shaking his head over us all. Christ was God-centred. We are Gospel-centred. And it is not the same thing. We tend to be concerned not with great affirmations of the wonder of the Incarnation, but with arguments as to the superiority of those affirmations. God who so loved the world is lost, in His humble wooing of mankind in love, behind the claims that this humble way of His is superior to other ways.

A conviction of God's infinite love in Christ toward all mankind will drive us forth to do our part in His great creative enterprise of winning all mankind to know Him in Christ as Father. We are allowed to share His enterprise. That is our joy. In our wonder at the glory of life with Him we are continually tempted to feel a sense of superiority. That is our shame. The missionary enterprise will only continue as we lose ourselves in wondering at Him.

II

Can we by thinking and writing in terms of God and His purpose, rather than in terms of the Gospel and salvation, escape the misleading difficulties into which we are driven by the use of those words ?

This seems to be the fundamental issue: Is the whole universe God-possessed, God-dominated, God-purposed, as well as God-created ? Or is God intent only on saving a remnant of His creation ? The theory of the Fall, of the creature's refusal to accept the Creator's purposed fellowship, explains only the manward side of the problem. It tells what we have done and left undone. It does not begin to explain what the love incarnate in Jesus of Nazareth has done and not left undone. The Cross, because of the infinite love that it reveals, makes it impossible to limit that infinity to that one act. It is, in human language, God's central, not His only act. It reveals the inmost heart of God and it shows the universe God-possessed, God-dominated, God-purposed—but also the nature of the possession, the method of the domination and the meaning of the purpose of a God-love so reckless and determined. It is the light of the world drawing all men's eyes towards itself, but it also floods the whole world with light. And that light is the knowledge of the prodigal love of God. Rebellion is the manward side; the prodigal love that companioned with the beloved rebel even in his swineherding is the Godward side of the drama of creation.

Little wonder that this Godward side is too vast, too incredible a love for our small minds to hold. The profiteer, the woman of the street and the man who preys upon her, the crudest savage, the village idiot and the dying infant, this Love cares for them, as He cared for Christ. He feels the shame they do not feel and is grieved beyond what they can suffer. That is our faith in Christ. But we cannot hold it. Our minds sheer off from so vast and infinite a

love—and play instead with the image of the living Christ in our hearts, the power of the Gospel in our neighbourhood, or the work of the Church in the world. Doing so, we let Christ keep us from the infinite Father. This must break the heart of Him who came to draw us into that Father's very heart and mind. We let the power of the Gospel blind us to the failure of the Gospel and the glory of its failure—the impotence of the love of which it is good news, the impotence that suffers gladly crucifixion when any soul refuses to respond. And we let the work of the Church obscure for us that whole creative work of immanent and transcendent love—of which the Church's work is such a tiny fraction.

We cannot believe, perhaps because we will not, that the impotence which could only die because it could not by its loving win response from all men is the creative stuff and life and only power that is omnipotent in all creation. We dare not own that God is Christlike. We are afraid to see the light of the knowledge of the glory of God in the face of Jesus Christ.

Bewildering things follow from that knowledge. God then—the God we worship and yearn so desperately to serve in loyal sonship—this God of ours and of all creation is as interested in everything that fills the life of any man, as He was in the things that filled the life of the Jesus of Nazareth and Calvary. They have not the same centrality for His purpose, but the same interest for Him because they are the interests of His children. And the interest of God is a very intimate concern, more intimate and more concerned than our dearest, deepest loving.

To gauge God's interest and concern we must guess the meaning that the life of every man, his hopes and fears and all the makings of his hands and mind has meant to Him. All the feeling passion that made arrowheads of flints, that built the Pyramids and the great cities of the Aztecs ; all that every culture has meant to those who have given it expression ; all that food-getting and housebuilding and

childbearing, all that art and craft and commerce have meant all down the ages—all those things our God has shared, not only with the joy of the Creator delighting in the great achievements of each culture as a whole, but with an intimate, sensitive, loving understanding of each individual's share in the long drama of life.

Endeavouring in this way to see the world as God must see it, the Christian enterprise appears in a new light. In a great work on the cultural and religious history of China, Liang Chi Chow—the greatest living Chinese writer—gives a bare short paragraph to Christianity and its influence in China's life. This, much more nearly than our estimates, must be how it seems to God, who down the innumerable ages has shared the life of China. God is, of course, not Himself in the time process, but the human hearts He has made and with whom He has companied down the ages have been in it. Christianity as such has had relatively little share in the sum of human experience. And in the history of Britain dare we give the influence of Christianity a very much larger place ? So many millions have lived and died, their lives obsessed by the plain business of working and eating and being human. And even those who have endeavoured to let Christ dominate their lives have for the most part succeeded only in being Christian-varnished Vikings. Our ships are steel-made now, our swords have a longer reach, but we are still the same restless, hard-living, truth-loving, all-venturing folk that early Christian missionaries found us long ago.

' God's arm is long enough,' said a Scottish minister, ' to reach even to China.' ' Not to reach across from Scotland,' he explained afterwards, ' but to reach down. It must be long enough, for it has reached even me.' Such metaphors are common in all our missionary thinking. They are bad because they so exalt transcendence as to deny immanence. A great deal has been done to adjust the balance in popular preaching, but it has not yet percolated through to our thought about the missionary enterprise. Emphasis

on the transcendence of God made the modern missionary movement. It was an exaggerated emphasis, and the missionary movement is lame to-day because of it. We must win back to the true paradox which holds in even balance immanence and transcendence, if we are to go forward with a firm and even tread. Fundamentally this means that we must understand the meaning of the universality of God before we can preach aright the universality of Christ. Or perhaps we must realize that the Christlikeness of God means such an universality as must bewilder us in its immense scope and its intense intimacy. We must set against the conception of the incarnate love in Christ the great cultures and civilizations of the past—shared, vitalized, only possible because of the same creative Christlike love. They have decayed and died, we say, because they knew not God in Christ and so had not the dynamic of the Christian faith. Why, then, were they created, shared, indwelt by God ? Surely He does not play with man as Elroy Flecker's Caliph wove patterned fabrics of the sufferings of souls ? These old civilizations must have given vital expression to values which were values to God ; things He made men for and, by sharing, helped them to express. Decay must have been because those values once worked out in clear expression and so achieved in time could only be repeated, reproduced, till new cultures rose to add new values and work out in turn their perfect form. As Pheidias and Praxiteles perfected the statue so that after them there has been only copying, so in the last century it may be that our music reached perfection in expression. To-day, perhaps, it can only be copied, ornamented, parodied. It seems to have run its course. It remains a permanent achievement and value in life, but cannot go on to greater heights and depths of expression.

What, then, in the rise and fall of these great God-indwelt, God-expressing cultures, is the place of this force in life, so insignificant in its extent and so recent in its appearance—the revelation of God in Christ and in the fellowship of His Spirit which we call His Body, the Christian Church ?

Historically it is one branch of the monotheistic thought which rose in Syria and Arabia and conquered alike the concrete god-sense of the classical age and the cruder polytheism of our own forefathers. Though Christianity by its very nature knows no barriers and no limits, it is, historically regarded with Judaism and Mohammedanism, the product of one only of the world's cultures. Indian pantheism and the veiled theism of China are as thought forms parallel to this monotheistic culture. All in them that is true religion —true awareness of the unseen Reality, and not superstition or mere sexual excitation—must be the result of the intimate concern and immanent love of the God who was in Christ. Nothing else, if we are right about Christ, can explain what His love has been doing all down the ages. In our own religious history we have found values outside this monotheistic revelation which we have learned from others. The feeling-tone of Christmas is not Christian, it is only Christianized. It lies deep down in the significance of hearth and home. Father Christmas and the manger at Bethlehem come to us from two entirely different traditions. So with our sense of honour and our great emphasis on truth speaking. They are values we defended with the sword before we knew Christ. And still to-day Christ is wrestling with that old warrior spirit, striving to win us to base our truth speaking and honour feeling on love and not, as so universally still among us, on pride—pride of race and name. Indeed, there is no word in the vocabulary of Christ that includes our sense of honour. We bring it to Him to consecrate it in His service. He did not bring it to us. A great Christian viceroy, faced recently with the choice of being unconstitutional or appearing a coward, called it no choice at all—he could not appear a coward. We are still the Vikings God made us. He would have us more Christian Vikings than we are; but Vikings still.

Indeed, this very viking spirit makes us a missionary people—and also makes it difficult for us to be missionaries only of the universal Christ and not also of our own viking

spirit with its restless passion for achievement and success. Our proud clinging to our own pre-Christian past should therefore help us to realize how much is God-given in others, and how much God cares for in their life and culture beyond the sphere of Christianity as an organized system.

In some such way as that must we bring our faith in the immanence of the world's Creative Lover into our understanding of the missionary enterprise. We believe it has a central place in His whole purpose. It is central in some such way as a minister is central in congregational organization. But though central it is only one of many elements in God's relation with creation. The whole world is God-possessed, God-dominated, God-purposed. The great cultures of mankind are the achievements of a co-operation between God and man similar to that enshrined in the sacred story of the first Christmas day. The Incarnation has made available for all mankind something of central value. The co-operation which found expression in the great cultures and religious experiences of the world have equally made available great values for all mankind. One universal, Christlike God has expressed His creative co-operative Christlike love in all those moral, intellectual, æsthetic achievements. If they must go to school with us to learn to know God's face, we must go to school with them if we would really share fully, as fully as man can share, the content of God's mind and purpose.

What, then, are we to say of that unique power which we have come to know in Christ ? Can we say more than this, that it is the power that accompanies conscious sharing with the source of all power ? We live in a world which is power-pervaded. We live and move and have our being in the Love who is this Power. Our relations with God do not begin with the Christian experience. God does not reach down to us—we look over our shoulder and see the face of Him who has been always with us. To help the world to find that face is the centre of our missionary message.

Finding it will mean power to others. It will not be power to do what we feel urged to do—it will be an illumination of their own deepest feelings, aspirations and desires, the cementing and fulfilling of their long companioning with this same Power. What matters is that we should reveal that face, not lay down what the revelation of it will mean to others. The Christian Church is the Body of Christ, 'the image of the unseen God.' To see God in that image must make a difference, not only to what we call 'the sphere of religion,' but to all the other creative activities in which God has shared with men. When unconscious sharing in creative living is transformed into conscious co-operation, art and literature, government and administration, community and family life must all share the power of that transformation.

Our over-emphasis on transcendence has made us in the past expect to find that illumination and power demonstrated only in the so-called religious sphere. God is waiting and the world is waiting till we can show it forth in the other spheres of life in which God is also interested and participating. The significance and insignificance of the Christian Church over against the other creative works of God in life meet at that point. Values expressed in culture and government and family life are so much part of the life of God that the revelation of God's character is quantitatively a small thing beside the actuality of achieved co-operation in other spheres. But this revelation is central, unique, without parallel in its importance. When we know the love of God in Christ, all other values become incredibly more meaningful. They are lit up by the glory of the knowledge of that love. And the joy of men when they turn to see and know the Love who has always companied in their heart, is—great as it is—a small thing compared with the joy in the heart of God when men turn with such glad confidence to give themselves to share His mind, His heart, His purpose, in the glad humility of conscious sonship.

Any missionary education, any missionary appeal, any

missionary life, based ultimately on a sense of God's purpose and His power less universal than all-world-wide and all-cultures-deep, work against the power of the spirit of love which is the only power in the enterprise. They will breed inevitably a feeling of superiority. The power of love is through and through a spiritual power. It is blocked by a feeling of superiority whether in Christians in the sending countries or in their missionaries abroad. Any appeal to give of our abundance, whether in spiritual or in material things, is an untrue appeal. Even to suggest that this abundance is the abundance of God's love showered upon us, works against the abundant outpouring of that love through us. It suggests that we are somehow more dear to God than Eskimos or Negroes.

Our missionary propaganda must echo rather the triumphant expectancy of the love of God. So much have men done in unconscious companioning with Him; how much more will they not do, how much more will it not all mean to God and to them, when the light of the knowledge of His glory shines in their hearts ?

It is easy to stir men's consciences by tales of human need, of a whole world calling for the priceless gifts we have for them. But to do so may be to defeat the purposes of God. He would not have men roused by fleeting emotions. He would have their minds and wills and loves made one with His. Then they will give all that is themselves to share His purpose and His will. They will see fellowship with God carried up into its highest reaches, in understanding and sharing the whole work of creation with Him and with all men. They will see the Christian Church as a living fire of life, running through a world already God-possessed, linking men and women in a new vital way with the love in whom they have always had their being. They will see art and government and commerce as all part of the life of God, all needing the living fire of conscious fellowship with Him, if they are to be made what He destines them to be—the sacraments of brotherhood, the channels through which the

diverse richness of His gifts may flow from group to group and make brotherhood, not a sentimental name for nothing, but a real blood relationship—interchanging life with life.

Men are in contact with the world ; we try to limit them to the mission field. And they are not moved. There is no movement of the spirit in the Church as a whole, only a little more money and a few more men. 'We have the mind of Christ.' Let us strike off the blinkers of Christianity.

The missionary enterprise must give added meaning and depth and richness to the actual world with which men are in contact, the special central meaning that God has trusted us to give to them. In all humility let us reach out fearlessly and grasp in some of the wholeness that it has for God, all that His creative love is doing for His whole creation. Only if we do so can men who are sharing in it all with Him see Him in that Body of His self-revealing into which He has called us.

The meaning of life is infinitely more than missions, than the Gospel, or Christ as we limit Him. It is God—God as Christ lived and died to show Him to us. That infinite, intimate, creative Love hungers for us to give ourselves in ever fuller and fuller fellowship with Himself in His creative suffering and joy. The enterprise of His love in the fellowship of the Body of Christ is aimed at nothing less than the fulfilment of the wholeness of His purpose in creation. What that will mean to Him we dare not, what it will mean to us we cannot guess. Let us launch out God-companioned in every activity of the whole man, in the triumphant confidence that infinite depths of the meaning of the love of God await us and all this suffering and struggling mankind whom He has made, in whom He dwells and with whom He companies in the intimate fellowship of the love of Christ.

R. O. Hall

EASTERN INDUSTRIALISM AND THE CHRISTIAN MISSION

By WILLIAM PATON

Social justice and goodwill between nations are the aims which the whole of mankind is seeking, but for the peoples of the East these objects have a profound significance. The miseries, privations and injustices attendant on unregulated industrialism constitute a grave menace to the culture and philosophy which are the proud heritage of Asiatic races. Our ancient traditions and civilizations must be preserved, but they require to be adjusted to the new environment which industrialism inevitably produces. We hope and believe that this Organization can and will make a valuable contribution towards harmonizing the serene attitude towards life, which is the peculiar characteristic of the East, with the strain and stress of a new age.[1]

The conflict between the economic outlook of East and West which impresses the traveller to-day finds a parallel in the contrast between mediæval and modern economic ideas which strikes the historian.[2]

THIS paper is an attempt to exhibit some of the meanings contained in the above quotations. They suggest two main ideas. On the one hand, they call up some vision of a world full of the clash of old and new, of eastern pastoral and rural life with western urban industrialism, and of the confusion of morals and questioning of religion which follow on the sudden emergence of new and terrible forms of the social problem; on the other, they suggest that there may be, perhaps, not only a place by sufferance, but an indispensable and unique place for the religious spirit in the travail of this new world, and that the commonly accepted divorce between Christian principles and economic processes is after all not a return to sanity but a lapse from grace. Within the limits

[1] Sir Atul C. Chatterjee, in his presidential address on May 26th at the Conference of the International Labour Organization at Geneva.

[2] Mr R. H. Tawney in *Religion and the Rise of Capitalism*, p. 278.

of a single brief article not much can be said, but the attempt can be made to indicate some of the lines of thought and action which have to be travelled, and to show in more detail why this matter represents an inescapable part of the Christian obligation.

Another quotation from Sir Atul Chatterjee's speech may serve to show both the dimensions of the problem and the speed with which it is developing :

> Few people realize that, in the twelve years between 1913 and 1925, while the total volume of production in the whole world may be described as having increased by 18 per cent, the increase in the countries of Asia has been 24 per cent, or a third greater than the world increase. Similarly, while the volume of world trade during the same period may be said to have increased by only 5 per cent, the increase of the trade of Asiatic countries has been as large as 36 per cent. . . . Further, . . . in the twelve years' period to which I have referred, China, Japan and India have each in varying degrees increased the proportion borne by manufactured goods to the total volume of their exports. It has to be borne in mind that the population of China is estimated to exceed 400 millions, the population of India is nearly 320 millions and the population of Japan approaches 60 millions. The home manufactures of these countries are now supplying not only the growing requirements of their own population to a larger extent than before, but the exports of these manufactures are increasing both in volume and in value. The same fact is illustrated by the phenomenal increase that has taken place in these countries in the number of people engaged in organized industries. The factory population of India has more than trebled in the last twenty-five years, and the mining population has more than doubled. In Japan the factory population has more than doubled in the thirteen years between 1909 and 1922. These remarkable developments are not limited to the large countries in the Asiatic continent. The same process of development and growing industrialization is manifest in other countries such as Afghanistan, Persia and Turkey in the west, and Siam, the Federated Malay States, Cochin China and Java in the east.

The bearing of these facts upon the economic condition of Europe is not lost upon the economist. With that aspect of the matter, important as it is, we are hardly concerned here. It is probably true to say that the poignancy of human need which underlies these facts is less realized by those whose interest in the East is primarily a religious and

social interest than is the economic issue by the economist or the manufacturer. Yet that human need is hard to exaggerate. Whether we think of the abuses to which an industrialism fed by unlimited cheap labour and comparatively unchecked by the impact of ethical forces may lead, or to the great changes in the very structure of society which are being created before our eyes in Asia to-day, the case is not one which those who desire to see in some measure with the eyes of Jesus Christ can afford to overlook. Let us look first at some aspects of the situation in each country, and then at the wider issues that lie wrapped up within them.

Let us look first at India. None of the eastern countries has done more—India would say that none has done so much—to fulfil what was asked of them by the International Labour Conference held at Washington in 1919. Four demands were made of India, it being recognized that she could not be expected to adhere immediately or in the near future to conventions proposed for the nations of Europe and America and containing such provisions as that for the eight hours' day. These demands were: that a 60-hour week should be adopted in factories and mines; that the employment of women at night should be prohibited; that the minimum age of employment should be raised to 12; and that an enquiry should be made into the possibility of granting maternity benefit to women industrial workers. In response to these demands the Factories Act of 1922 and the Mines Act of 1923 were passed. The hours of labour for adults in factories are now limited to 11 in one day and 60 in the week, in mines to 60 hours per week above ground and 54 below. Night work for women in factories has been forbidden. In mines no person below the age of 13 is allowed to be employed, though after that age the worker is treated as an adult. In factories the minimum age is now 12, and from the ages of 12 to 15 not more than 6 hours per day may be worked. As to the question of maternity benefit, reports have been made to the Bombay and Bengal Governments by qualified medical

women, but so far legislation has not been undertaken. A private member's Bill was introduced into the Assembly at Delhi but failed to pass. There is now also a Workmen's Compensation Act, passed in 1923, and of a necessarily experimental kind. Employers' liability is still left in a vague state, but it is an advance that the principle of compensation for accident should have received legislative recognition.

The principal matters on which legislation ought in the near future to be undertaken are: the employment of women underground in the mines (on which the Mines Inspector has pronounced a strongly adverse opinion); the fuller prevention of accidents and safeguarding of health so far as regulation can do it; and the regulation of wage-payments which are subject to undue delay and to excessive levying of fines. Legislation is, however, less necessary than a greater provision of inspectors to enforce existing legislation, and a steady increase in the amount of medical help made available for the industrial workers.

Probably the greatest evil connected with the growth of industrialism in India lies in the housing conditions affecting the greater part of the operatives. Bombay is said by competent judges to have probably worse housing conditions than any other industrial city in the world. The jute area near Calcutta is better, but still far from satisfactory. Minimum regulations are now enforced in the coal-mining areas of Bengal and Bihar. But the problem is enormous, and its effects are seen not least in the greatly enhanced infantile mortality in the industrial centres. The worst case that has come to the present writer's notice is given in an official report made by Dr Barnes to the Government of Bombay, where record is made of a room, size 15 by 12 feet, occupied by six families comprising 30 persons, including three women expecting to be delivered. While Improvement Trusts are making progress towards better housing, it cannot be too often said that the conditions which have been allowed to grow up are thoroughly bad, and that they cannot be

defended by reference to the low standard of living current in India. A village hut is poor enough shelter, but it gives privacy, and there are sunlight and air.

Wages are always higher in the industrial regions than in the villages, and this fact constitutes the prime reason for the flow of agricultural workers to the mines and factories. Accurate wage-statistics do not exist, but it is doubtful from the information which is available whether the worker is really better off in the town than in the village when account is taken of high rents and costs of food and clothing. He is largely at the mercy of the person who has recruited him, and delays in payment force him into the hands of the money-lender.

The path forward lies chiefly in the direction of self-help by the workmen themselves, i.e. in the growth of trade unionism. This is now definitely recognized by the Trade Union Act, whereby the functions of the trade union are defined. Even with the largely illiterate workmen of India much may be done, as has been demonstrated in Ahmedabad by a union under the influence of Mr Gandhi, to improve their position by co-operation.

In China the development of labour legislation is naturally at a different stage of development. The Washington Conference of 1919 in its minute dealing with China stated that it

> attaches great importance to the acceptance by the Chinese Government of the principle of the protection of labour by factory legislation. It further suggests that a beginning should be made as soon as possible in the framing and administration of such legislation with reference to such important industry as now exists. The Commission therefore proposes that China be asked to adhere to the principle of the protection of labour by factory legislation, and that, further, the Chinese Government be asked to report to the Conference next year in what way it is prepared to apply that principle. It suggests for the consideration of the Chinese Government the possibility of adopting a convention embodying the principle of a 10-hour day or a 60-hour week for adult workers and an 8-hour day or a 48-hour week for employed persons under 15 years of age ; and embodying also the principle of a weekly rest day. It suggests that all factories employing over 100 workers should come within the scope of the projected legislation.

In 1923 the Chinese Government informed the International Labour Office that special sections dealing with labour questions had been set up in the ministries of agriculture and commerce, communications and the interior at Peking, and that factory regulations had been issued by the ministry of agriculture and commerce on March 29th, 1923. It was further indicated that these regulations would ultimately be replaced by an Act for the protection of the workers. The regulations apply to factories which employ not less than 100 workers, or are dangerous or unhealthy. Foreign factories established on Chinese soil are covered by the regulations. Employers shall not engage boys under 10 or girls under 12 years of age. Boys under 17 and girls under 18 shall only be worked for 8 hours a day, and adults for 10 hours. Young persons shall not be employed at night. Adult workers shall be ensured at least two rest days each month. Employers shall see that young persons and adults who have not completed their education are provided with facilities in the factories, and shall bear the cost of such education. Employers shall reduce or suspend the employment of sick or injured workers, and shall bear the expenses of treatment for injured workers, and shall not reduce the wages of persons who fall sick or are injured in the course of their employment. A rest period of five weeks and a suitable allowance shall be granted to every woman worker before and after childbirth. The requisite steps shall be taken in every factory to avert danger and to protect the health of the workers.

These regulations are obviously of high importance, for they accept the principle of factory legislation, they accept practically in full the suggestions made by the Washington Conference and they go in certain respects beyond them. They came into force on the day they were promulgated. So far, no legislative Act has replaced them and they remain in the nature of an executive decree. No sanctions for the enforcement of these regulations have been adopted, and in view of the notorious fact that in every country in the

world the enforcement of such regulations through inspection and penalty has been found not only important but also difficult to secure, one cannot but find the absence of such provision a serious defect in these labour regulations.

The other main effort in the direction of factory reform has been made in Shanghai through the Child Labour Commission.[1] This piece of work has perhaps received greater publicity than any other industrial reform movement in recent years in any part of the world. The Commission was appointed in June 1923 and reported in July 1924.

Its findings were in certain respects different from the regulations of the Peking Government; in some respects they went beyond those regulations, in others a less stringent rule was proposed, on the ground that anything more would in practice be inevitably a dead letter for the time being. The main recommendations were these: The employment of children below the age of 10 was to be prohibited, and within four years the minimum age was to be raised to 12. There should be prohibition of the labour in factories of children under 14 years of age for a longer period than 12 hours out of 24, such period of 12 hours to include a compulsory rest of one hour. Night work for children was regarded as a serious evil, and though in view of practical difficulties the Commission did not propose its immediate abolition, they asked that the matter be again raised after four years. Every child should have 24 hours' continuous rest from work in at least every 14 days. Children were to be protected from employment in dangerous places or at dangerous unguarded machines or at work hazardous to health. Steps were taken to deal with proof of age in doubtful cases. 'Factory' was defined as meaning a place where ten or more persons are employed. Inspection and penalties were provided.

The Commission also expressed its willingness to accept

[1] The report of the Child Labour Commission can be studied in the Appendix to Command Paper No. 2442 (*Paper Respecting Labour Conditions in China.* H.M. Stationery Office. 2s. 6d. 1925). Needless to say, it is a document of the highest importance and ought to be read by every one who is interested in the subject.

and enforce the Peking government regulations provided they could be redrafted to meet certain objections felt to them.

The views of the Child Labour Commission, however, have received even less practical expression than those of the Peking Government. The municipality of Shanghai, for reasons which need not be given here, has so far failed to provide a quorum for the discussion of the necessary by-laws, and in spite of all that has been done to press the claims of the child workers no official action has yet been taken.

Over against this meagre provision of Peking government regulations which are hardly enforced, labour sections in certain ministries, and a report on child labour on which the Shanghai municipality has not yet been able to act, we have the great and growing need of the industrial worker. Shanghai is much the largest field, but there are also the coal-fields in Peking province, the steel-works and textiles in Wuhan and other centres where industrial development has taken place. Like India, China is still overwhelmingly agricultural and, like India, her industry is rapidly developing in answer to the call of her own economic need and to the world's need of her products. The evidence given before the Shanghai Commission, together with the evidence available from other quarters, shows how terrible are the conditions which have grown up. This question has been rendered difficult of treatment by the inevitable confusion brought into it by political animosity in consequence of the severe tension existing in centres like Shanghai. It is acknowledged now to be true that the foreign factories in Shanghai number less than a third of the whole, and it is not possible to maintain that the evils of the industrial region are due entirely to the foreign capitalist, British or Japanese. What is unfortunately clear is that foreign capitalists have been content in too large a measure to accept the standards of the people in such a matter as child labour, and that the British, despite the acknowledged leadership of Great Britain

in labour legislation at home, have employed child labour to a much greater extent than the Japanese.

We have not space to detail instances of the quite horrible conditions under which industry is being carried on, and of the sufferings of the children and the women, not to speak of the men, engaged in it. They remind us of England before the Factory Acts, and they remind us too that there are few lengths to which the desire for money will not carry men, especially under a system whereby employer and employed are hardly known to each other and imagination is spared the shock of seeing the results of one's own action.

In Japan the industrial question is of prime importance to the national life, for Japan cannot possibly support her large population by agriculture, not even on the most intensive lines, and emigration has been shown to be no solution. The total number of Japanese living in countries adjoining the Pacific is less than half the annual increase of the Japanese population. The increase in the number of persons employed in factories is very great. In 1909 they numbered 800,637 ; in 1922, 1,691,019. It is estimated that one-third of the population is in some way connected with industry and commerce.

Industry is so vital to Japan that she hesitated long before committing herself to the suggestions of the International Labour Conference. Only in July 1926 was the Factory Act Amendment Act of 1923 put into force. By this law the hours of workers of 15 years and over are limited to 57 per week, and in the raw silk industry to 60. There is no legal exposition of the hours worked each day. Women, and children below 15, may not be employed for more than 11 hours per day. Night work for women has not yet been abolished. Japan has not gone the whole way with the Washington Conference, but the Act of 1923 prohibits employment of women, or young persons under 16, in factories between 10 p.m. and 5 a.m., except that ' with the sanction of the authorities ' they may be employed until 11 p.m.

The new Minimum Age of Industrial Workers Act provides that persons under 14 years of age shall not be employed in industry, but the rule does not apply to those who being over 12 have finished the course at an elementary school.

The most important forces in Japan dealing with industrial welfare appear to be the Bureau of Social Affairs and the Trade Union movement. The former is a recent foundation and is official. Its function is to care for all matters affecting labour welfare, legislation and inspection, and within its orbit fall the international connexions such as centre in Geneva. It is believed that the upward trend in recent social legislation in Japan is due to the Bureau.

Trade unionism is strong in Japan, but divided internally, and has been subject to considerable repression. As always, that repression has tended to increase the influence of the left wing, and communist doctrines are powerful in wide circles of labour and among students. A moderate and largely Christian labour group has been formed, and men like the famous Kagawa are trying to effect a union with the object of ensuring more regular progress.

So far we have considered, in brief outline, the detailed situation in each country and the principal points at which advance is needed and hardship is felt. We turn now to certain more general matters which arise out of the facts as we find them in the different countries. (It may be said here that while the labour question in Africa is one of the highest importance, it is not, except in certain parts of South Africa, an ' industrial ' problem in the sense in which the word has been used in dealing with the Asiatic countries, and Africa accordingly is not touched on here.)

A reference may be permitted to the much-discussed question of a world-standard of life. It is sometimes urged that attention ought to be given to the low standards of industrial conditions in the East, because of the danger of competition with the more highly paid industry in the West. No Christian can regard the motives of enlightened

self-interest as the highest; if Indian women work in mines or Chinese children fall asleep at their machines, we want to stop these things because they are sins against humanity, not because we conceive them to threaten our own standard of life through a cut-throat competition. Nevertheless, it is fair to point out and necessary to remember that there is a correspondence between the ethical and the economic aspects. The inter-dependence of the world is such that low standards of living in one place react upon others, and the neglect of the backward by those more advanced will without fail rebound upon them. It is significant that in recent years delegations from the jute and the cotton industrial workers of the West have gone to visit and study the jute and cotton industries in India; and that debates about India in the House of Commons turn more and more on the economic and industrial issues.

There is one point made in Sir Atul Chatterjee's speech to which we must now recur. We are confronted throughout Asia not only by such concrete evils as long hours or bad conditions of work in the new industrial areas, but by the development of a new type of society which is threatening and clashing with the old. The industrial worker in India and in China (perhaps less so in Japan) is only partly an industrial worker; he is still partly a rural labourer. The great agglomerations of labour near Calcutta and Bombay bring together men and women of many races and languages from far distant parts of India. Actually one-sixth of the entire population of Assam has been brought into the province by the tea industry—it is the American 'melting-pot' on a smaller scale. But it needs only a little imagination to enable one to see what great changes are entailed on these working people by the new life into which they come. Most probably they are moving to and fro from the old village to the urban centre, losing touch with the rural society and not being integrated into another social economy. The rural society has its moral sanctions, its ancient life based on immemorial tradition; the new life is lived amid

a welter of tongues, with all the familiar landmarks gone, new temptations present, and the old values, which are the strength of the life of the East, obscured or forgotten in the rush of the new environment.

The conflict in the economic outlook of East and West, of which Mr Tawney speaks, is becoming for considerable sections of the populations of the East a thing of the past. One need not pause here to consider which was right—the West with its emphasis on doing, succeeding, ' making good,' and its too frequent assumption that prosperity is the outward sign of virtue, or the East, with its reverence for the homeless *sadhu*, its comparative disregard or contempt for riches, and its fatalistic acceptance of things as they are because Reality has nothing to do with them. What is happening before our eyes is the replacing of the outward conditions of the old order by totally different and alien conditions, and the bursting in of a new life for which the old sanctions are meaningless. Every stable society and institution has some underlying ethic, some appropriate morality, in virtue of which it lives. The caste system of India or the family organization of China, with the moral ideas accompanying them, were adequate to support the older industries, based on the village life. They are powerless to afford moral sanctions in the face of the new aggregations of labour in the modern industrial centres. In a sense the same thing was true in England, but the industrial revolution came about among a people trained in a far more vigorous individual ethic than any in the East, and in default of an adequate social Christian gospel the energy and love of freedom of the individual has actually modified and to some extent controlled the situation. It is far otherwise in the East.

What, then, is the bearing of these things on the Christian mission ? In the first place, the Christian spirit is among other things a spirit of compassion. Dr Schweitzer's *On the Edge of the Primeval Forest* is full of the instinctive feeling that the medical science of the West simply must

be made available for these poor Africans, and that Jesus would have it so. It is said that 'mere human welfare' is not a thing for which Christians need to care. Our Lord made His mind plain in the parable of the Good Samaritan. '"Which . . . was neighbour unto him that fell among the thieves?" "He that showed mercy on him." "Go and do thou likewise."'

Christians, therefore, will be found taking the lead in efforts to mitigate the rigours of the new industrial order, through all kinds of welfare work and ameliorative service, and through the stimulating of public opinion to support needed legislation. It is natural that this should be so, for there is far more knowledge of the subject stored up in the western nations, which have known the industrial system so much longer, and that knowledge is available not only through missionaries but through Christian nationals of the different countries.

Christianity, however, can never be content with mere palliation of evils or the performance of ambulance work. It stands for a new order of society, called the Kingdom of God on earth and based on the principles, teaching and spirit of Jesus. It must always seek to bring all human life under the domination of that ethic, using the twin methods of the transformation of society by the transformation of the hearts of men, and the removal of outward conditions which deny and frustrate human brotherhood and blaspheme against God's love for His children. We doubt whether any of the ethnic religions have it in them to do this. They are too national, too local, too much rooted in what is partial and temporary to be able to face these new storms and help men to work out a society based on principles strong enough to control the new forces.

It may be said that Christianity has shown a like powerlessness. Mr Tawney in his brilliant book has shown how groundless is the idea that the application of the Christian gospel to social issues is a new venture in Christendom. He characterizes as a new and modern error the

' contraction of the territory within which the writ of religion was conceived to run.' The mediæval schoolmen and the reformers alike regarded the economic life of the world as definitely subject to ethical ends and ideals ; to them the glamour of material progress had not obscured the older view of the chief end and value of human life.

Slowly but surely the tide is returning. It is seen that a Christianity that has no claim to control the social and economic life of man has no claim to control his inner and personal life, for the two are one. But let those who champion a social expression of Christianity in Chicago or Manchester remember that the field is the world, and that Christians in India, China and Japan, far less well equipped than they, are facing the same battle of thought, labour and prayer for a Christian order of life.

WILLIAM PATON

PREVENTIVE MEDICINE AND MEDICAL MISSIONS

By RUTH YOUNG, M.B.

IN England during the last quarter of a century there have been developments in medical work which have resulted in a profound change in the angle of vision of the medical profession. The movement, which really dates from the great Public Health Act passed in the 'seventies of last century, has created since the beginning of this present century a network of organized child welfare and antenatal work throughout the country, has brought about the medical inspection of school children and state insurance against sickness, and culminated in the creation of the Ministry of Health in 1918. The whole movement may be summed up as a shift of emphasis from disease to health, from cure to prevention. It has more than justified itself by its results. The infant mortality rate has been halved since the beginning of the century, and, though other causes have contributed, the major part of the credit must be assigned to the increase of preventive work. In addition to the thousands of lives thus saved, thousands more have been brought up in healthy babyhood and childhood to become efficient citizens. No one but a neo-Malthusian could feel that this achievement is not worth while.

How has this development affected the outlook in medical work on the mission field? The present writer's first-hand knowledge is confined to India, but, on the assumption that the general position will be much the same elsewhere, the present paper is written to plead that a considerable readjustment of ideas and practice is called for. Missionary societies and missionary work have not kept pace with the preventive efforts which have spread, though

in a much smaller degree, from the western countries to the lands where missionaries work. In the number for July 1926 of this Review—which may be assumed to represent the most enlightened sections of missionary opinion—appeared two articles on medical work in Africa. In one, the subject of prevention was not even mentioned. In the other, though lightly touched on, it was not seriously treated. Dr R. Fletcher Moorshead's recently published work on medical missions, *The Way of the Doctor*, only refers to preventive medicine in connexion with the health of missionaries on the field, and in rather less than a page devoted to the medical inspection and care of school children. Two years running I have been present at a service of intercession for the work of missions in India in connexion with the annual day of prayer. The subjects for prayer included the work of medical missions and medical work in general, as well as all work for social uplift, but there was no mention of preventive medical work. Is it unfair to suppose that these instances are a gauge of the interest in this subject both at the home base and on the field ? And if so, is it not time that we seriously consider how far we are right in confining attention to the old curative methods and whether the newer and even more fruitful lines of preventive medical work are not at least an equally justifiable part of our missionary enterprise ?

First survey the position. In England, little money is spent out of public revenues in the cure of disease. There are large voluntary hospitals in all big towns and in many smaller places. Yet a great deal of money is being spent on the public health services. The people of Great Britain bear both burdens without more than the usual amount of grumbling, and they seldom criticize the fact that they pay compulsory taxes for health, while they are asked only voluntarily to subscribe to hospitals to cure, or attempt to cure, disease. The reason obviously is that they accept the position that public money spent on health is well spent, in short, that prevention is better than cure. They

may not argue it out logically in that way, but put the case and they will agree.

What, then, about a country like India ? If prevention is better than cure for England, is it not of necessity better for India too ? The answer is, ' Yes.' No one can go about India with his eyes open and fail to realize the amount of preventible suffering and disease which exists. Nor can he help seeing how little is being done either by the people themselves or by those who seek to serve them in this direction. But—there are always a number of ' buts,' and it is necessary to deal with them. To begin with, the most obvious ' but ' is : ' Government itself should see to public health.' Certainly it ought, and I do not for a moment claim that it is doing all it should or even could. Yet we must realize that the position is one of great difficulty. In the first place, India was first colonized and governed by the English who could not help being aware of the need for medical aid, and at that time knew no better method than that of cure ; the result was that a network of hospitals, supported by the Government, was established all over the country. That made things difficult for prevention from the start, the people got used to the hospital and ' cure ' idea and they are by no means converted to the idea of prevention even now. It is foreign to the fatalistic and *laissez-faire* temperament of the East. In the second place, the Government in India has problems to tackle of a magnitude undreamt of in the West. Such things as malaria, plague, cholera, hookworm disease and the many other enemies of the country can only be dealt with by swallowing up the greater part of the available resources and the energy of the Government. Thirdly, there is, as indicated, practically no public opinion on the subject of prevention or health. The local authorities are mostly indifferent ; the ordinary member of a municipal committee or district board has no health standards for himself or his family, so he can scarcely be expected to have them for the community. Public opinion has to be created and

educated, and this process, at the present day, is a difficult one for government servants to conduct. By the mere fact of being officials, they are, whether Europeans or Indians, suspect.

If Government, then, finds it difficult for one reason or another to do what is required for health, others must do their bit, and I venture to suggest that medical missions and missionaries in India are not doing all they could or should on this new field.

Practically every medical missionary in India comes to the country with the idea of cure in his mind. There are several reasons for this. In the first place, that is the aim that is set before the medical students whom missionary societies seek to gain as recruits to the cause. The need of the country for hospitals and doctors is put before the student in glowing, not to say lurid terms, and the missionary societies at the home base appear to see no other need. Yet this is really a survival of the past, when mission hospitals were established to meet the great need for curative work, and usually in places where there was little medical work. In such circumstances the mission hospital served a double purpose. It was a means of effective Christian service and it also served to break down prejudice and opposition and get into touch with individuals so as to gain a hearing for the Christian message. This *raison d'être* of the mission hospital is no longer so valid as it was, for other means are now in use to attract people, and the opposition to Christian teaching is not so powerful. Where a hospital has been long established the attitude is more that of indifference, and teaching is suffered even if not appreciated.

Then, again, curative work is attractive by its very nature. The practice of surgery and medicine has an appeal to many, and the power it places in the hands of the medical man or woman is an undoubted bait. A doctor may be a sincere Christian and actively desire to use his skill in the service of the people, but at the same time may be thrilled at the possibility of unlimited surgical work and interesting

diseases of all kinds to be treated. His professional interest is actively aroused and he feels assured of boundless opportunities to use his training.

When the new recruit reaches the field, he finds a similar position. There is no lack of patients in the great majority of cases, and no persuasion is now needed to make sick people come for treatment. The medical missionary at once begins his work, and though a certain amount of it he may find disheartening because he sees so little effect from it, he sees enough real benefit to satisfy him. He slips into the routine of the work, and is soon so busy that he has seldom time to reflect that there are other possible means of meeting the need of the people.

Are we then to accept the position that the chief work of medical missions is to be cure? I do not think we can maintain this on theoretical grounds. Anyone with experience in medical missionary work must realize that a great deal of the sickness in the country could be prevented. If it is preventible, then why is it not prevented? In the long run it is a matter for education. We have to overcome ignorance, prejudice and conservatism on the part of the public, and, as I have already pointed out, a good share of that work must fall to private individuals, and to whom more fitly than to medical missionaries, doctors and nurses? When we see case after case of illness which need never have happened but for ignorance of the laws of health and apathy in applying them, do not our minds and hearts cry out against such waste? Mission dispensaries are crowded with such cases. Take eye work. We do not know as yet how to prevent the development of cataract, but though the record of cataract extractions forms a decidedly pleasing note in the statistics of mission hospitals, the other cases of eye disease are not nearly so satisfactory. The lay supporter sees that so many hundreds or thousands of cases of eye trouble have been treated at the hospital and is well satisfied. He does not realize that a large proportion of these eye troubles need never have been, and that many

of them result in partial or total blindness or defect of vision in some form. Again, tuberculosis, venereal diseases, all the many tropical diseases, and such slighter ailments as itch and other diseases due to animal parasites—all these bring patients to our hospitals in any number and, what is more, they bring the same patients over and over again and involve a vast expenditure on drugs and so forth, while the diseases are being conveyed to others all the time.

Then there are two other problems, affecting women doctors and nurses in an especial degree. Ever since medical women came to India, their chief work has lain in the field of obstetrics and gynæcology. The pioneers in this work realized that one of the chief obstacles to improvement was the indigenous midwife, who had no training beyond that imparted by her mother or mother-in-law (for the profession is mostly hereditary), and who was largely responsible for the high maternal mortality and morbidity of childbirth. Many years ago definite efforts to train these midwives were initiated, and in this work women medical missionaries took a notable part. A certain amount has been accomplished, but abnormal cases of childbirth are not yet banished from our midst. Many operations have still to be performed which might have been avoided, and women doctors spend much time in trying to restore the damage which unskilled midwifery has brought about. The only way in which this can be avoided is to get into touch with the cases beforehand, but yet how many mission hospitals have adopted this second line of attack—namely, systematic antenatal work ?

The other problem which comes to the notice of medical women is that of infant mortality. The official statistics are unreliable, but we know that the average infant mortality in India is something over 200 per 1000 live births, and in the big towns it is considerably more, often mounting to the appalling figure of 400 to 500 per 1000. It must be remembered too that the infants which survive

are too often weakly, undeveloped and unfitted to face the battle of life, and that the mortality for the age period 1 to 5 years is also abnormally high. If England and Wales can halve their infant mortality in twenty-five years, surely something could be done, though perhaps not so rapidly, to save the awful wastage of child life in India ? The only remedy, however, involves a slow process of patient education of mothers and midwives—no swift returns, nor thrilling immediate cures, but a gradual and invisible elimination of evils.

In fairness to medical missions, one must record that many individual missionaries are doing their best to help on preventive work. This takes the form sometimes of helping in actual child welfare work, such as conducting a clinic, or aiding a voluntary committee, helping in the celebrations of 'baby week,' giving lectures, propaganda work of various kinds, inoculations against plague, care of lepers, training of midwives and so on. In addition, the great majority of medical missionaries do excellent preventive work in the shape of medical inspection of school children in mission schools. A few mission hospitals have tried to do antenatal work. In many cases more work would be done, both for child welfare and expectant mothers, and in propaganda and educational work, were funds and staff available for the purpose.

This brings us to the important question : What is the duty of medical missions in relation to this matter ?

In the first place, a change in point of view is necessary. Home boards especially, and missionaries themselves to a lesser extent, need conversion to the point of view that preventive work is desirable and necessary. It takes a certain amount of courage, for there is no doubt that any enterprise, the results of which cannot be expected to show for a number of years, requires longer vision and more fortitude than one which is to show an immediate benefit. Yet, in the long run, I do not think there can be any real doubt as to which is the more lasting blessing to the people.

Once more committees were convinced of this, the funds and the staffs would more easily become available. At the present day, as already mentioned, even those who are willing to take up the work say that they cannot do so for financial reasons, or because they cannot be spared from regular hospitals or dispensary work. Preventive work, in other words, must become part of the declared policy of medical missions before any considerable progress can be made.

Into the details of actual work which might be undertaken by medical missions I shall not enter. Conditions vary enormously from place to place, and the needs of any locality must be judged by the people on the spot. Some of the activities which can be engaged in are: propaganda work of all kinds and health education, child welfare clinics and health visiting, antenatal work, medical inspection of school children (at present mostly carried out for Christian children in mission boarding schools but not for all children attending mission schools), better health education in schools and colleges. The education of medical students in missionary medical schools, the giving of a real bias in favour of preventive work to such students and also to the nurses in mission hospitals, is a thing which badly needs to be done, and which is left almost undone at present, as also is the training of the Christian community in health habits.

We have still to deal with the remaining 'buts,' and these are those which will be offered from the side of medical missionaries and their committees at home.

The first is, naturally: What are we to do for the sick? Granted that preventive work is desirable, if we have only a limited supply of funds, ought they not to be spent as before in the relief of suffering? My answer would be, 'No,' however callous it may sound. I feel we cannot accept the position that if funds are limited, they should continue to be spent on cure. Thirty years ago, medical missionaries, like other members of the profession, had not

visualized the possibilities of prevention. The case is different now; our eyes have been opened, and surely we should attempt to carry all that new knowledge with its wonderful possibilities into medical mission work. Then, too, the other agencies for medical relief in India have been enormously augmented and improved. There is no longer in many places the former crying need, and many missionaries feel that in certain places their work is perhaps not superfluous but at any rate not absolutely necessary.

Then, again, as long as the present state of affairs continues, we are working to some extent in a vicious circle. The more emphasis we lay on the treatment of the sick, the less heed shall we pay to the elimination of disease. This is true of the general public and true to a lesser extent of both the medical and nursing professions. In addition, the more attention we devote to preventive work the emptier the hospitals will be and the greater will be the number of people who will be free to give their services to it. It may sound callous to suggest that we should take people from the care of the sick in order that they should watch the healthy, but if in doing so we prevent the latter from getting ill surely we are doing something perfectly rational. Our minds must accept this position even if our emotions pull in the other direction. Perhaps it will not be unfair to say that at times medical missions appeal rather too much to the emotions. At all events it is sheer sentimentalism to suggest that it is less the part of mercy to prevent a person from suffering at all than to end suffering once started.

Another objection which may naturally be raised is that preventive work will not afford the same opportunities for preaching the Gospel. It is true that to stay in a mission hospital does mean that a patient has a chance to hear about the message of Christ and leisure to reflect on what he hears; and above all he sees, or ought to see, evidences around him of loving service which are of the essence of the Christian message. This is a real objection and one

that can only be overcome by saying that if, for other reasons, it seems desirable to give up part of this work, we must at the same time find other means of reaching men and women with our message. Preventive work does and can offer opportunities for doing this which can at least challenge comparison with the preaching and teaching at present done in dispensary work, and the work of prevention in actual fact partakes as much of the spirit of Christian service as the healing, even though it may not be so direct and immediate an object-lesson of the gospel of love to those benefited.

Another objection might be made on the score of funds. Preventive work can certainly never be made even partially self-supporting as popular mission hospitals can. The people of India have not arrived at the stage when they are willing to pay for being protected from illness, and it will be a long time before they do. We must, however, remember that preventive work is much cheaper than treatment ; it needs no elaborate equipment or expensive buildings ; there are no large bills for drugs and dressings. And then, whatever we spend, even accounting for all the disappointments that are encountered, we have the knowledge that it is so well worth while. Which is the more paying achievement, reckoned either in material or moral values : to save a young mother and her child from needless suffering or even death, by preventive means, or to perform an abdominal operation on a woman of fifty who will bear no more children and whose life is more than half done ?

The last objection I will mention is one of which missionaries and committees are not consciously aware, though I am sure it operates unconsciously. It is the glamour and excitement of hospital work, the thrills of gratitude of wondering patients. Preventive work will never possess these allurements. It will be difficult to stir in most supporters of missions at home half as much enthusiasm by reports of the giving of health lectures, the conducting of child welfare clinics by missionaries on the

field, as by the tale of operations and the other normal activities of a mission hospital. Still, this only means that supporters, as well as committees, have to be educated and, once the latter is achieved, this should not prove a superhuman task. Such a policy will surely commend itself to thinking people even if it does not attract those who are led away by what is in some cases a false sentiment. And it will dig deep the foundations of a happy healthy India —an India freed from the ravages of disease which saps vitality and depresses not only the physical but the spiritual energies as well.

It is a work which we believe our Lord Himself would bless. When He said, 'Heal the sick,' He spoke, as was His wont, in the terms of His time. The phrases may be translated into the terms of a wider knowledge and a later age, but the meaning is essentially the same; and they will still carry with them the inspiration to service that He gave and gives.

RUTH YOUNG

BRITISH STUDENTS AND FOREIGN MISSIONS

By J. O. DOBSON

CLASSIFICATIONS of humankind can only be of relative truth and value, but they are a refuge in an attempt to interpret the mind and attitude of a diversity of people, whose one common characteristic is that they are students. This paper must begin with one distinction. There is, and is likely to be, a small minority of students who hold with conviction a strong religious tradition, be it Catholic or Protestant. They are people of fairly settled views, and, if they have the defects of their qualities, they are of the type that has often proved the backbone of organized religion. From this minority a considerable proportion of recruits come both for missionary service and for the home ministry. If we were concerned only with these men and women, the task of presenting the case for missions and the call to service would be easy, if not indeed superfluous.

But there is a far larger body of students who are not prepared readily to become missionary enthusiasts. They are people who may or may not have been under religious influence at home or at school, and are not always definitely attached to organized Christianity. They have had some real spiritual experience, which is undoubtedly having profound effects upon their thought and life, though they speak little about it. But such experience is the beginning, rather than the culmination of a process. They are not ready to accept, uncritically and without question, a body of teaching which represents mainly the interpretation of other people's experience. For them any statement of doctrine or of religious practice has to be tested carefully at every step.

They are desperately earnest and sincere, and from that sincerity spring honest perplexities. These are people whose interest and conviction must be secured—both because of their absolute worth for their own sake, and because they are representative of a great number of young people in the Churches who are not students, and may therefore be less articulate, but whose position is much the same. It is worth remembering that students are not *sui generis*. If we believe that missions belong to the essential nature of Christianity, that they are not a by-product or the hobby of a few peculiar people, but the inevitable expression of true religion in normal Christians, then we cannot ignore such men and women. This paper is written with this large group principally in mind.

What is the attitude of such students to foreign missions? They are by no means unwilling to be interested. But they are often decidedly ignorant about missionaries and their work. Many students imagine the missionary after a decidedly antiquated pattern, the lines of which were drawn, one often fears, in rather remote childhood days by some good, but also rather ignorant Sunday-school teacher. By such students a missionary is often regarded as an abnormal Christian, somewhat queer, who has had some peculiar spiritual experience, resulting in a 'call' to make Christians of people who, judging from the foreign students in college, are not obviously dissatisfied with their own religion. In any case, the idea many students have of missionaries is sufficiently remote from their own views about the world's life, and the place of Christianity within it, to make them hesitate before regarding missions as something of big significance. There is, therefore, much education to be done, if youth is really to understand all that missions are doing, and might do, and the kinds of people who are missionaries. Nor is this an easy task when one remembers the variety of interests that clamour for the time and attention of students, at a period when all the world's manifold life is becoming full of new meanings and

interest. The crowded term of the ancient universities leaves little enough room for such a purpose, but the conditions under which life has to be lived by the student of a modern university make the task appear almost hopeless. Indeed, the real hope of missionary education lies with the adolescent. It is often too late when students come up to the university.

But if many students have but small knowledge of the facts of missionary life and work, they often know enough to make criticisms that are worth taking seriously. They may appear to be drastic and one-sided critics, but they are not deliberately unfair, and they are not merely sniping. Their criticisms have point, and often reveal minds that want to be sympathetic. And be it remembered that one of the purposes of higher education is to develop the critical faculty. Such criticism is frequently directed against methods of work, or attitudes of mind underlying methods, which are now being discarded by missionaries. Methods that suggest an unworthy view or imperfect understanding of the culture and religion of another people, or a wrong psychology, or some lurking feeling of superiority, or an approach that is untrue to the essential spirit of Christianity, evoke strong criticism. The real difficulty beneath questions frequently raised as to the moral right to propagate religion with a view to conversion is that of missionary work conducted by doubtful methods or in a wrong spirit. In the eyes of students to-day, work based on an unsound psychology is a deadly sin, and an ' educational ' missionary who betrays ignorance of right principles and methods is an anachronism and an offence. Still more abhorrent is any contempt for other peoples, or any approach that is not deeply penetrated by a spirit of courtesy, humility and loving service. In the presentation of the Christian message, they regard the manner as at least as important as the matter. And this constitutes a dilemma for many to-day. If Christianity is not in some sense superior to other religions there is no case for missions ; but if it is superior how can

it be presented without denying it in the very act? That there is a real difficulty here every true missionary from St Paul onwards has realized, often with anguish of spirit. And this problem of presenting a religion which one believes to be intrinsically superior, which is also a way of life the very essence of which is self-abnegation, and which is only capable of full expression by realization in human personality, creates a deep spiritual difficulty. Indeed, can anyone become a true Christian missionary who has not faced the meaning of this question?

One of the most potent factors in determining student opinion concerning missions is the presence of considerable numbers of foreign students, especially from Asia. The influence of the Indian or Chinese student is easy to understand. He is a man the British student knows, often in a familiar way, through meeting him constantly in lab., lecture and common rooms, or through living in the same hostel. And here is a man whose knowledge of his own people, their life and thought, civilization and religion, must be authentic, and a man who can see missions from the opposite point of view and can assess their real value. The views and opinions of a foreign student will almost invariably be accepted before those of a British man or woman who has lived in the East. On the whole, missions have not stood very high in the estimation of the foreign students—nor is it difficult to understand why. Most of them are strongly imbued with national or racial self-consciousness, and nationalism is a heady vintage. There is no need to discuss the whole matter here. Suffice it that there is much in the record of our dealings with the eastern people that is indefensible, and if missions are often included in the sweep of the general condemnation of 'imperialism,' our ability to bear unjust criticism or condemnation is but a test of the measure in which we have apprehended the essential spirit of Christianity. To some foreign students missions do appear as an affront to national pride, because they suggest the inferiority of their own culture and religion.

On the other hand, many, especially Indians, have real appreciation of what missionaries have done through education and medical practice, and by the quickening of social reform. But they repeat frequently the complaint of men like Mr Natarajan, editor of *The Indian Social Reformer*, against ' proselytizing '—and with as vague a meaning to the term. Nor is the forming of a true opinion easier for the British student when his overseas friend is tempted—as all of us are when in voluntary exile amongst another people—to idealize the life of his own land, both in imagination and in speech, and at the same time to give full weight to all the evils of the life of this country that are laid bare before his eyes. I do not reproach the Indian or Chinese student. Given some knowledge of history and of how history can appear under strong emotional stress, with a little experience of life amidst another people and how the homeland then appears in imagination, one can readily understand how hard it is for the foreign student to be dispassionate and detached in his judgments. And many of them, especially those who have been in mission schools and colleges, are generous, and sincerely so, in appreciation of missionaries. The name of C. F. Andrews is honoured by Indians only less than that of Gandhi. But, on the whole, foreign students do not persuade the British to a whole-hearted support of missions.

Many students hesitate about missions because they are not convinced that Christianity really has something to offer other peoples that is not adequately given in other faiths. This question is not inspired by any feeling of contempt for other peoples, implying that their own religion is ' good enough ' for them. It is generally conceded that, in the case of Africa, it is right to offer the African some worthier faith than his primitive religion. The question is often based on some slight knowledge of the teachings of other religions, or on a vague general impression that the ancient faiths of the East, having existed through many centuries and being based on a profound philosophy, or

inculcating a high ethic, are sufficient for men's spiritual needs. More often the question is raised in students' minds by some foreign student, fired with enthusiasm for his native culture and faith, and critical of 'how Christianity works' in England. The difficulties of this discussion are familiar. It is a true canon of judgment that any race or civilization should be judged by its highest product. It is also a sound condition that none of the evidence should be suppressed. And it is but bare Christianity to judge 'with malice towards none, with charity for all.' There is high authority for estimating the worth of a religion by its fruits. Life cannot be judged on motives and intentions alone. The real difficulty is always to avoid the comparison of what, say, Hinduism teaches at its loftiest and best, with 'how Christianity works,' or vice versa. The comparative study of religion is no short and easy matter; it becomes increasingly difficult as one proceeds, and in the end it is unable to offer a final answer. The matter cannot be decided objectively. But one must allow students the right to enquire into and study the question for themselves. And in the end the decision invariably lies with their own personal experience.

And here let it be said that the most, sometimes the only, effective advocate of missions to British students is the eastern Christian. Students frequently say: 'We'll go if the Indians or Chinese say that they really want us.' This question is becoming increasingly important, because with it is bound up a new realization of the fact and significance of the indigenous Church. A K. T. Paul or a T. Z. Koo can set the idea of the Church in a new perspective, and thereby disclose new meanings in Christianity and its mission. For many students now, the question of missions will be settled by the opinions of those in positions of leadership and responsibility in the Church in Asia and Africa.

A big and important difficulty concerning missions is created for many earnest and thoughtful students by the fact of denominationalism. The Church as a whole needs

to realize that large numbers of younger people are not very self-conscious denominationally, and some are decidedly impatient of our divisions, and of the spirit that merely acquiesces in them. They recognize that there are historical reasons for our divisions at home, reasons which had sufficient validity at the time, even if they have lost weight with advancing years. And further, they recognize that religion is mediated to every one of us through denominational channels, and that we can only express our membership of the Church by belonging to one communion.

But it is a real stumbling-block that missions are organized almost entirely on a denominational basis, the effect of which must be to transplant our historic divisions to soils to which they are not indigenous, to the great disadvantage of Christianity in other lands. It is recognized that a vague undenominationalism is not a way out, but the present position is not accepted as the only alternative. It seems so unfair to the Christians of India and China to perpetuate amongst them divisions which must, in the nature of the case, have considerably less meaning and reason for them than for us.

Now much can be said in reply to this, by pointing out the degree of co-operation that has been reached in many phases of missionary work, and what the reflex effect of this has been in promoting co-operation on the part of the boards at home. It can be shown that missions are doing much valuable work, by thought and by experiment, that is in fact preparatory to reunion. Indeed, the fact that the grip of denominationalism is somewhat relaxed overseas is a strong inducement to some students to offer for missionary service. Some secretaries of societies might have a surprise if they knew how many students enquire about missionary service, and are not particular what society they go under. Nothing is more likely to commend missions to students than a decreasing emphasis on denomination and increasing understanding and effective co-operation—both for the sake of the Church in Asia and Africa, and for its

reflex value to the Church in the lands where divisions are deep and stubborn.

A most important cause of hesitancy about foreign missions on the part of students is theological uncertainty. 'Have we really a Gospel?' they ask. As has been suggested, those who by reason of circumstance and temperament stand with conviction in a powerful religious tradition do not experience this difficulty, but to a larger group it is real. With some it is simply due to their immaturity—which may be a criticism of their earlier education. With others the cause lies in inadequate, or bad, or a total absence of religious education in earlier years. (It needs to be remembered at this point that the present generation of students was at school during the years of war, when school and home life were seriously interfered with.) But with the majority of students, theological uncertainty is the normal and inevitable result of that growth and development which is the essence of education. Their intellectual problems concerning the doctrine and practice of Christianity are raised by their studies, and be it remembered that, for any honest man or woman, religion must stand in such a relation to everything else in one's world of thought that it does not seem to imply a contradiction. The eternal problem of the living and developing mind is the relation between the facts of knowledge and experience. From the point of view of missionary advocacy, this difficulty is widened by the fact that over sixty per cent of students are occupied with some line of study — pure or applied science, medicine or technology—that works by scientific method and develops the scientific attitude and habit of mind.[1] If the old controversy between science and religion has been 'called off,' since it has been discovered that there is no true *casus belli*, it remains true that many an undergraduate, entering the spacious realm of thought that

[1] The latest figures available, for 1925–26, show some decrease in the numbers of medical and technological students, a stationary figure in pure science and an increase in arts students.

science has opened up, recapitulates in his own mind some of the phases of that controversy. And his whole habit of mind makes it difficult for him to handle the facts of religious experience. He finds theology rather intractable, and ideas of value elusive, because the facts of religion, though objective, are not so in the scientific sense, and are therefore not susceptible of treatment by scientific method. They belong to another, and higher, order of reality, and can only be reached and understood by a different approach. They must be 'spiritually discerned.' Now this problem of the relation of two universes of discourse, two orders of reality, must create mental and spiritual stress. Nor must it be dealt with arbitrarily, because it belongs properly to the process of mental and spiritual development.

The problem is increased by the fact that the formulation of religious experience, and the teaching of religion, are in the categories and terminology of philosophy, which is a foreign language to the majority of students. This again is a difficulty that runs through the whole presentation of religion nowadays. Scientific modes of thought are shaping the minds and outlook of people to an increasing degree, and we feel the corresponding need of a method of presenting religion so that it shall be real to them, because related to the thought-forms of their own experience.

More difficulty is created at present, however, by the rather confident attack on the validity of religion that is coming from psychological naturalism, in the suggestion that 'explanations' of religious experience have explained it away. This attack is perhaps not difficult to repel, but it raises real, if temporary, difficulties. So more than one missionary advocate has found himself forced back to the position of the Christian apologist—a process sometimes salutary, if painful, to himself. Since therefore any adequate missionary motive must rest on deep conviction, we have no real cause for complaint if young men and women, enduring mental and spiritual stress because of intellectual difficulties, are hesitant about giving themselves to the

propagation of Christianity, especially when theological uncertainty appears to be a fatal disqualification. Many also are discouraged by the idea that unless they have a complete and watertight system of doctrine they cannot be accepted for missionary service. One possible candidate rejected the idea of service because of an impression that whatever he wrote in his replies to the questionnaire he would be expected to go on believing for the rest of his life.

There is a new interest in missions on the part of many, however, when it is discovered that young China is in much the same position as young Britain; that modern knowledge raises exactly the same questions for students who by tradition are Buddhists or Hindus or Moslems—and perhaps raises them more acutely and deeply; that the issue between a materialistic or a spiritual view of life is a universal problem.

We may now think of a considerable body of students who have had certain spiritual experience which, though it may not have followed exactly familiar lines, is real and vital. They would be the last to claim that it was final and complete, but it has given them certain definite convictions about Jesus Christ and His meaning for the world to-day. Any attempt, therefore, to inspire them with a conviction about the worth and necessity of missions must begin by showing the relation of missions to the things they passionately care about—or else convince them that those things are irrelevant to Christianity and its mission in the world. They are much concerned with practical problems and with Christianity as a way of life. They think and talk much about 'cleaning up the world'—and some of them know something about the agony that is the price of it.

There is the problem of the disparity between the corporate life of the nominally Christian peoples and the ideal community of their conception. There is a strong criticism of the Church's equivocal voice on the question of war and peace, and of our hesitancy as a whole in grappling with it. Many are asking questions such as whether the political

dominance or economic ascendancy of one nation over another can be justified on any Christian premiss. There is deep concern regarding the vexed questions raised by our modern industrial and commercial civilization, especially those of accumulated wealth and private property. These problems of race, war, property and industry preoccupy many student minds. Nor are such questions raised in any academic or dilettante spirit. Foreign students in college give reality to some of them, and many students have real acquaintance with, and often painful experience of the disorders of our civilization. Many in college to-day have felt acutely the distress caused by last year's industrial crisis. And the sting in their questions is that they know that the Church is really only beginning to think about the implications of these problems.

Students thus deeply concerned about the suffering and moral evil that is caused by men's wrong purposes and desires seek earnestly for a way out. They believe that, somehow, in Jesus Christ is the source of power for the overthrow of evil and the redemption of all human life. And they want to live in that spirit of loving service which is essentially Christian, only it is not easy to see exactly what to do, and where to begin. And the world being what it is, where exactly do missions come in? Are they really being conceived, planned and carried out on lines proper and adequate to the world's need? One group of students recently made this request: 'Put the World Call in terms of the world situation, the political and social order and economic conditions of other peoples. Show its relation to international affairs and the League of Nations.'

As with the speculative problems, it can be pointed out that the problems of society are universal in range and complexity, and are incapable of real solution on any basis less than world-wide in its scope, that a Christian East is the necessary concomitant of a Christian West. It can be shown how the Church is feeling a deepening concern about the denial of Christ in the industrial system, inspired by

the West, that is vexing Japan and threatening India, and that it is sufficiently concerned to do something about it, and that through missionaries. But, comes the rejoinder, is the Church doing preventive, or merely alleviative work? Is it dealing with effects or causes? But the fact that modern industry has its *fons et origo* in the West is a stumbling-block. A group of students wrote lately: 'Christianity has failed so badly in the West that no self-respecting man could have the hypocrisy or effrontery to go and preach it abroad. Others feel that the need of Christian principles in industry in this country is so desperate that the best people should stay here and help to set our own house in order.'

Some readers of this paper may be tempted to impatience at this point. They have heard these things so often in recent years, especially since the war. But be it remembered that, in every generation of students, those who are hard hit by the reality of these things are facing them for the first time, and that at a period when the enthusiasms and idealism and emotional energy of life are at their highest. Very often the 'unpractical idealism' and enthusiasm generated and stored up in student days has to constitute the main supply of motive power for a lifetime. This is the authentic raw material of spiritual experience. People who feel like this are worth caring about. Many of them, looking for some worthy work to do, some work in which they can truly worship God and serve men, along the lines of their special qualification and equipment, find it outside the organized Church. I am far from suggesting that that is wrong. Christianity should inspire men and women, and the Church should gladly send them forth, to work in a needy world in a multitude of ways. But missionary leaders are not alone in asking how it is that to so many young people of real spiritual experience and Christian conviction the particular kinds of service which the Church offers seem unattractive.

Where do missions come into the world's life? Are

they really dealing with the heart of the matter? Or is missionary service a *pis aller*? The task of the missionary apologist to-day is to show the true relation between missions and the big issues of our time, and, conversely, the true relation between problems like race, war and industry and those convictions about God in Jesus Christ which are the motive of missions. And here arises a question. To students who have a passionate conviction about Christianity as a way of life, for themselves and society, the reason for the emphasis of missionary societies on the theological views of candidates is frequently not obvious. That is due in part, of course, to the fact that such students misconceive the nature and function of theology. But may it not also be true that we are misconceiving the scope of theology? For that deep sense of shame for certain effects of the western impact upon Asia and Africa, which inhibits some from missionary service, or which leads some to reply that they can best help missions by trying to change public opinion or 'clean up industry' at home, is more truly described as conviction of sin. My suggestion is that our current theology is not adequate to the manifold life of the world to-day; that, in view of the new forms of thought and activity in which the life of men is expressing itself, we do not give words like 'sin' and 'redemption' their full content; that, at a time when the whole manner of human life is changing because of the character of our civilization, so that it becomes increasingly impossible to live an individualized life, or even in a self-sufficient group, we need to formulate afresh the doctrines of corporate sin and corporate salvation. It is not an ethic that is needed, but a theology. Questions that students ask, such as, 'What is the attitude of the C.M.S. to war?' or 'What view does the B.M.S. hold about the private ownership of capital?' however naïvely worded, are not really so irrelevant to the mission of Christianity as they may appear at first sight.

An adequate theology is the pre-requisite of an adequate

conception of the mission of Christianity in the world to-day. That need of constant, fresh and bigger thinking about the nature of Christianity, as a faith, a body of doctrine about God, and as the way of redemption and the God-like life, is felt by all of us. And foreign missions are pre-eminently concerned. It is not only that many of the finer spirits are unconvinced about missions, because our thinking is confused, but confused thinking will lead inevitably to aimless or unco-ordinated work.

In the colleges of this country there are thousands of young men and women, eager in mind and devoted in spirit. There is abundant capacity for sacrificial service of God and men. Our task is so to present Christianity and its mission in the world that they will recognize it as the supreme call upon their life and loyalty, at a time when God has matched us with His hour.

J. O. Dobson

CHRISTIANITY AND AFRICAN PUBERTY RITES[1]

By Missionssenior J. RAUM

HOW far should national law and custom extend into the territory of the Gospel? That is perhaps the greatest problem of all those facing Christian missions in the twentieth century. It is becoming recognized as increasingly urgent that missionaries, especially Protestants, should make greater efforts to acquire fuller knowledge of the customs of the tribes among which they work and turn them to good account. This is true in British as in other missionary circles, and nothing could be more satisfactory.

The present situation, however, contains a danger. To the European of to-day, the permanency of his social order and the established worth of his culture are becoming generally matters of question. While the world war did not initiate, it undoubtedly intensified this questioning attitude. The Old World is passing through a culture crisis of such proportions as have never before been experienced. Through the souls of civilized races to-day there runs a longing for the simple and the primitive, for the peace enjoyed by mankind in its youth in Eden. 'We barbarians are the better men, notwithstanding all,' sang a 'child of nature' at the beginning of the nineteenth century, at a time of great upheaval. We are in similar circumstances to-day, but to give free play to the imagination, being swayed by sentiment, gives rise to theories far removed from the facts. We missionaries should not allow our judgment to become confused. Culture and Gospel, both

[1] The words 'Initiatory Rites' are ambiguous; there are many different initiation rites. The words 'Puberty Rites,' preferred by ethnologists, are fuller and more indicative.

are infinitely great in origin and essence. We dare not let our vision be obscured by the modern pessimism regarding culture—however justified it may be in itself—from recognition of the fact that there does not exist in all the world an uncorrupted race of 'children of nature,' and that even the primitive heathen are ἄθεοι ἐν τῷ κόσμῳ (Eph. ii, 12). That is a truth which the missionary, especially in Africa, experiences with increasing emphasis. We need love, and yet more love, for the black races; but love must not degenerate into sentimentality.

To such and similar reflections is one led by the experiment recently made to Christianize the animistic puberty rites of African tribes.[1] What is to be one's judgment of these experiments?

A clear judgment is possible only when the origin and character of the ceremonies are recognized as being mutually dependent. Let us consider shortly what comparative ethnology has to say on the matter.

Puberty rites of animistic races are institutions protracted over months. They are frankly secret ceremonies, seldom seen by Europeans, which are in general only known from hearsay, and about which we have most incomplete knowledge. The general aim and conduct of the ceremonies, however, stand out with unmistakable clarity: they mark entry into manhood. For this reason they generally include circumcision, which is supposed to prepare for and facilitate procreation. For this reason, again, the instruction which plays so large a part in the ceremonies is never lacking in sexuality. The songs and dances, also a part of the ceremonies, are rich in erotic allusion and symbol.

To have sexual intercourse before passing through the rites, at least if it results in the birth of a child, is considered to be a crime, bringing ill-luck, among the Chagga and Pare, and probably among other tribes also. The guilty parties are killed by a spear thrust through the two together. But

[1] See 'The Educational Value of Initiatory Rites,' by the Bishop of Masasi, IRM, 1927 (Apr.), 192–8.

here in Kilimanjaro, after the rites, a barren woman is given over to the novices, and usually dies as a result of maltreatment—sacrificed to the *unyago* (rites).

Together with reception into manhood, the novice receives a share in all the rights and duties of the men. Above all, he now takes his place in the ranks of warriors. Among primitive tribes the idea of war is ever present, openly or latent. There is always danger of a surprise attack from a neighbouring tribe. The puberty rites, therefore, largely serve to train warriors, the custom of conscription being universal. Hence tests of courage are made, which frequently degenerate into sheer cruelty. Hence comes, also, the enforcing of very strict obedience in carrying out most difficult tasks. It is reported among the Pare that formerly some of the boys were actually killed in the forest ceremonies. By every means a sort of fighting madness or blind Berserk fury is engendered in the initiates, together with an insensitiveness to pain and fear. One is reminded of the bloody scourgings of youths in ancient Sparta before the altar of Artemis Orthia. Wellhausen sees in circumcision nothing but a barbarous passport into manhood.

A kind of compensation for the cruelties inflicted are the excesses which the initiated are allowed to practice, unpunished, for a long while following their novitiate (extorting food and so on).

Initiation into the ranks of the men signifies also taking a share in the public life of the tribe. As a token, the novices receive, either during or at the close of the *unyago*, the token of the tribe, which they bear throughout life: tattooing, teeth-filing and so on. The novice is to become a member of the community. The instruction, therefore, promotes in him respectful behaviour towards his elders and ancestors. Among animistic people such respect amounts to religious veneration. The older a man, the nearer to the spirit world. The spirits are the custodians and guarantors of the honour of past generations. On this religious veneration of

the elders is based the social order; on it depends the well-being alike of the community and the individual.

The puberty rites, indeed, stand in direct relationship to the spirit-world; therefore a veil of gruesome mystery lies over the rites. The dominating thought is the wonderful fact of the transition from childhood to manhood, the awakening of the power of procreation. This is the most important thought in animistic life: son after father, daughter after mother, the sequence is necessary to ensure existence in the community of the departed. The awakening of the ability to propagate the race is a mysterious process. A new, creative power bursts up from the depths of nature. Its origin, for people at this stage of development, is not simple natural law but the mighty hosts of former living souls. As barrenness is the stroke of the spirits, so fruitfulness is their gift. Offerings to the spirits, therefore, find place both at the beginning and at the close of the rites. The novice now enters the magic circle of life, of which one half is composed of the next preceding generation. He becomes a member of the sacrificing community. In many tribes, the masks worn during the ceremonies by the initiates, and in which they dance, are considered to represent the demon-spirits into relationship with which they now enter. The whole ceremony is under the protecting and menacing guardianship of the spirits.

What wonder that the boy who returns from the ceremonies is a different person from the boy who set out for them? A new being stands in the room of the old, a rebirth has taken place. In token of this he frequently receives a new name. This may seem to us a piece of primitive fancy, but for the animist it is no fancy but very truth.

Thus the ceremonies, lasting for months, form a complete whole in which maxim and rite, song and dance, find their place. But the significance of the ceremonies has not been exhausted by what has been said above. Another line of thought remains to be explored in order to understand it fully.

These ceremonies are everywhere, both now and in earlier times, closely connected with age-groups and men's secret societies. It is probable that these groups were the origin of the ceremonies, although the possibility must be admitted that the reverse was the case. The matter cannot be decided and must be left where it is. More generally recognized is the fact that at this stage of development the idea of family is subordinated to that of separate groups of men, and, in a lesser degree, of women. This social dualism, this separation between the functions of men and women in the community, lies at the back of the animistic world concept, is rooted, indeed, in its religion. Man and woman belong to different 'soul categories.' The spirits of women have no relationship with those of men; the spirits of men have relationship with men only.

This is seen emphatically in the puberty rites. However much these may vary in form in the different tribes, they have all a common basis, namely, they are hidden most strictly from women. The bond of the age-group (the group of those who pass through the rites together) is stronger than all other social ties in its obligations. '*Mma o ngasi*' ('by the blood-bond of the grove') is an oath no Chagga dares to break. The age-groups and men's secret societies, welded in the puberty rites, are stronger than blood-relationships, stronger even than the bond which ties a man to his family, especially stronger than the tie of women—the guardians of family life. The whole list of maxims and rites are nothing but a deliberate attempt to intimidate women. Women are most strictly excluded. The droning bull-roarers, the alleged spirit voices, are enough to keep them at a distance from fear. So, the ceremonies are but a social deception sanctified by old custom.

To the deception absurdity and grotesqueness are not lacking. On Kilimanjaro the following is current, as told to the women: That an operation is to be performed on the boys at the rites, by virtue of which they will be superior to the need for relieving nature; and that this is an extra-

ordinary and mysterious advantage which men have over women. The novices are made to eat a grasshopper smeared with human excrement; for the rest of their lives this prevents them from enjoying these insects, which are much relished by women and children.

In all the instruction received by the boys during the ceremonies it is impressed upon them repeatedly that they have for ever discarded women's influence, even that of their own mothers.

The above is, in short, something of what ethnology has to say about puberty ceremonies. We now turn to the Christian view.

The attitude of Christian missions to these ceremonies has been up till now, and still is, with a few exceptions, one of definite rejection. Is this attitude justified, or are the missions, in forbidding these ceremonies to their congregations, guilty of or implicated in the disappearance of a valuable spiritual heritage from the tribes which trust their leadership? It has been claimed that the *unyago* provides an educational medium of real worth for the African.

No one will deny that the institution of puberty rites has certainly had an educational significance for the youth of Africa. Discipline, respect for elders, physical endurance, *esprit de corps* are all acknowledged virtues, the value and necessity of which are vigorously impressed on the boys during the ceremonies, and which are doubtless furthered by them. For the age in which they arose and for the people who have used them the rites have also a moral significance. They stand to the animist for principles of morality, belief and worship which should never be despised or ridiculed, which one dare not take from him without putting something better in their place. The *gratia præveniens* holds for the non-Christian also.

We must, however, be on our guard against over estimating the ethico-pædagogical significance of these rites. It must especially be remembered that there do exist robust African tribes, such as the Wanyamwezi, which know nothing

of *unyago*. We must ask further whether these rites fill an important and living place to-day in the organization of the East African tribes—with which the writer is especially concerned. We are impelled to ask this in view of the statement that Africans to-day hardly anywhere conduct the *unyago* in the way it was conducted of old. A genuine *unyago* is becoming a thing of the past. Of it only circumcision has in places remained. In some cases the causes of this disappearance are not clear. In the Madschame district of Kilimanjaro the last *unyago*, carried out with all the old ritual, was held in Mankinga's days, whom Missionar Rebmann met there, about 1850, at which time foreign influence played no part.

The forward march of Islam has more or less destroyed the puberty rites; but the chief cause of their disappearance is undoubtedly contact with European civilization, especially the extension of European rule throughout practically the whole of Africa. This led to the introduction of new education given in newly built schools; it has led to equal treatment of men and women in the courts; to holding the individual responsible for his own actions; and to an expectation that he will take his part in land-cultivation. Above all, European rule has put an end to tribal warfare.

The old education of the *unyago* matches ill with modern education, partly because in its moral code the command that a man should work finds no place. For example: the Masai—who hold tenaciously to their *unyago* and on that account are in danger of extinction because there is no place for them in these days—have been bred to despise work. The Chagga had turned from *unyago* before missions exerted any influence over them.

Yet let us return to our starting-point. It is a matter of a definite question: Is it possible to take over into the life of to-day the old rites, as a practical, indigenous educational process, at the same time Christianizing and inspiring them with new life? The experiment has been made, as I have said above, and is strongly recommended. After the above

survey of the methods and aims of the rites we again ask: What do we think of this attempt at Christianizing them?

My judgment (I say with all boldness) is that of a Christian missionary, taking my stand unequivocally on the ground of the Gospel. I find in the arguments about the law, used by St Paul, the apostle to the Gentiles, plain lines laid down leading to a clear position regarding the institution and customs of animistic youth ceremonies. These ceremonies, and other African tribal ceremonies, have had a positive value comparable to that of the Mosaic law for the Israelites. They also are a species of law, imposing a definite way of life with inexorable compulsion on the individual. Behind the law stands the menace of the ancestral spirits, the iron will of the tribe and of the age-group. If any people are 'under the law' they are the animistic races of Africa, where the commissions and omissions of the individual are regulated by a strict, repressive mass of commands and customs. In its way this law has been for the African also a 'tutor [παιδαγωγός] to bring him to Christ.' But 'Christ is the end of the law' for the African also. In place of the law, which rules by fear and oppression, there is for the African also the χάρις παιδεύουσα (Tit. ii, 11), the forgiving love of God in the person of Christ, given to sinful man to save him from his evil ways. About him the Spirit of God assembles the community of 'saints,' who have been saved by Him out of this evil world, who belong to Him, who discipline themselves and practise the discipline of holy love among themselves. All efforts related to law do but cloud the Gospel, in as far as they tend to the idea that a man can save himself.

We carry on missions, and have the right to carry them on, only as long as we personally are convinced that in the Gospel of Jesus Christ to the nations—in the whole Gospel and in nothing but the Gospel—is poured out power for moral regeneration. History, too, shows us that the Gospel is the strongest educative power in the world; that the moral regeneration of mankind is the gift of God, not the

work of man. 'Of His own will He brought us forth by the word of truth.' If, therefore, we introduce puberty rites into the Church, with the idea that they are 'the lines on which Africa may move to her true future,'[1] we are giving to the Gospel a competitor which it cannot tolerate.

Africans themselves recognize this. I laid before my class the question: 'In the youth ceremonies of your ancestors there is a certain amount of good. Should we take it over into the Church?' They answered: 'If we do, the heathen will say, "Ah, now we see that what you have in Christianity does not satisfy you."' That is the religious aspect of the matter.

But from the point of view of the Christian ethic it can only be regarded as a grave self-deception if one imagines that divine guidance has worked with human weakness in establishing in the social life of primitive people in past ages this custom which is working moral injury to the African youth of to-day. The animistic puberty rites, with the age-groups which produced them—or out of which they grew—stand by their very origin and inner meaning in opposition to the family, which is the very heart of human society. Family and clan are God-given, natural social groups; age-groups and men's secret societies are arbitrary social groups with an egoistic trend. History shows that those peoples by whose cradle the genius of family life stood—for example, the Romans—became strong and great. If the African tribes are to flourish and prosper they must advance to the purity and tenderness of monogamous family life, in which all truly social sentiments and ideas have their roots, without which a higher civilization is impossible. The African has never yet possessed such family life, and the puberty rites are responsible for it; for they teach indirectly that men can satisfy their gregarious instincts outside the family.

The rites stand also, in principle, in opposition to the community of Jesus. That opposition is not altered by

[1] IRM, 1927 (Apr.), p. 198.

draping a Christian robe around them or by introducing Christian in place of heathen teachers and sponsors. For those who pass through the ceremonies are forming a circle for themselves, from which half of the community is excluded, and receive instruction for themselves alone, wholly independent of the life of the community. Christian fellowship is thereby weakened, and the apostle's teaching, 'there can be no male and female: for ye all are one man in Christ Jesus,' is repudiated. The strict fellowship of the Christians among themselves and their determined turning away from all heathen ties and customs was one of the chief characteristics of the Apostolic Church. 'All that believed were together, and had all things common.' These men built a society such as the world cannot build, the perfection of human society, in which every one both gave and took, in which he found help for his inward or outward need, in which he found the work which alone makes this life worth living—the service of God. It was not the theoretical exposition of the apologists; it was, rather, the triumphant development and moral pre-eminence of a Church over a world sunk in evil and superstition, to which it brought victory.

This is clearly proved in Harnack's well-known book, *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten.* If our African Native Church were such that in it God's Spirit ruled, that in it the social impulse which is in every man could be permanently satisfied, then the tribes of Africa would flock into it, it would be the greatest educational force for the people. This cannot be done by taking over (though with the best of motives) customs and teaching, in order to save the African heritage, and introducing them into a community still connected with heathendom by underground channels. To do that is to obstruct, as nothing else can, the mission of the Native Church to its own race and to decrease its Christian consciousness and, with that, its educational power.

We do not need anxiously to preserve African ways and

an African heritage. The African is both brittle and tough ; his respect for the European is no longer so very great, and he will take care of his own heritage in spite of all foreign influence. The Native delegate to the educational conference of 1926 at Dar-es-Salaam rightly pointed out that, in spite of East Africa having been colonized for a thousand years (by Arabs and Portuguese), the East African has remained unchanged. To-day certainly he is awake and reaching out towards the light. It is therefore our sacred duty to give him the best that we have—the Gospel of Jesus Christ, which alone gives new life. Wherever life exists, it will create its own forms for itself. Let this much be said : If the African gives up the puberty ceremonies, he loses nothing which was unique to him as an African. For, to bring in evidence again the science of ethnology, these ceremonies run through the whole animistic world and were found in a similar form in Australia and the South Seas.

To the missionary who takes his stand firmly on the ground of the Pauline Gospel, a careful treatment of tribal manners and customs becomes a sacred duty.

To sum up : The introduction of puberty ceremonies into the Christian Church, on the part of a missionary society, is a most regrettable step ; it confuses the boundary line between Christianity and heathendom ; it must lead to a perplexing of conscience and a weakening of the missionary force of Christianity in Africa. It is also a dangerous experiment : the mental atmosphere of the puberty ceremonies is anything but pure ; the rites are directed towards awakening the sexual instincts and stand in basic relation to belief in spirits.

J. Raum

IN THE SOUTH PACIFIC

By V. A. BARRADALE

THE London Missionary Society, whose earliest field was opened in Tahiti in 1797, has work to-day in the South Pacific in the Cook Islands, Niué, Samoa, the Ellice and Tokelau Islands, the Gilberts, Ocean and Nauru Islands and the Territory of Papua, which in the last twelve months I have been privileged to visit.

Although the Pacific has become one of the great highways of the world's traffic, communications, or rather the lack of them, constitute a problem to a missionary society whose interests are far-flung over its waters. Motor-launches are gradually solving the question of inter-island connexions and, to a certain extent, of coastal communications in Papua. But once the main passenger routes are left there are few ships which make cross connexions between one group of islands and another, and even these few are irregular and untrustworthy. Without the L.M.S. steamer, the *John Williams*, my recent itinerary would have been impracticable, owing to the length of time that would have been required to complete it. Anyone desiring to go from Samoa to the Cook Islands would go round by Suva (Fiji) to Auckland, and then take a steamer for Rarotonga, the most accessible point of the Cooks. The voyage would probably require four weeks, though the actual distance between the chief ports of the two groups is barely a thousand miles. The slow-going *John Williams* carried me by a more circuitous route in less than eight days.

The total population of what may be called the L.M.S. Polynesian islands is about sixty thousand; they have been largely Christianized, and as a result of rather more than a century of work the membership of these

Churches exceeds thirteen thousand, presided over by two hundred and fifty or more native ordained pastors, while there are between ten and eleven thousand children in the mission schools.

The islands on which the Gilbertese live lie north and south of the equator, and are little more than sandbanks scorched by the sun, on which scarcely anything grows but the coconut, the pandanus, the jackfruit and a coarse variety of taro; yet the population numbers thirty thousand. They lack the attractiveness of the Polynesians, but closer acquaintance shows them to be a virile, sturdy folk, who think for themselves, and they are certainly responding to the call of God in Christ Jesus. The American Board of Commissioners for Foreign Missions began work in the northern islands in 1857. The L.M.S. work began in 1870, and for thirty years the work was sustained by Samoan teachers, with only an annual visit of superintendence. Not until 1900 was there a resident missionary. In 1917 the L.M.S. became responsible for the whole of the group, and also for Nauru Island. The white staff now numbers four married missionaries and two unmarried women. There is still a considerable pagan population, but the L.M.S. Churches have a membership of 3500, with thirty-seven Samoan and Gilbertese ordained pastors, and there are about 2700 children in their schools.

Passing on to Papua (British New Guinea), we find ourselves in a new world. Its population is estimated to exceed 274,000. The variety of peoples and languages is bewildering and constitutes a real problem alike for missionary and government administration. Every thirty or forty miles along the seven hundred miles of coastland there is a new language, not to mention dialects. Facial types are distinctive. Manners and customs differ widely in different areas. There is no general unity and little in the nature of chieftainship to bind together the local tribe of the people of the country as a whole. Christianity alone stands between the Papuan and practical extinction. It is

this which gives such value to the missions of the L.M.S. along the southern coast-line, of the Australian Anglicans in the north-eastern division and of the Australian Methodists in the islands to the east of East Cape.

The ' good old days,' to which the pathetic remnant of the Louis Becke beach-combing type look wistfully back, are dead. ' Black-birding ' is a terror of the past. Alcohol is in most islands forbidden to the natives, and in some cases prohibition is in force for the whites. In the old days native populations were decimated by unfamiliar diseases, but Christianity deals the death-blow to many disease-inducing immoralities ; and where Christian missions are reinforced by enlightened governments, the good work is hastened on. In western Samoa systematic campaigns have been launched against yaws and hookworm. Hospitals and dispensaries have been established with trained native assistants. In British Samoa child welfare work is systematically carried on by white women doctors, whilst in each village there is a women's committee which is actively engaged, under the direction of an enthusiastic chief medical officer, in looking after the cleanliness of the homes and the treatment and feeding of babies and children. Where Christian missions and enlightened administrations are working hand in hand, depopulation is being arrested, and the natives gain a new sense of their own dignity, a sense that they have a place in the world ; they acquire, indeed, the ' will to live.'

It may be doubted whether we of the West have sufficiently realized the rapidity with which western civilization is pouring into these islands. The European inventions of the last two or three generations have been thrust upon them within the last twenty years. There are public water supplies in many parts of the Cook Islands, Samoa and Papua. Native colleges and schools, even private houses, are lit with electric light. The L.M.S. Girls' High School at Papauta has recently raised a fund for the installation by giving a representation in Samoan of *The Tempest.*

The telephone is common and wireless installations are at work on several of the islands. A mission wireless plant has been dispatched to the Gilberts. Cinemas, again, are to be found in most of the groups. Several times I was motored in three-quarters of an hour from Apia to the L.M.S. headquarters at Malua; it was a two to three hours' boat journey in my missionary days of less than twenty-five years ago. Last year an aeroplane from Australia alighted near some of the mission stations in Papua.

Think, too, of the modern development of plantations and the consequent changes in industrial conditions. There are sixty-nine thousand Indians in Fiji, most of whom have been introduced in connexion with the sugar and cotton plantations. There are black Solomon Islanders and a few hundred Chinese coolies in the Samoan cocoa and rubber plantations. There are Gilbertese, Nauruan and Chinese labourers in the phosphate deposits of Ocean Island and Nauru. There is the banana, orange and tomato trade between the Cook Islands and New Zealand. There is the pearl industry of Papua and the northern Cooks, and the trochus shell export from Papua. The copra trade is everywhere prevalent. The standard of living is rising. What were luxuries of yesterday are now regarded as necessaries of life. In the infertile Gilberts men hanker after tinned foods. Rarotongans are tempted to spend their money on gramophones. Of Samoa, where the Church was firmly established before modern civilization caught them unawares, there is an encouraging story to tell, for whilst their standard of living has naturally become less simple, they have tended to spend their newly acquired means on their Churches and educational institutions; they have become a self-supporting mission, not only paying the stipends of their own pastors, but also defraying the cost of their missionary staff. They have also developed something of a world vision, contributing at least £500 annually for the work of God in China, India and Africa, and from time to time making donations to Dr Barnardo's Homes

and other philanthropic organizations. The development of trade and commerce has become a real force in moulding the life of these ' backward ' peoples.

In the main, Government is working in friendly co-operation with missions. I had frequent opportunities of meeting with administrators, educational experts and teachers, medical and other government officials. They frequently expressed their indebtedness to missionaries, past and present, freely stating that they could not be doing what they are to-day for the native peoples, had not foundations been well and truly laid by missionary work. Elementary education is still largely in the hands of missionary societies, and owes much to the native pastor-teacher, in spite of all his shortcomings. In all its South Seas sphere, the L.M.S. has been not only an evangelizing, but also an educational force. For many years before the advent of settled government, it was the chief educator of its peoples. In addition to the village schools, it established district and high schools, and important institutions for the training of native ministers and missionaries. To-day, whilst conserving the Christian character of these educational centres, it warmly welcomes the improved standards of instruction that are made possible by government grants and inspection.

But having made that frank and grateful recognition, it still seems to me clear beyond doubt that it is Christianity which has proved the greatest force in the moulding of the life of the Pacific Islands, and that it must continue to be so. The missionary societies have been for a century and more the evangelizers, educators and healers. Their work is not yet complete, but they are training these attractive peoples in ways of independence. Everywhere native church councils are taking upon their shoulders functions and responsibilities which a few years ago would have been borne by white missionaries. Among these peoples God has done and is doing great things whereof we are glad.

V. A. Barradale

CORRESPONDENCE

THE USE OF THE TERM 'INDIGENOUS'

To the Editor, *The International Review of Missions*

SIR,—May I venture to suggest that Mr Roland Allen's article in your April number is an example of the danger of developing an argument in terms of one metaphor only when one is dealing with a thing which no one metaphor can adequately represent or describe ?

After making some valuable distinctions as to what the word 'indigenous' should rightly include and not include, he proceeds to draw certain inferences as to the spirit and manner in which the work of the introduction and development of Christianity in non-Christian countries should be carried on. In doing so, he uses throughout the metaphor of a plant-genus, which is capable of growing naturally in every country and which, therefore, when once planted in any country, can proceed to grow there, maintaining and propagating itself by its own inherent vitality.

Now the great Pauline metaphors for the Church are those of a temple, a body and, in Rom. XI, a tree with its branches ; and one at once observes that these metaphors all stress the conception of an organic unity of the Church in the whole world—and indeed in the heavenly places too—whereas that of a plant-genus omits this conception (except in an attenuated form) and stresses those of inherent power of growth and self-propagation.

Now I do not infer from this that the latter metaphor should not be used. But I do think that any discussion of the nature of the Church and of the methods of its growth will proceed on too narrow and partly false lines, and will lead to more or less unbalanced or incorrect conclusions, if it is worked out in terms of the plant-genus metaphor only, and does not take account of what is indicated by the other metaphors which St Paul uses. The question of the true nature of a local Church ; of the possible help or guidance that can be given by one local Church to another ; of the existence and limits of control of a local Church by, or its subordination to, the wider and older body of the Church Catholic ; in short, all questions relating to the life of the Church are found to be considerably deeper than they may appear, if they are considered in the combined light of the several different metaphors that are rightly applicable.

Yours, etc.,

DELHI F. J. WESTERN

REVIEWS OF BOOKS

CHINA TO-DAY

The China of To-day. By Stephen King-Hall. London: Hogarth Press. 2s. 6d. 1927.

China and Foreign Powers: An Historical Review of their Relations. By Sir Frederick Whyte. London: Oxford University Press. 2s. 6d. 1927.

Foreign Rights and Interests in China. By W. W. Willoughby. New and enlarged edition. 2 vols. Baltimore: Johns Hopkins Press. $12. London: Probsthain. 60s. 1927.

China Indemnity: Report of Advisory Committee. London: H.M. Stationery Office. 3s. 6d. 1926.

Extra-Territoriality in China: Report of Commission. London: H.M. Stationery Office. 2s. 6d. Washington: Government Printing Office. 25 cents. 1926.

China: The Facts. By P. T. Etherton. London: Benn. 12s. 6d. 1927.

China's International Relations and Other Essays. By H. F. MacNair, Ph.D. Shanghai: Commercial Press. $2.50 Mex. London: Kegan Paul. 7s. 6d. 1926.

China and Britain. By R. O. Hall. London: Edinburgh House Press. 2s. 1927.

LADY HOSIE is quoted by Professor MacNair as complaining of the former appalling apathy of British universities with regard to Chinese subjects. Whether that is true of academic circles to-day or not, the British public at least is displaying just now considerable interest in Chinese affairs, and authors and publishers are responding to it. If those who share this interest are not able to read all that is here offered to them, they may be recommended to read at least Mr King-Hall's *The China of To-day*, and Sir Frederick Whyte's booklet. *The China of To-day* gives in economical outline, as the author says, the most important characteristics of the past ten years and a still briefer statement of nationalist aims and of what the author thinks the policy of Britain should be. He is inclined to minimize difficulties in the way—difficulties, for instance, which the Commission on Extra-Territoriality takes more seriously. Unfortunately, too, events which have happened since he wrote have not all been in the direction he might have desired. But his

little book approaches the subject from the right angle, insisting that the revolution which became overt in 1911 is a true revolution with a spiritual foundation ; and however deflected by Bolshevist influence, and discredited by rival *Tu Chuns*, that is the fundamental fact which has to be sympathetically accepted with all its implications by those who would think relevantly about China.

Along with Mr King-Hall's book let the unleisured reader take Sir Frederick Whyte's review of the relations between China and foreign powers. This booklet is brief but most valuable. The historical review is itself illuminating, and in the appendices are to be found the essential illustrative documents, from the egregiously self-complacent mandate of the Emperor Chien Lung right up to the programme of the Cantonese. The history is laid out in four periods—of China's seclusion and foreign exclusion, of European admission, of European aggression and of China's revolt. The very titles in this sequence are suggestive. If the review makes it clear that in the earlier periods foreign nations were fighting for equality of treatment by China, it also makes it clear that China has reason to kick against the inequality with which other nations have treated her.

The review does not make one proud of diplomacy. It appears to be largely true that the policy of Great Britain was never imperialist, and that trade was ever her first interest. But even if that were equally true of all the powers, as it is not, one does not wonder that China resents the ignominious position of being treated as the field in which other powers pursue and squabble about their respective interests without any regard to her feelings.

But there are ignominious positions of another kind, as when Great Britain, according to Sir Frederick Whyte, was led ' almost against her will ' to the verge of the partition of China. Lord Grey somewhere remarks that the indirect consequences of political action are beyond human calculation, and illustrates this statement by the unexpected results of the coercive action of France, Germany and Russia after the China-Japan war. A later and not less striking illustration is furnished by Sir Frederick Whyte's reference to the ' effect of the submarine campaign on the Shantung question.'

The somewhat depressing effect of Sir Frederick Whyte's review of foreign relations with China is not lessened by Professor Willoughby's two volumes. Here we have a detailed and documented account of foreign rights and interests in China, both political and

commercial; which viewed from the other side are 'the limitations under which the Chinese Government is compelled to act not only with regard to matters of international obligation, but as to matters which in countries more fortunately circumstanced are of purely domestic concern.' Again there is too much evidence of disregard of China's interests in the selfish strife and bargaining of foreign powers. It would be invidious to allot degrees of blame, and if the U.S.A. shows up less unfavourably than the other powers, a Chinese if he were cynically inclined might perhaps think of her as Isaiah thought of Egypt. Sir Frederick Whyte points out one place in which Professor Willoughby has by an oversight been unfair to Great Britain. But only such an expert as he would venture to criticize, and no doubt we may take the record as accurate. It is a work to be read if we can find time to do so; and to be kept for consultation. There are some misprints, and on p. 51 something seems to have dropped out.

One encouraging thing in both historical reviews is the evidence of a change to a better attitude towards China, as shown conspicuously in the British Memorandum of December 1926. This more sympathetic attitude is already seen both in the report of the Advisory Committee on the Chinese Indemnity, and in that of the International Commission on Extra-Territoriality. The Indemnity Committee confesses that in the interpretation of the phrase 'beneficial to the mutual interests' of Great Britain and China, for all practical purposes it is China's interests that have been primarily considered. One who reads carefully the report will be unlikely to disagree with their recommendations in favour of agricultural education, scientific research, education in medicine and public health, and grants to hospitals and to other educational purposes.

The Extra-Territoriality Commission deal with a much more prickly subject. Justice is done to the progress China has made in the Herculean task of revising her codes and cleansing her courts of justice. But much yet remains to be done. Some Chinese may be disappointed with the conclusions reached, but it is difficult to see how they could have been other than they are. Mr King-Hall's reference to the abandonment of extra-territorial rights in Japan justifies rather than impugns these conclusions, and points out the way in which China can best secure her legitimate ambition.

Lieut.-Col. Etherton's book is surprisingly badly written, and is in some parts superficial. It were better not to refer to China's

religions than to polish them off in a page. The earlier section of his book, with its references to the Celestial Empire and customs which strike us as queer, is in a key rather out of date; though it is not amiss to be reminded that not all China is new China. Some of his statements are open to question. What fascinating ritual did the Buddha propound? Do many Chinese plays deal with the sages? Is Feng Sui thought of as a dragon-winged monster? Are the legions of Manchuria descendants of the Manchus? The latter section where he is dealing with Central Asian things of which he had first-hand knowledge is more valuable, and contains interesting but uncomfortable information of Bolshevist activities there.

Professor MacNair's essays make interesting reading. They deal with various subjects and, as is perhaps inevitable, there is some repetition. The most important of them are perhaps those on 'China's International Relations'; 'Critical Moments in the History of Christianity in China'; and the final essay on 'History and the China Problem,' with its quoted reference to the difference between Confucius and Socrates which makes the fifth century B.C. the spiritual parting of the ways between the civilization of Europe and the civilization of China. One may read the volume without getting that acquaintance with Ming Huang and Yoritomo which, in Professor MacNair's opinion, all broad-minded thinkers should have; but certainly not without learning in a pleasant way a great deal about China and things Chinese.

The special value of Mr Hall's book is not in any recital of facts but in its psychological appreciations: its exposition of harmony as fundamental in Chinese life; its characterization of the British type as viking; its equal criticism of the mind attitude that refers any event in China to the influence it will have on markets, and of the other attitude of mission-field mindedness whose anxiety to be free of extra-territoriality is based not on abstract justice but on the sense that missionary work is hindered by it; its call to us to be sufficiently imaginative to be brotherly, and to think in vertical terms, getting away from lateral conceptions of the relation of God to man, as if He can reach the East only via London or New York. These and other like sayings cause one to think, even if it is in some cases to qualify Mr Hall's conclusions. He tells us that his book is directed 'towards a changed attitude of mind,' and a reading of it will certainly help us to follow his closing advice, 'to be different.'

P. J. MACLAGAN

LONDON

THREE ASPECTS OF CHINA

China and the Powers. By H. K. Norton. New York: John Day. $4. 1927.

In China, 1920–21. By Abel Bonnard. Translated by Veronica Lucas. London: Routledge. 15s. New York: Dutton. $3.50. 1927.

Ores and Industry in the Far East. By H. Foster Bain. New York: Council on Foreign Relations, Inc. $3.50. 1927.

IN a dozen chapters Mr Norton, who has supplemented a two-year first-hand contact with the Far East by intensive study both before and after his oriental sojourn, attempts to cover both China's relations to the powers and her complex internal situation as it conditions those relations. In the first chapter which discusses 'The Validity of the Republic' and in chapters VII to XI which review the industrial, social and political aspects of changing China, the author unconsciously shows that he looks through glasses so tinted with a concentrate of western culture as to exclude or at least reduce some of the essential elements of the situation. In my judgment he fails to evaluate fairly the conflicting cultures of the Occident and Orient, and too readily assigns an ultimate validity to the occidental variety. Writing with great literary skill, he too often employs adjectives and adverbs which reveal his own bias rather than an accurate and complete description of facts and processes. But his views are interestingly presented and are of value as showing the main characteristics of the essentially western view of China.

He does not seem adequately to realize that what is going on in China, and between China and the other powers, will have its effect in a modification of western thought and modes—industrial, social, political—just as truly as that China's thought and modes will be changed. While he is correct in discounting the extreme attitude which some Chinese assume, it is equally necessary to discount the extreme attitude some westerners assume. Somewhere between these two there surely lies a composite of ideals, ideas, practices and policies which will ultimately emerge and to which China as well as the more modern nations will make valuable contributions. The process is not one of reshaping China to a western mould but of reshaping the world so that the best elements of both Occident and Orient shall be preserved for mutual benefit.

The four chapters in which the author pictures Great Britain

as ' the champion of the Occident,' Japan as ' the champion of the Orient,' with the great Russian bear in conflict with both of them as he ambles eastward, and assigns to the United States the part of ' the interested referee,' constitute the best presentation I have yet seen of this great international game of self-interest which so vitally involves China as well as her immediate neighbours. Mr Norton's analyses of the motives underlying past actions, and his indications of aims, tendencies and trends as they affect the future relations of the three most prominent actors and of the principal proprietor of the theatre wherein the drama is ' now showing,' are masterly and merit the careful reading of all students of Far Eastern affairs.

The book by a French observer affords a high contrast with Norton's book as to both content and method. It presents for the most part a realistic picture of China not so much from a political or economic point of view but rather from the humanistic. Its chief theme is the people of China, their physical daily life and their thought life.

The literary, artistic merit of the book is great and we do not wonder that it received the Grand Literary Prize of the French Academy. Vividly the author presents his impressions, ties them together with literary skill ; and through them all runs a philosophical vein, producing a combination that both charms and enlightens the reader.

Under the five major divisions of the work—Peking, in the country, the Yangtse, the towns, the return—in spite of the geographical basis of their selection we find not only living pictures of what he saw, but revealing interpretations of Chinese art, Chinese poetry, Chinese philosophy and also of the soul of China. Realizing that, as a rule, the curiosity of foreigners in China barely makes a scratch upon the surface of a world whose inner movements escape them altogether, we appreciate all the more the insight of this French sojourner ; for Asia, as he himself says, does not allow strangers to approach her soul until they are disarmed of the qualities which would render them dangerous. The best chapters are those on Chinese art, the populace and the soul of China.

It is distinctly a Frenchman's book and devotes several passages, nearly whole chapters in two instances, to what is essentially both a plaint and a plea for a greater appreciation of France's part in the drama of the Far East.

The author ascribes great financial endowments to all American

missionary colleges in China and also speaks of a large Hongkong government grant to the 'Protestant College in Canton.' This reviewer personally knows only too well how incorrect these statements are.

The translation is marred by a failure to use the English standard romanized form for names of places and persons. Chinese names are confusing enough to the ordinary reader in America or England. It is really too much to confuse them further by not substituting for the French form of romanization that commonly used in English texts—the Wade system. Unfortunate also is the translator's use of the term 'Chinaman' instead of 'Chinese' and 'darkies' instead of 'dark-skinned people,' for, in America at least, a suggestion that classes Chinese as 'darkies' is bound to cause offence. A much less important inaccuracy is the use of 'ass-back' instead of 'camel-back' in referring to the type of bridge peculiarly Chinese. But in spite of minor blemishes the book is interesting and stimulating.

In the third book the Secretary of the American Institute of Mining and Metallurgical Engineers, who has spent some time in the Far East, gives the first comprehensive review of available data from all sources, including not only the monographs of the Geological Survey of China and matter published under various auspices but also much unpublished data embodied in the private reports of several companies. It contains a valuable section on petroleum by W. B. Heroy, Geologist of the Sinclair Consolidated Oil Corporation, and a brief preface by E. F. Gay, Professor of Economic History at Harvard University.

China, Japan, Eastern Siberia, Indo-China, Siam, the Netherlands East Indies, the Federated Malay States and the Philippines are all examined; but chief interest centres in China and naturally her resources meet with special attention.

Previous and present production, estimated reserves and future possibilities are all systematically discussed for coal, iron, petroleum, the non-ferrous metals and the non-metallic materials. Especially interesting is the discussion of conditions that affect development—particularly as enabling one to evaluate the essential differences between the East and the West.

This survey clearly indicates that in general the Far Eastern countries are characterized by deficiency in mineral resources rather than abundance. However, the Malay States with Siam, the Netherlands East Indies and China dominate the world's trade in

tin, tungsten and antimony and are likely to retain the chief place. At present, Japan ships copper and various of the countries send out these and other minerals, but all are likely to need at home what they now export and even to import large quantities of non-ferrous metals if local *per capita* consumption ever approximates to that in the West. The general situation is affected, however, by the consideration that with a suitable supply of fuel an industrious and ingenious people may turn to manufacturing and trading even if certain raw materials need to be imported in quantity. Petroleum is found from Siberia to the Netherlands East Indies, and while Japan, China, Indo-China, Siam and the Malay States are not likely to produce more than they need locally, and exploration in the Philippines has thus far been discouraging, Sakhalin and the Netherlands East Indies are likely to make important contributions to the world's supply.

The only country in the Orient containing coal-fields of world importance is China. Estimates of China's reserves vary greatly, but even at the maximum figure suggested they amount to only about one-fourth of the reserves in the United States. The other Far Eastern countries not only are less well supplied but, lacking coking coal, must all depend on China for metallurgical fuel.

In iron ore, the Far Eastern deficiency is even more striking, especially when we realize how vital a necessity steel is for any such type of civilization as obtains in the Occident to-day. Aside from considerable bodies of lateritic ores in the Philippines and the Netherlands East Indies, themselves of secondary importance, the largest known or probable iron reserves lie in China. Yet these are relatively small and would last China only about two years on the basis of *per capita* consumption now prevailing in America. Japan's reserves would last her only a little more than two years on this same basis. The development of the Philippine iron ores can be had only upon combining them with Chinese or Japanese coal.

The general conclusion, supported by detailed evidence, is that the Far Eastern countries do not contain such mineral resources as will permit the development of an industrial system according to western standards. This change, if brought about in any considerable degree, must rely on minerals or mineral products imported from other parts of the world. What, then, has the Far East to exchange with the West for what it lacks ? First, note that relatively small as the East's mineral supply is, it is, however, not

unimportant either for this or the next two generations; and, moreover, even though as contrasted with the United States, the leading countries of the Far East are deficient in the main source of mechanical energy and the leading structural material, neither is badly supplied as compared with Italy, a country that has managed to play an important part in world affairs and continues to do so.

The possible developments of agriculture throughout the Far East are considered and lead to a more favourable conclusion, as does also a review of the possibilities of manufacturing in the Orient. While heavy manufacturing industries have little opportunity for expansion save on the basis of imported materials, others such as those based upon fibres may grow rapidly and to great size if conditions favour. For instance, will a stable government police China without stifling industry by extortion? Will easterners and westerners alike learn that the price of industry is peace and will they bear and forbear? On the answers to such questions rests the future of relations between the West and the East.

C. K. Edmunds

New York

THE CHINESE LANGUAGE

Philology and Ancient China. By Bernhard Karlgren. Oslo: Aschehoug. Cambridge, Mass.: Harvard University Press. London: Williams & Norgate. 5s. 6d. 1926.

THIS book is the substance of lectures given by Professor Karlgren to the Norwegian Institute for Comparative Research in Human Culture at Oslo. He illustrates the qualities of modern spoken Chinese with examples from three dialects, showing that it is monosyllabic and non-inflecting, possessing a very restricted range of simple sounds. In contrast with Chinese, related monosyllabic languages of the Sinitic group permit grouping of consonants; and Tibetan has regular inflections as well. Chinese may therefore be regarded as at an advanced stage of development. The monosyllabic and isolating nature of Chinese made possible the invention of its peculiar script, which is indigenous. Chinese characters are ideographs. They appeal mostly to the eye as representing ideas; and only secondarily do they represent sounds. The result is that changes in Chinese pronunciation have proceeded unrecorded in the script, as could never have been the case with alphabetic writing.

Spoken Chinese gradually diverged from book Chinese, and numerous dialects came into being, each with its own consistently regular pronunciation of the great amassed store of Chinese characters.

In the central, fourth, chapter of his book Professor Karlgren gives an account of his own brilliant researches in Chinese phonology. By a thorough induction, in which Chinese dictionaries and rime-books, many modern Chinese dialects, the large borrowings of Chinese in Korean and Japanese, and other sources were laid under contribution, he was able to establish the pronunciation of Chinese in the sixth century, A.D., as well as to indicate the probable pronunciation in the preceding centuries. The rest of the book is devoted to the application of these discoveries to various problems.

The last chapter discusses the practical modern question of phonetic scripts for Japanese and Chinese. Professor Karlgren regards the adoption of such scripts as urgently necessary, both in Japan and in China. In Japan it would involve greater emphasis being placed on the native element in the language. In China a phonetic script is the natural corollary to the adoption of spoken Chinese for literary purposes. 'A purely phonetic script,' he says, 'is . . . the only guarantee for a literary language that can be fully alive and organically bound up with the colloquial language.' This is an interestingly written book which those who are concerned with the languages of the Far East cannot afford to miss.

A. R. Mackenzie

Glasgow

THE REAL INDIA

An Indian Day. By Edward Thompson. London: Knopf. 7s. 6d. 1927.
Flowers and Elephants. By Constance Sitwell. With a Foreword by E. M. Forster. London: Jonathan Cape. 5s. 1927.
An Uphill Road in India. By M. L. Christlieb. London: Allen & Unwin. 6s. 1927.

ANYONE who reads through these three books one after the other—and on the whole we recommend the above order—will gain light on the life of India and its peoples that he would seek in vain in many missionary text-books or official bluebooks and reports. They are written from curiously different angles of approach, but each writer is able to make the reader see the India that is in his own mind, and each has a profound sympathy with the Indian spirit.

Mr Thompson is widely known as a poet and playwright ; *Atonement* was perhaps as a play lacking in truly dramatic quality, but contained an astonishing amount of insight into the problems of modern India. *The Other Side of the Medal* was a brave attempt to explain what some Indians feel about the history of the Mutiny and how they are justified in feeling as they do. The present book, a novel of Indian life, is curiously described by the publisher as a ' counter-blast to *A Passage to India*,' and at least one reader is still wondering what precisely was meant by that. Mr Thompson is a less accomplished writer than Mr Forster, and his people are hardly alive as are the characters in *A Passage to India*, but he knows a great deal more about India, and he shows how lovable Indians can be—a point which had escaped the ironic Mr Forster.

The characters in the story are some missionaries in a small up-country station not far from Calcutta, some officials, both British and Indian, a sadhu ex-official ex-agitator, a pair of scoundrelly petty rajahs, and the beautiful sister of one of the missionaries, out from home on a visit. But we need not concern ourselves much with the story, which does not move very well and is the least important part of the book. The value of it lies in the beautiful descriptions of Indian scenery, especially in the jungle, and in the insight and sympathy with which the author deals incidentally with Indian affairs. He has obviously entered into a profound understanding of that ancient Hindu thought of nature which finds in it the garment of God, and is able to give us not only beautiful sketches of forest and glade, but some help towards knowing what is in the devout Hindu mind as it looks on the varied wonders of nature.

> Findlay's heart grew light, with that glimpse of living eager activity about him, the whole creation yearning into energy, even an athlete's energy. He felt that exultant mood of which the Hindu mystic spoke—when he saw the ever-welling, ever-dancing waves of Hari, God sporting in His creation, tossing up and taking back ever-new forms of play, water flashing and leaping and sliding at an Eternal Child's will.

Of shrewd comment on Indian affairs there is abundance. The Indian magistrate, the British judge who has given a decision unpopular with his own race, the missionaries in the college and out in the district are less alive than the epigrams they emit, which, scattered impartially over them all, appear to suggest Mr Thompson's philosophy of Indian life. He is clear that Indians and Englishmen fundamentally like one another, that being complementary they

need one another. He is hardest on commercial men, government brass-hats and missionary 'leaders.' Towards the latter class he is positively spiteful, regarding them as addicted principally to florid speech on platforms combined with a uniform cowardice in dealing with awkward issues. Even apart from these obviously didactic passages the treatment of missionary work is hardly satisfactory. The author is deeply appreciative of it—at least of the rank-and-file man's work—but restless and inconclusive in his thinking about it, which is perhaps one reason for the impression the book makes on the reader of being loosely knit in its parts. But it breathes of India, and it is abundantly worth the reading.

Mrs Sitwell has produced in a humble and unobtrusive guise the most beautiful book we have read about India for many a day. It is impossible to review—at least for the present reviewer. In form it is travel-sketches written by a girl on tour in India. Actually, as Mr Forster in a discerning preface points out, the writer is one of the inheritors of the Platonic vision, and through all her writing there flows the sense of the contest between perfection and imperfection, as her eyes survey the ever-changing Indian scene, with its beauty and sadness, its love and pain, its cruelty and sacrifice. One can only quote.

> One man, young and strong, was selling drinks, all of bright colours, in glass bottles, and the stoppers to the bottles were made of magenta paper, sprayed out. Behind him hung an embroidered purple curtain, worked all over with little white flowers. His eyes were large and grey and he wore a dark blue turban, in the side of which was stuck a bunch of white roses. Cross-legged and serene he sat on the counter, with his thick curly hair falling over his shoulders and his row of nosegays in front. He sat there so quietly, and opposite him on the other side of the road was an old beggar woman crouching against a mud wall. Like Lazarus she was covered with sores, her dusty matted head was bent almost to the ground. She was grey with dust and dirt and there were no dogs to lick her sores. I gave her a little money and stood there vaguely looking at my crisp muslin against that heap of rags. The white dress, the white roses, the white embroidery on the silk curtain, my scented soft handkerchief—how fresh and sweet they all were! And how helpless I was beside this misery! I glanced up the shaded street, and the young man looked rather scornfully at me. 'Only a beggar!—Only a woman!' he seemed to say.—'Your strength is no good for this,' I answered, half out loud. 'If only the young Christ could pass this way, and she could touch the hem of His garment!'

Whether it is the beauty of flowers alongside the equal reality of human pain, or the majesty and strength of great beasts which yet are for the sport or the cruelty of man, she is haunted by the imperfection that lurks in human perfection, and all life to her is a striving with the sense of transience and a search for the permanent and eternal. In the end she is satisfied, for as she looks back on the crowded Indian months and is afflicted by the thought that, as the Rajah's A.D.C. said to her, 'life is nothing but a candle in the wind,'

there opened out a sudden way of deliverance. The disquiet of the past months fell away from me. I knew there was permanence : I felt reality. A bubble of eternity had risen through time and held me for an instant in its shining peace. 'I shall find them again,' I said to myself, 'the flowers and jungles and innocent huge beasts. I shall find them where the pattern of these things eternally dwells.'

Miss Christlieb in a very different medium has produced a book which breathes not less than the others—rather one would say more —of India, and is not less than they impatient of the facile impression and sensitive to the inner pathos of India. Most of all, however, she conveys the sense of an achieved peace. It is an unassuming book, consisting of extracts from letters written over a period of years to a former colleague, and anyone who looks to the book for anything in the way of a 'plot' will perhaps think it monotonous. It is an extraordinarily faithful transcript of the ordinary jog-trot of a missionary's life in a village region of the Telugu country. To say that is, in a sense, to describe the book completely, and in another to give no hint of its value. In an even deeper way than Mrs Sitwell and with an unstudied and most attractive style she contrives to show beneath the press and care of the thronging everyday life not only a Platonic reality, but the eternal love of God reaching out to His children, and the inner joy that comes to those who, though they go down into the valley of the shadow and live all the day long immersed in the griefs and the petty woes of others, yet are stayed on the passion of Christ. The title—taken from Christina Rossetti's 'Does the road wind uphill all the way?'—perfectly expresses the temper of the book. To any who are dulled by talk of crises, or suspicious of too rosy accounts of success in mission work, this book, with its realism and its courage, ought to be invaluable. We have read nothing so true in any recent writing about missionary work in India. It ought to be read by every one going for the first time to India, and by every one who, having been

there, is tempted either to believe in short cuts to success or, on the other hand, to yield to an utter dejection. Its sanity of judgment and its charity are perfect, it is full of a deep love for India, and it breathes of courage, humour and loving-kindness. We hope that it will be read widely.

WILLIAM PATON

LONDON

MOTHER INDIA?

MOTHER INDIA. By KATHERINE MAYO. London: Jonathan Cape. 10s. 6d. 1927.

THE keynote to this book is the word 'facts.' It is full of them; and they are nearly all true. (Not quite all; it is not true to say that there is no known cure for cholera.) Yet the picture of India which is given is untrue. 'But the facts speak for themselves,' the indignant and fact-revering western reader will say. They do—but they do not speak for India; and that is where we join issue with Miss Mayo. These facts 'can easily be denied, but they cannot be disproved or shaken,' is the challenge she throws out in her short concluding chapter. The reviewer, for her part, has no intention of taking up the challenge. Let the facts stand—but let no one think to portray India by quoting any number of facts; 'Mother India' pays little heed to them, and it is hopeless to judge her by them.

Probably most people who have lived in India have been stung to horror by suddenly acquired knowledge of some hideous act of sex-perversion or outrage, apparently sanctioned by religion and custom alike. Not once nor twice has the reviewer said in her haste: 'All men are beasts.' She suspects she differs not at all in this from the majority of western women living in India. But on regaining balance she has admitted that the judgment was wrong. Miss Mayo does not appear to admit it. She was warned, before starting for India, not to generalize. And it is possible that she honestly tried not to generalize; but she has, nevertheless, done so, and has produced some quite appalling statements. That 'the Indian girl, in common practice, looks for motherhood nine months after reaching puberty—or anywhere between the ages of fourteen and eight,' is simply not true. Had Miss Mayo given herself but a few years to live in India and to watch the family life of even a small circle of her neighbours, she would have known better. Religion in

the West forbids much which is, nevertheless, sometimes done. Hindu custom sanctions much which is, nevertheless, usually not done.

The reviewer holds no brief for Hindu social and religious custom. God forbid that she seek to gloze over any dark spots. Marriages are contracted at far too young an age. 'Untouchables'—as well as cattle—are treated with cruelty. That such things as Miss Mayo describes can occur at all is sufficiently damning, without holding up the whole nation to public scorn and contumely. It is hardly fair to report unsavoury details of the breach of hygienic laws, or revolting deeds of cruelty, whether to man, woman, child or beast, with never a word of those who are spending their lives in fighting just those very evils. The passing mention of 'Indian volunteer associations, partially pledged against Untouchability,' which include 'the Servants of India, avowedly political; Lord Sinha's society for the help of the outcastes of Bengal and Assam; the Brahmo Samaj, and others' is, as far as we can find, the only reference to the existence of societies, promoted and carried on by Indians, for the social, moral and spiritual uplift of their fellows; unless the vague statement in the concluding chapter 'that there are other facts' is meant to cover them. Did Miss Mayo really meet no kind-hearted, decent, loving husbands and fathers in India?

We do not wholly condemn the book. It is well written; it was evidently written in sincerity and with courage; and it contains much that is true. The author was impelled to write it in view of the general ignorance prevailing in America—so she tells us—with regard to India. For this ignorance she throws the blame on others, on missionaries, for example, whom she upbraids for slurring over unpleasant facts from ignoble motives. (This is a new and original charge to lay at the missionaries' door.) Her publishers, also, speak of 'a conspiracy of silence.' Whether or not the facts she so ruthlessly drags into publicity are unknown in America, the references on every page to official reports and responsible records are sufficient refutation of any charge of *suppressio veri*.

In a book announced as 'totally unlike any other book on India' one would not expect to come across that hackneyed statement of the hypothetical disappearance from Bengal—given certain circumstances—of virgins and rupees, yet here it is, quoted in all sincerity as original. The book shows throughout a lack of any background knowledge of India; and, what is more serious, it shows a lack of appreciation—one might almost say of power to appreciate—in

face of a civilization foreign to previous experience. For example, Miss Mayo quotes freely from Mahatma Gandhi, but has completely failed to understand either the man or what he stands for in India. One cannot help asking : Does Miss Mayo know even now much more of India than she did before going ? We doubt it.

Her admiration of British rule is as great as her admiration of India is small, in fact, the former depends upon the latter. It is ungracious to accept appreciation grudgingly, but we think in this case the price is too great.

To end where we began—here is a collection of facts, mainly undeniable, but what it portrays is emphatically not ' Mother India.'

LONDON M. M. UNDERHILL

TWO ANCIENT RULERS IN INDIA

HARSHA. By RADHAKUMUD MOOKERJI, Ph.D. Illustrated. London : Oxford University Press. 6s. 1926.

AŚOKA. By J. M. MACPHAIL, M.D. Second edition, revised and enlarged. Calcutta : Association Press. Re. 1.8. London : Oxford University Press. 2s. 6d. 1926.

DR MOOKERJI has given us a full and vivid picture of the life and times of Harsha. He sets before us the picture of a boy of sixteen—his father dead, his brother killed in battle, his sister a prisoner in the hands of her husband's murderers, his kingdom one among many struggling states—who in six years has become the sovereign of a vast empire including the whole basin of the Ganges, with his enemies and his friends alike eager to serve as his ministers. He is a patron of art and letters, himself a writer of great merit, the head of a highly developed administration, the benefactor of all classes and the patron of all religions.

The chapter on ' Some Contemporaries ' does not profess to settle all the dates of the period for ever, but it gathers the histories of the later Gupta kings, the Maukharies of Kanauj and the Hindu Mālowa kingdom into an orderly connexion with that of the Vardhanas of Thānesar, Harsha's family.

There is a lively account of the different schools and universities, where scholars and students of every shade of thought gathered, more, it would seem, for the pleasures of argument than with a view to arriving at any such conclusions as might result in action.

But the deepest interest of Dr Mookerji's book lies not in its account of the highly developed civilization of the time, with its

varied activities, its policewomen, its taxes on covetousness and 'pointless words,' but in the unsolved problem of Harsha's own mind. How could so great a man not only tolerate in others but combine in his own person the contrary tenets of Śaivism and Buddhism? He rescues his sister as she is entering the fire of a *sati*, and they both vow themselves to the life of Buddhist ascetics; from her, he goes straight to the conquest of the world and the slaughter of thousands of enemies. This accomplished, he becomes a professed Buddhist and a vegetarian, and will never again take the life of man or beast; till after thirty years of unbroken peace he once more heads an expedition to avenge his sister's early wrongs. And all the time he not only permits but actively encourages Vaishnavism, Śaivism and Śāktism. The result of his policy was evident in the steady assimilation of the higher doctrine to the lower, and the disappearance of the Buddha's teaching from the land of its origin.

Aśoka is an attractive and valuable little book. It gives a brief account of Aśoka's life and of his activity as a monarch, a scribe (that is, a setter-up of pillars) and a missionary.

We grow rather tired of hearing every person and thing in India labelled as the counterpart of some more or less similar person or thing in Europe—'Indian laburnum,' 'Indian cuckoo,' and so on—and it seems that Dr Macphail is tired of hearing Aśoka called 'the Indian Constantine.' So, in his concluding chapter, he draws an interesting comparison of Aśoka with many other rulers: with Marcus Aurelius, Alfred, Charlemagne and Akbar; and though he decides that on the whole Constantine will still be reckoned as the nearest likeness, yet he gives his own vote for Akbar.

Next to the Buddha himself, Aśoka is perhaps the most engaging figure of Indian history. It is seldom indeed that a great man who is also a great king has so much liberty for the realization of such noble dreams. Josiah acted on the prompting of his friends; Constantine, Charlemagne and Alfred were all under the impulse of political necessity; Marcus Aurelius was torn between the promptings of his own personal taste and of public duty; but Aśoka at the time of his conversion was above opposition, and could preach his gospel of peace and universal goodwill uncontradicted.

The conditions did not survive him, but while they lasted he could build and preach for the delight of more ages and more countries than his own.

London D. J. Stephen

IMPERIALISM, NATIONALISM AND RACE

Essays on Nationalism. By Carlton J. H. Hayes. New York: Macmillan. $3. 1926.

Imperialism and World Politics. By Parker T. Moon. New York: Macmillan. $4.50. 1927.

The Racial Basis of Civilization: A Critique of the Nordic Doctrine. By Frank H. Hankins. New York and London: Knopf. $3.25. 14s. 1926.

The Twilight of the White Races. By Maurice Muret. Translated by Mrs Touzalin. New York: Scribner's. $3. 1926.

IMPERIALISM and nationalism are two subjects of which we are hearing much in missionary circles in these days. Christian missions are accused, and with some degree of justice, of being closely allied with western imperialism, and the rapid rise of nationalism is hastening the process of the transfer of control to the 'native' Church. Attendant upon imperialism and nationalism, then, are some of the most crucial problems that confront us, and it is important that those of us interested in missions keep abreast of the best literature in these fields.

The two first volumes named above are the best on these two subjects that have appeared in the United States. They are, interestingly enough, by intimate friends, and while it is not expressly so stated, they were planned together and supplement each other. The volume on nationalism is rightly called 'essays,' for it does not go into the subject exhaustively and is written in semi-popular style. The author contends that nationalism, as we know it to-day, did not appear until the close of the eighteenth century, and that it is the 'emotional fusion and exaggeration of two very old phenomena—nationality and patriotism.' He ascribes its appearance at the present time to a number of factors of the past three or four hundred years—the break-up of the mediæval Church, the rise of the modern state, the French Revolution and the coming of political democracy, the industrial revolution, the romanticism of the early part of the nineteenth century, universal state public education, the newspaper and universal military service. In one of his best chapters the author describes how nationalism has taken on certain distinctly religious characteristics, has, in fact, made long strides toward becoming a religion, in the Occident incorporating certain features of Christianity. He also points out how it has aggravated

war and militarism and how it has become intolerant, opposing any movements which might prove dangerous to it.

The volume ends with an appraisal of nationalism, an attempt to establish whether it is a curse or a blessing. Professor Hayes is too thorough-going an historian to allow himself to hope that nationalism will quickly disappear, nor does he utterly condemn it. He believes that we should direct our energies to the development of a constructive internationalism, one in which nations will have a place but without the objectionable excrescences of to-day. The book is written primarily for Americans and draws many of its illustrations from the United States. It attempts, however, and on the whole successfully, to make graphic the situation the world over. If the author has reacted somewhat strongly against the nationalism about him and is more keenly aware of its evils than of its excellences, he has by that attitude made his book all the more stimulating and suggestive. If we are to avoid in the universal Christian Church the dangers to the message of Jesus which accompany the nationalistic movement, this volume should have wide and thoughtful reading.

Professor Moon's volume is sturdy history, readable, but strong meat and packed with information. Confining itself to the nineteenth and twentieth centuries, it describes the rise and the machinery of imperialism and then recounts, a section of the world at a time, the history of imperialism in the last hundred years. Nowhere else within two covers is there so much information on the subject. Asia and Africa, naturally, come in for the major share of attention, but Latin America, the Pacific Islands and Europe are not neglected. In a work of so broad a scope there are certain to be mistakes of detail, and this volume is no exception.

Professor Moon, too, confesses to an ignorance of missions, and his pages suffer from this defect, a serious one in any who would portray the expansion of the Occident. For the political side of the story, however, the book is extremely useful, and a reading of it will give a comprehensive picture of a movement with which modern missions have been and are intimately connected.

Along with imperialism and nationalism, as an important factor with which missions must reckon, is race. Of the many books that have recently appeared on this subject Professor Hankins' is among the best. The author is a thorough scholar and has read widely and to good purpose. He is also eminently sane. He refutes

convincingly—and it could be wished finally—the theory of a pure and superior Nordic race. He is not among those who maintain that all races are equal, but he sees clearly that there is no pure race, and that the differences in capacity between members of the same group are often greater than are those between members of different groups. Nor does he see any biological mandate against race crossing. He is, however, in favour of some of the contentions of the eugenists. To scholarship the author adds a readable style.

M. Muret's book narrowly misses being sensational. The title is a succinct description of the thesis. The white races are face to face with a growing restlessness against their domination, a 'rising tide of colour.' Continent by continent the author shows how this exists. He is more sober in his judgment and more respectful of facts than are some who have written on the subject. While not all of us will agree with all of his conclusions, no well-informed person can deny that the general movement which he describes is upon us. The white man's domination is threatened and that, as we all know, means fresh problems—and opportunities—for the missionary enterprise.

K. S. Latourette

New Haven, Connecticut

BRITISH AND AFRICAN

East Africa: A New Dominion. By Major A. G. Church, D.S.O. Photographs. Map. London: Witherby. 18s. 1927.

Kenya from Within: A Short Political History. By W. McGregor Ross. Photographs. Maps. Diagrams. London: Allen & Unwin. 18s. 1927.

An Africa for Africans. By Arthur S. Cripps. Preface by Philip Kerr. Map. London: Longmans. 9s. 1927.

MAJOR CHURCH asserts that the British electorate is quite unconscious of the fact that less favoured nations are severely critical of the administration of British territories overseas. Whether those nations can boast of a better record is another matter. But certainly foreign critics are not more critical than British. The three books before us are calculated to shock any national complacency that may be left to us.

Major Church was one of the three commissioners sent to East Africa by the Labour Government in 1924, and his book is written

to supplement their official report. The beauty and natural fertility of much of the country impressed him strongly. He is no advocate of leaving Africa to the Africans; he exulted in the thought that these fine lands have become another home for Englishmen and warmly advocates increased settlement. He conceived a startling image of what Africa might have become if left to the crudities of Native agriculture—'a desolation of barren hillsides and parched and desiccated plains.' In other passages he writes of the high standard of efficiency reached by African agriculture, and this is not the only instance of apparent inconsistency in his remarks. He writes enthusiastically of the possibilities of the soil: East Africa may become, he thinks, the greatest agricultural centre in the world. He strongly criticizes the administrations for their neglect of scientific research and for the inadequacy of the means of communication. He is less than fair in many of his strictures, seeing how short the period of effective occupation has been.

The magnitude of the problem caused by the presence of European settlers in the midst of a majority of Africans and Indians appeals to Major Church. He notes the awakening of the Africans and some signs of deterioration in the Europeans, and foresees the danger in future of the political ascendency of an ignorant white minority over a comparatively well-educated black majority. He minces no words in his denunciation of the methods adopted to secure and maintain European ascendency and of 'a callous disregard for the Natives which is directly contrary to our profession of guardianship.' He is careful, however, to discriminate, and reserves his severest words for 'our modern barons of East Africa,' to wit, the large land-holders. The whites must, he declares, develop an entirely different mentality as regards the Natives and cease to talk cant about the advantages accruing to the Natives if forced or officially 'encouraged' to work for the Europeans.

He describes as 'fantastic' the claim made clamorously on behalf of about 10,000 Europeans in Kenya to be granted responsibility for the control and development of the Africans and Indians; and advocates a system of community self-government for the four sections, Arabs, Indians, Africans and Europeans.

The British Government can afford to make the experiment. If it were successful it might usher in the dawn of a new era by providing a model constitution for all those territories of the world which are peopled by different races in juxtaposition.

Major Church realizes that the Africans are not yet able to take their place in this political scheme and sees that the key to the situation is to be found in more, and better, education—a subject to which he devotes an excellent chapter.

Mr McGregor Ross writes out of the fullness of knowledge acquired during twenty-three years' residence in Kenya. First as assistant engineer on the construction of the Uganda railway, and later as Director of Public Works and as an official member (1916–22) of the Legislative Council, he had ample opportunities, and used them well, of studying the situation. He did more than study. He worked and spoke constantly on behalf of the Africans, often finding himself in a minority of one in the Council and earning the hatred of the exploiters. Major Church calls Dr Norman Leys ' a disgruntled ex-official,' and the same term may be applied to Mr Ross. But no such opprobrium will answer the accusations set forth in this book. Probably no colonial system has been so vehemently assailed in recent days as that which has prevailed in Kenya. If Norman Leys flogged it with whips, McGregor Ross has scourged it with scorpions. His style is extremely provocative and with his matter will arouse intense feeling. It should be clearly understood that, like Major Church, he discriminates. He does not attack the settlers as a body, nor the administration, but only that section which is anxious to get rich quickly at the expense of the Africans, and only such officials as condone or support unjust exploitation. He constantly appeals to the hard-working, decent settlers (of whom there are many in the country) to disown and defeat the noisy exploiters who have captured the political machine. He is not inimical to colonization and acknowledges that the Africans have benefited in some directions through the presence of Europeans. ' The crowning injustice,' ' the one outstanding blot on our record ' is the way in which land occupied by Africans has been filched from them. ' On this and other matters, such as taxation, finger-print registration and other devices for compelling the Natives to work for the dominant whites, these indignant pages dwell with great force and with ample documentation. The tale of the shameful anti-Indian agitation is also told in detail, as well as the story of Harry Thuku—a portent in the history of East Africa.

Mr Ross, like Major Church, has much to say in support of Christian missions, but he criticizes missionaries for their silence in the presence of abuses. He sees no way out of the present impasse

except by a recognition of the emergent educated African as a fellow-citizen on a basis of political equality. Nobody who wishes to understand the present situation should fail to read this book, of which exigencies of space compel us regretfully to write such a meagre notice as this.

Major Church writes of the six East African British territories, Mr Ross of Kenya. The Rev. Arthur S. Cripps, the poet-missionary, writes principally of Rhodesia, where he has lived over twenty years. The title might suggest, as Mr Kerr appears to think, that Mr Cripps wants all Africa for the Africans, but it is not so. Says he :

> We want a racially self-conscious African not to feel himself homeless in a colonized Africa ; we want a miniature Africa of the Africans, free, as far as may be, from exploitation, and free, as far as may be, for self-development, to exist within the borders of every one of our Native areas.

It is a plea for a just and generous scheme of segregation. He is convinced, as many of us are convinced, that only on these lines can justice be done and the Africans be afforded an opportunity of fulfilling their destiny. His point of view is that every Native area in colonized Africa should be safeguarded as an inviolable sanctuary which may shelter African tribal life and foster its self-development. If not enough land, and good land, is set aside for the Africans under secure tenure, there is real danger, as Mr Kerr urges in his excellent preface, that the whole Native peoples will be depressed by economic forces into a quasi-servile proletariat ministering to a white aristocracy, a result which can only corrupt both black and white, multiply poor whites and poor blacks and end in revolution. Mr Cripps discusses the present position in Southern Rhodesia in view of the latest land commission and the action of the local Government thereto.

EDWIN W. SMITH

WALTON-ON-THAMES

THE SAFWA

DIE SAFWA : Ein Ostafrikanischer Volksstamm in seinem Leben und Denken. 3 Bände. I. Bd. DAS LEBEN DER SAFWA. Von ELISE KOOTZ-KRETSCHMER. Berlin : Reimer. RM. 12. 1926.

THE Safwa are a Bantu tribe living to the north of Lake Nyasa, and now within the mandated territory. Their ancestral home, Usafwa, was occupied during the 'seventies of the last century

by the invading Wasango, under their chief Merere, who had his residence at Utengule. The Wasango themselves had been driven from their own country by the Wahehe, as related in Elton and Cotterill's *Lakes and Mountains of Central Africa.* (These travellers interfered on behalf of Merere, which appeared justifiable enough, but seems to have done more harm than good in the end.) At the time when the Moravian Mission began work at Utengule, the Safwa had mostly taken refuge in the forests and mountains, and the missionaries had to devote their attention in the first place to the Sango people. They also came in contact with the Nyixa (Nyiha), the southern and south-western neighbours of the Safwa, who came in gangs to Utengule, seeking work. The languages of these three tribes appear to be similar, though distinct enough to cause a serious problem to Frau Kootz-Kretschmer and her husband, who had to learn all three, in addition to Konde, within two or three years.

The material for the work before us is derived entirely from Native information, most of it indeed translated from accounts written down by Natives. The second and third volumes are to contain folk-tales, proverbs, riddles, personal narratives, the traditional history of the Safwa and as much of the original vernacular texts as could be saved. For, alas ! the greater part of the Native manuscripts was left behind in Unyamwezi and, it is to be feared, irreparably lost when the missionaries were taken prisoners in 1916. A valuable collection of ethnographical objects was also lost, along with the bulk of their possessions.

The notes on Native customs contained in the first volume are extremely full and interesting. Many of the details will be familiar to those who have studied African life either on the spot or from books—others will be somewhat unexpected. For instance, there is no initiation into adult life, either for boys or girls. Twins are killed in some districts, not in others (in some cases only one of the two, ' because the people are afraid of the two souls of the twins ' ; there is no further explanation of this). But *xinkusa* children (those who cut their upper teeth first ; in Swahili, *vigego*), who are usually more dreaded than twins, are allowed to live, though considered most unlucky. They and their parents have to undergo special treatment (fully described) by the witch-doctor. The rules for avoidance of relations by marriage (Zulu, *ukuhlonipa*) are very strict, though they seem to be enforced in the fullest sense (as regards the father and mother-in-law) only till the birth of the first child.

They are explained as purely a matter of politeness, for instance, as one informant rather quaintly says: 'Msavuja will not eat till his father-in-law has finished; for it would not be decent for his wife's father to hear the sound made when one swallows a lump of porridge.'

One wonders, however, whether this explanation (given, no doubt, in all good faith) is not of the nature of an afterthought on being questioned, the real reason of the custom being forgotten.

No information is given about the clan system beyond the statement that 'the whole tribe (*Stamm*) is divided into clans (*Sippen*), and each clan has its definite customs which must be observed.' These customs include various tabus, some of which may be connected with totemism, though this is nowhere mentioned. For instance, Safwa chiefs will not eat the flesh of the lion or the elephant, 'for they are the chiefs of the jungle. If we eat these beasts it is as though we were eating of our own chiefly kin.' Here, as elsewhere, we find personal (or perhaps family) tabus with regard to particular kinds of food (Swahili, *mwiko*; Kongo, *mpangu* or *konko*); e.g. one man will not eat goat-mutton, believing that he would go mad if he did so; another avoids the flesh of the spotted bush-buck, for fear of a skin eruption, and so on. There are curious tabus in connexion with salt, as we find in Nyasaland and elsewhere, no doubt with local differences in detail. This is obtained in the usual ways, by washing saline earth or the ashes of certain plants, but more particularly from a salt lake (Rukwa ?) around which strange superstitions have gathered. The man who comes to it for the first time must not look on it or he would die; he must walk backwards to the place where the salt is gathered, led by two friends who have made the journey before. And he must not use any of the first load he brings back; it has to be divided among all his relations, after which he may do as he pleases with subsequent loads. Probably this is due to the same feeling that forbids the Galla herdsman to drink any of the milk he has drawn till some one else has had a taste of it.

Besides the subjects we have touched on, this book contains a wealth of information under the headings of hunting customs, the respective tasks of men and of women, habitations, agriculture, arts and crafts, law and government, magic, sickness and death. A full discussion is impossible, but enough has been said to show that the book is of the greatest value to missionary students, as well as to

professed anthropologists. Its only drawbacks are the absence of an English translation and the fact that a knowledge of the language in which it is written is not more general. It is to be hoped that the second and third volumes will follow without undue delay.

A. Werner

London

DOCTOR JOHN PHILIP AND SOUTH AFRICA

The Cape Colour Question. By W. M. Macmillan. Portrait. Maps. London : Faber & Gwyer. 21s. 1927.

It is a commonplace that South Africa's great problem is the Native question. It is almost equally a commonplace, at any rate in South Africa, that the conditions under which that problem presents itself are so unique that little guidance can be found in the experience of other mixed societies. There is this much truth in that plea that, in South Africa alone, a considerable European community of roughly one and three-quarter millions, for the most part of Nordic stock, finds itself in a land well-adapted to be a white man's country in which it is, nevertheless, outnumbered nearly four to one by mestizos and sturdy tribal Natives.

In attempting to meet this situation, South Africans are not entirely bereft of the guidance of experience. They can, if they will, follow the best of all experience—their own. It is an experience little understood and almost forgotten. It is this experience which Professor Macmillan has essayed to revive in its true proportions.

In judging South African history, overseas readers should bear three facts in mind. First, the major portion of that history has been written since the middle 'nineties when, thanks to certain well-known events, feeling between British and Afrikaner became bitter as it had never been for any length of time before. This bitterness has been read back into earlier times and the conflict between the two white peoples has been given first place in the history books. Secondly, the story has been told far too much from the point of view of the frontiersman, a romantic and a necessary person undoubtedly, but not the builder of a stable society. That work, in South Africa as in other civilized countries, has been done by less dramatic personages, in the more settled background. Lastly, the story has concerned itself almost entirely with the doings of the

Europeans. The Bantu tribesmen, or, to give them their old name, the Kaffirs, generally figure only as the ancient enemy. Once they have been brought within the borders and become part of the mixed society of South Africa, they have tended to drop out of sight and, as far as possible, out of mind. So much for the history books. In real life, however, the Bantu have latterly emerged as economic competitors of Europeans, and all white South Africa is asking what is to be done about it. Professor Macmillan suggests that South Africa should consider what its ancestors (and certain men overseas) made of an earlier Native problem a hundred years ago.

For, as a matter of cold fact, the Bantu problem, as anything more than a matter of frontier police, has only arisen within the last century. It was in the eighteen-forties, when European South Africa was already two hundred years old, that Europeans first lived among and tried to rule the tribesmen. But from the foundation of the Cape Colony in 1652 Europeans had had to cope with a twin non-European problem : that of the slaves, a mixed body of Asiatics and Africans, and of the ' Hottentots and other free persons of colour,' including Bushmen and manumitted slaves. The crossing of these two classes, and their crossing again with a strain of white blood, in due course produced the distinctive Cape coloured folk. It is the fortunes of this people during the critical years 1819 to 1853 that form the theme of this book.

The position in 1819 was that the British slave-trade had ended and the European governors and colonists, being human and accustomed to servile labour, had reduced the more or less tribal ' Hottentots ' to the level of pass-bound, landless serfs. At this juncture a remarkable Scot, Dr John Philip, arrived in Cape Town as superintendent of the far-flung London Missionary Society stations. It is out of his voluminous correspondence, a correspondence which practically covers the crucial period, that this book is mainly constructed. Hitherto, Philip has been a misunderstood man. Necessarily so ; for, as Sir George Cory, the historian of the eastern frontier, candidly admits, a perusal of his correspondence was necessary for a full statement of the period. That perusal was denied to Sir George ; it has been vouchsafed to Professor Macmillan, with the result that a long chapter of South African history will have to be recast.

Philip was a rude Aberdonian blast of early nineteenth-century Liberalism blowing through and through a High Tory colony. He

could not but be a troubler of Israel, and Israel still misremembers him without enthusiasm. Essentially, the story is this: Philip viewed the Native question of his day primarily as a social and economic matter. He held that there was no hope for the non-Europeans—and, in the long run, none for Europeans either—unless they could be set free to take their labour to the best market, and unless some at least could be provided with land where they could be civilized under missionary control. In other words, he advocated the abolition of the pass-laws and partial segregation in properly conducted reserves. He viewed the coloured folk as potential consumers; whereas, nearly every one else treated them as mere producers—for their employers. The struggle was acute but, in the end, Philip and what he stood for won. In 1828 the 'Hottentots,' by that time a thoroughly mixed breed, were relieved of restrictive legislation; between 1834 and 1838, the emancipated slaves were put on the same footing; the Masters and Servants Ordinance of 1842 achieved real legal equality for all classes by ignoring colour distinctions; the coping-stone to this liberal policy was set in place in 1853, when, the social issue having been settled, the Cape Colony was given a parliament elected on a 'colour-blind' franchise. And, long since, the conservative protestants of the frontier, the Boer cattle-farmers, had trekked away north-eastwards to found republics wherein, as their leader said, they might enjoy liberty and, while eschewing slavery, maintain 'proper relations between master and servant.'

To-day, the old liberal policy of the Cape is fighting a rearguard action against the still older policy pouring back upon it from the ex-republics and Natal. But it has to fight it only on behalf of the Bantu. The original 'Native question' has been disposed of in such fashion that men have well-nigh forgotten that it ever existed. A hundred years ago, in 1827, the Cape coloured folk were either slaves or semi-tribal helots. To-day, even those who contemn the Cape Bantu policy, have inscribed that folk on the statute-book as a civilized people. Some say it is their modicum of white blood that has made this possible; others, of whom Professor Macmillan is one, hold that it is liberty. And they suggest that the policy which went so far to solve the old Native problem of the Cape Colony may yet solve the Bantu problem of Southern Africa.

Eric A. Walker

University of Cape Town

SHORTER NOTICES

The New Africa. By Donald Fraser, D.D. (London: Edinburgh House Press. 2s. 1927.) The title of this book is indicative of the attitude of the world to what was formerly called the 'Dark Continent.' There is indeed a new Africa, and the continents of Europe, America and even Asia have embarked upon a veritable voyage of rediscovery in respect to this ancient geographical question mark. Commercially, industrially, agriculturally and from a governmental and religious point of view Africa is demanding re-scrutiny and eliciting new activity. Dr Fraser has summed up all that is newest as well as much that is old in respect to Africa. Its dedication, 'To the Africans who have my heart,' indicates the spirit which has animated him. There is a note of tender affection in the manner in which he deals with the country and its needy peoples. Dr Fraser's long experience is woven into almost every page—the vivid picture, in which is given a description of the introduction of God to the tribal leaders, could only have been painted from first-hand contacts—but in addition to this he has called upon the personal experience of many other African leaders and has ransacked the literature of the subject to enrich his presentation. The book sums up admirably what the student of Africa wants to know about the present situation. P. H. J. L.

Industrialism in India. By William Paton. (Present-Day Papers, issued by Copec Central Committee.) (London: King. 6d. 1927.) Few things perhaps can open the mind more quickly to the vastness of Indian questions than the fact with which this paper opens. India is an agricultural land with local trades and hand-crafts. During the last three-quarters of a century she has been stretching out tentatively towards modern world-industry, and this development, expressing, as it does, the energy of but a handful of her population, is yet large enough to entitle her to a place amongst the eight nations of chief industrial importance in the world. Mr Paton begins on this note and goes on to speak of the more familiar questions, connected with hours, wages and housing, that arise wherever modern industry is found but which have special complications in India. He gives more time to problems arising from conditions peculiar to India—conditions caused by the migration of labour. This clear and concise introduction should be in the hands of all who are interested in carrying out the implications of the Christian faith. J. H. K.

NOTES ON CONTRIBUTORS

After thirty-three years of service, the Rev. J. L. Barton, D.D., LL.D., Secretary of the American Board of Commissioners for Foreign Missions, has retired to the position of Secretary Emeritus, in which he hopes to render special service on international and inter-Church lines.

The Rev. S. M. Zwemer, D.D., whose work as a missionary to Moslems is well known, spent some weeks during the past summer in investigating facts concerning Moslems in South-Eastern Europe.

The Rev. Alfred E. Garvie, D.D., Principal of New College, Hampstead, London, and Chairman of the Board of Study for the Preparation of Missionaries, has more than once contributed to this Review.

Miss Ruth Rouse, Assistant Secretary of the Missionary Council of the National Assembly of the Church of England, took a leading part in collecting material for and compiling the fifth volume of the *World Call*, dealing with 'Our Own People Overseas,' upon which her article is based. Miss Rouse was for some years Travelling Secretary of the World's Student Christian Federation.

The Rev. R. O. Hall, Vicar of St Luke's, Newcastle-on-Tyne, is better known in Great Britain as a former Missionary Secretary of the Student Christian Movement of Great Britain and Ireland. He recently spent a year in China with the Y.M.C.A.

Mrs C. B. Young, M.B., formerly a medical missionary at the Women's Medical College, Ludhiana, and subsequently Professor of Surgery at the Lady Hardinge Medical College for Women, Delhi, is now organizing child welfare and maternity work as Personal

Assistant to the Chief Medical Officer of the Women's Medical Service in Delhi.

Mr J. O. Dobson succeeded the Rev. R. O. Hall as Missionary Secretary of the Student Christian Movement. Having previously been Foreign Students' Secretary he is unusually qualified to write on the subject of his paper.

As a member for many years of the Leipzig Evangelical Lutheran Mission in East Africa, Missionssenior J. Raum writes on a subject with which he is familiar. There was not time to submit to him a translation of his article, which was written in German.

The Rev. V. A. Barradale has joined the London Missionary Society's staff as Secretary for Africa and the South Seas. He was formerly missionary in Samoa.

Writers of book reviews are : the Rev. P. J. Maclagan, D.Phil., Foreign Missions Secretary of the Presbyterian Church of England ; Dr C. K. Edmunds, formerly President of Canton Christian College ; the Rev. Alex. R. Mackenzie, B.D., since 1907 a missionary in China under the United Free Church of Scotland ; Miss D. J. Stephen, recently appointed Warden of St Andrew's Missionary Training College, Madras ; Mrs Vodden, a former missionary in India ; Professor Latourette, Ph.D., of Yale University, a frequent contributor to the Review ; the Rev. E. W. Smith, Literary Superintendent of the British and Foreign Bible Society ; Professor Alice Werner, of the School of Oriental Studies, London University ; and Professor Eric A. Walker, of the University of Cape Town.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editors have the advantage of the co-operation of M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Mr Chr. Dons (Oslo), Professor J. N. Farquhar, D.Litt. (Manchester), Miss Hollis W. Hering (New York), Professor Arthur Jeffery (American University, Cairo), Professor H. M. van Nes, D.D. (Leiden), Rev. Frank Rawlinson, D.D. (Shanghai), Professor Kenneth Saunders (Berkeley, Cal.), Rev. Fr. Schepelern (Denmark), Missionsdirektor Dr M. Schlunk (Hamburg), Rev. E. W. Smith (London), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingsfors), Rev. S. H. Wainright, D.D. (Tokyo), Rev. Martin Westling (Stockholm), Canon A. Lukyn Williams, D.D. (Cambridge).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 635.

Annotations in the bibliography do not preclude a subsequent review.

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†Saint Vincent de Paul et la Mission de Madagascar. P. Coste. *Revue d'Histoire des Missions,* 1927 (Mars), 26–61; (Juin), 217–50. *437.*

See also *488–9, 514–6.*

III. The Home Base

†British Students and Foreign Missions. J. O. Dobson. IRM, 1927 (Oct.), 567–80. *438.*

See also *434* (A. H. Francke), *504* (Preparation of Missionaries).

Conference Reports and Year Books

Larerinnenes Missionsforbund, 1902–1927. Oslo: Larerinnenes Missionsforbund. 1927. *439.*

See also *498* (Jewish Missions), *501* (World Call).

IV. The Mission Fields

Japan

(*including Korea and Formosa*)

Japanese Traits and Foreign Influences. Inazo Nitobe. viii+216 pp. London: Kegan Paul. 7s. 6d. 1927. *440.*
An interpretation of his country by a Christian scholar, who dwells on points of contact between Japanese and other civilizations.

Contemporary Thought of Japan and China. Dr Kyoson Tsuchida. 240 pp. London: Williams & Norgate. 5s. 1927. *441.*

†Wie steht es mit den Aufgaben der Mission in Japan? O. Marbach. ZMR, 1927 (Mai), 136–42. *442.*

See also *435* (D. C. Greene), *508* (Hospital Evangelism), *528* (Religion), *554* (Immigration Laws), *556* (Industrialism).

China

Tsêng Kuo-Fan and the Tai Ping Rebellion: With a Short Sketch of his Later Career. W. J. Hail, Ph.D., D.D. xviii+422 pp. New Haven, Conn.: Yale University Press. $4. London: Oxford University Press. 18s. 1927. *443.*
A skilful piece of historical investigation, well documented, giving one of China's great heroes his rightful place.

China and the Occident: The Origin and Development of the Boxer Movement. G. N. Steiger, Ph.D. xxii+349 pp. New Haven, Conn.: Yale University Press. $3.50. London: Oxford University Press. 16s. 1927. *443a.*
A serious study of the fundamental reasons for the movement. The author believes the episode has not been heretofore satisfactorily explained.

China and Foreign Powers: An Historical Review of their Relations. Sir Frederick Whyte. 78 pp. London: Oxford University Press. 2s. 6d. 1927. *444.*
See review, p. 598.

†China's Revolt against the Old Order. Eighteen papers. *Current History* (New York), 1927 (June), 337–443. *445.*

The Truth about the Chinese Republic. H. C. W. Woodhead. Frontis. 287 pp. London: Hurst & Blackett. 7s. 6d. 1927. *446.*

What and Why in China. Paul Hutchinson. 131 pp. Chicago; Willett, Clark & Colby. $1. 1927. *447.*
An attempt to give the man in the street a succinct yet interesting view of the turmoil in China, omitting all details which tend to obscure fundamental issues.

The New Soul in China. G. R. Grose. 152 pp. New York: Abingdon Press. $1. 1927. *448.*
A collection of addresses designed to present an apologetic for Christian missions with special reference to present conditions.

†The Economic Background of the Chinese Crisis. Charles Hodges. *Annals of the American Academy of Political and Social Science* (Phila.), 1927 (July), 52–9. *449.*
The same issue contains other articles on China.

†A Picture of China. *Round Table,* 1927 (June), 473–97. *450.*

†An Indictment of Christian Missions. Mencius Junior. *English Review,* 1927 (July), 48–60. *451.*

†An Indictment of Christian Missions (A Reply to Mencius Junior). Timothy Ting-fang Lew, Ph.D., D.D. *English Review,* 1927 (Aug.), 167–77. *452.*

25 ereotta Kiinasse 1902–1927. 208 pp. Helsinki: Suomen Lähetysseura. M. 30. 1927. *453.*
The Finnish Missionary Society's work in Hunan, by eighteen different writers.

Ved den første milepæl: Fra det norske missionsselskaps kinamission gjennem. 243 pp. Stavanger: Norske Missionsselskap. Kr. 3.75. 1927. *454.*

†Die Mission in Richard Wilhelm's Buch *Die Seele Chinas.* Siegfried Knak. NAMZ, 1927 (Juni), 161–75. *455.*

See also *505* (Education), *523* (National Christian Council), *529–30*, *537* (Religion), *554* (Immigration Laws), *555* (American Policy), *556* (Industrialism).

Malay Archipelago

PAPERS ON THE ETHNOLOGY AND ARCHÆOLOGY OF THE MALAY PENINSULA. Ivor H. N. Evans. London: Cambridge University Press. 1927. *456.*

See also *506* (Education), *543* (Islam).

British India and Ceylon

INDIA'S PAST: A Survey of her Literatures, Religions, Languages and Antiquities. A. A. Macdonell. Illus. xii+293 pp. London: Oxford University Press. 10s. 1927. *457.*
A review is in preparation.

AN UPHILL ROAD IN INDIA. M. L. Christlieb. 253 pp. London: Allen & Unwin. 6s. 1927. *458.*
See review, p. 607.

MOTHER INDIA. Katherine Mayo. 391 pp. London: Jonathan Cape. 10s. 6d. New York: Harcourt, Brace. $3.75. 1927. *459.*
See review, p. 611.

HISTORY OF INDIAN AND INDONESIAN ART. A. K. Coomaraswamy. Illus. Maps. 296 pp. London: Goldston. 50s. 1927. *460.*

THE ABORIGINES OF THE HIGHLANDS OF CENTRAL INDIA. B. C. Mazumdar. vi+84 pp. Calcutta: University Press. Re. 1.8. London: Longmans. 3s. 1927. *461.*

BIENNIAL SURVEY OF OCCUPATION AND DIRECTORY OF CHRISTIAN MISSIONS IN INDIA, BURMA AND CEYLON, 1926–1927. Compiled by A. McLeish. Fifteenth Edition. xxxiii+417 pp. Ajmer: Scottish Mission Industries. Rs. 2.12. London Agents: Livingstone Press. 5s. 1926. *462.*

REPORT OF THE BENGAL WOMEN'S EDUCATIONAL CONFERENCE, 1927. 98 pp. Alipore: Bengal Government Press. 1927. *463.*

†THE SUPPRESSION OF SUTTEE IN NATIVE STATES. E. J. Thompson. *Edinburgh Review*, 1927 (Apr.), 274–86. *464.*

LEPROSY IN INDIA: A Survey. Robert G. Cochrane. Map. 22 pp. London: World Dominion Press. 2s. 1927. *465.*
The first contribution to a proposed world survey of leprosy.

†THE STORY OF MY EXPERIMENTS WITH TRUTH. M. K. Gandhi. *Indian Review*, monthly from 1926 (Mar.) to 1927 (Aug.) and following issues. *466.*

See also *485* (S. African Agreement), *507* (Medical Missions), *513* (Church Union), *514* (N. V. Tilak), *515–6* (Sundar Singh), *531–2*, (Hinduism), *533–6* (Buddha and Buddhism) *556* (Industrialism).

Mohammedan Lands and Work among Moslems

SURVEY OF INTERNATIONAL AFFAIRS, 1925. Vol. I. THE ISLAMIC WORLD SINCE THE PEACE SETTLEMENT. Arnold J. Toynbee. Maps. Appendices. xv+611 pp. London: Oxford University Press. 25s. 1927. *467.*
A review is in preparation.

EN ASIE MUSULMANE. Maurice Pernot. 248 pp. Paris: Hachette. F. 12.50. 1927. *468.*

SUR LA ROUTE DE L'INDE. Maurice Pernot. 256 pp. Paris: Hachette. F. 12.50. 1927. *469.*

†MISSIONARY PROBLEMS IN TURKEY. James L. Barton, D.D., LL.D. IRM, 1927 (Oct.), 481–94. *470.*

†MOSLEMS IN SOUTH-EASTERN EUROPE. S. M. Zwemer, D.D. IRM, 1927 (Oct.), 495–510. *471.*

AN EASTERN PALIMPSEST: Turkey, Syria, Palestine, Transjordania, Egypt. O. Wyon. Maps. 115 pp. London: World Dominion Press. 2s. 6d. 1927. *472.*

†DANSK KIRKEMISSION A ARABIEN. C. E. Osberg. *Nordisk Missionstidskrift*, 1927, 139 ff. *473.*

See also *509* (Missionary Methods), *538* (Encyclopædia), *539–43* (Religion).

Africa

(General)

†ISLAM IN AFRICA TO-DAY. S. M. Zwemer. MZW, 1927 (2), 116–23. *474.*

†MISSIONSRUNDSCHAU: DIE MISSIONFELDER AFRIKAS. Anton Freitag. ZM, 1927 (2), 135–55. *475.*

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

†AU RUANDA: Sur les Bords du lac Kivu, Congo Belge. R. P. Pagès. *Congo*, 1927 (Mars), 377–404; (Avr.), 566–80; (Mai), 723–53. *476.*

DIE WESTLICHEN SUDANSPRACHEN UND IHRE BEZIEHUNGEN ZUM BANTU. Diedrich Westermann. Karte. 313 S. Berlin: de Gruyter. M. 10. 1927. *477.*

LE PROBLÈME DE L'ÉVOLUTION NOIR: l'Afrique dans Cent Ans. P. Salkin. Préface de M. Delafosse. 208 pp. Paris: Payot. F. 20. 1926. *478.*

LES NÈGRES. M. Delafosse. Illus. 80 pp. Paris: Payot. F. 16.50. 1927. *479.*

East and Central Africa

(from the Zambezi to the Juba rivers)

KENYA FROM WITHIN. W. McGregor Ross. Illus. Maps. Diagrams. 486 pp. London: Allen & Unwin. 18s. 1927. *480.*
See review, p. 618.

†British Policy in Kenya. Sir Edward Grigg. *Journal of the African Society*, 1927 (Apr.), 193–208. *481.*

Future Policy in regard to Eastern Africa. Cmd. 2904. 7 pp. London: H.M. Stationery Office. 2d. 1927. *482.*

See also *518* (Puberty Rites).

South Africa

(south of the Cunene and Zambezi rivers)

The Cape Colour Question: A Historical Survey. W. M. Macmillan. Portrait. Maps. xvi+304 pp. London: Faber & Gwyer. 21s. 1927. *483.*
See review, p. 623.

An Africa for Africans: A Plea on Behalf of Territorial Segregation Areas and of their Freedom in a South African Colony. Arthur S. Cripps. Map. xvi+203 pp. London: Longmans. 9s. 1927. *484.*
See review, p. 617.

†The Capetown Agreement: Its Full Significance. V. S. Srinivasa Sastri. *Hindustan Review*, 1927 (Apr.), 187–97. *485.*

A Grammar of the Sesuto Language. The late E. Jacottet. Edited by C. M. Doke. xxiv+209 pp. Johannesburg: Witwatersrand University Press. 5s. 1927. *486.*
With author's introductory note on the language and literature.

Ambolähetyksemme ennen ja nyt. Matti Tarkkanen. 20 pp. Helsinki: Suomen Lähetysseura. M. 2. 1927. *487.*

See also *466* (Gandhi), *517* (Separatist Churches).

Madagascar

See *437* (St Vincent de Paul).

America and the West Indies

Catherine Tekakwitha, 1656–1680. Edouard le Compte. 296 pp. Montreal: Imprimerie du Messager. 1927. *488.*
Written to strengthen her claim to beatification.

Lettres historiques de la Vénérable Mère Marie de l'Incarnation sur le Canada. 147 pp. Quebec: L'Action Sociale. 1927. *489.*
Deals with schools, Jesuit missions, climate, food and lodging of colonists, trade and communications with France in 17th century.

The American Indian: North, South and Central America. A. Hyatt Verrill. xxviii+485 pp. New York: Appleton. $3.50. 1927. *490.*
A readable, detailed and accurate account of the aboriginal tribes, from the earliest known inhabitants until to-day.

Resident Orientals on the American Pacific Coast: Their Legal and Economic Status. Eliot Grinnell Mears. xvi+526 pp. New York: American Institute of Pacific Relations, 129 East 52nd St. 1927. *491.*
A factual study, giving data for discussion at the Honolulu Conference, July 1927. Includes tables, charts and documents.

Occupied Haiti. Edited by Emily G. Balch. x+186 pp. New York: Writers' Publishing Co. $2. 1927. *492.*
The report of a committee of six disinterested Americans who, having personally studied conditions in Haiti in 1926, favour the restoration of the independence of the Negro republic.

Chile and its Relations with the United States. H. C. Evans, Jr., Ph.D. xii+243 pp. Durham, N.C.: Duke University Press. $2.50. 1927. *493.*
Indicates the source of many difficulties in international relations.

See also *506* (Education).

Australasia and Oceania

Peoples and Problems of the Pacific. 2 Vols. J. Macmillan Brown. Illus. Map. xii+327 and viii+297 pp. London: Fisher Unwin. 50s. 1927. *494.*
A review is in preparation.

Melanesians of the South-East Solomon Islands. W. G. Ivens. xix+529 pp. London: Kegan Paul. 30s. 1927. *495.*
Describes the culture, religion and customs; contains many folk-tales.

Missions as a Cultural Factor in the Pacific: A Paper prepared for the July 1927 Conference of the Institute of Pacific Relations. Harlan P. Beach, D.D. 76 pp. New York: Institute of Pacific Relations. 1927. *496.*
A condensed historical and statistical sketch of the rôle other than religious which missions have played.

†In the South Pacific. V. A. Barradale. IRM, 1927 (Oct.), 592–6. *496a.*

†The Philippines: An American Ireland. Moorfield Storey. *Foreign Affairs* (New York), 1927 (July), 579–88. *497.*

See also *527* (Clash of Cultures).

The Jews

†Modern Jewish Missions. A. E. Garvie, D.D. IRM, 1927 (Oct.), 511–8. *498.*

†Some Problems of Jewish-Christian Relations. Basil Mathews. *The Student World*, 1927 (July), 194–200. *499.*
Other articles on the Jews will be found in this issue, which is devoted to Jewish questions.

See also *544* (Jews and Christianity), *545* (Religion).

Other Fields

See *546* (Tibetan Religion).

General

Ores and Industry in the Far East: The Influence of Key Mineral Resources on the

Development of Oriental Civilization. H. Foster Bain. xii+229 pp. New York: Council on Foreign Relations, Inc. $3.50. *500.*
See review, p. 602.

†'SOJOURNERS OF THE DISPERSION': The Diaspora of the White Races. Ruth Rouse. IRM, 1927 (Oct.), 519–29. *501.*

†OVER DE ZENDING. H. M. van Nes. *Nieuwe Theologische Studiën*, 1927 (6), 171–9. *502.*
Reprinted as a pamphlet.

See also *432–3* (History), *439* (Report), *511–2* (Church and Customs), *522* (Jerusalem Meeting), *550–1* (International Survey), *557* (Family Life).

V. Works of Reference

See *462* (Indian Directory), *538* (Encyclopædia of Islam).

VI. Theory and Principles of Missions

†ENHEDSTANKEN OG MISSIONSLIVET. Fr. Torm. *Nordisk Missionstidskrift*, 1927, 4 ff. *503.*

VII. The Training and Qualifications of Missionaries

†DE VOOR-OPLEIDING ONZER MISSIONAIRE DIENAREN. D. K. Wielenga. *De Macedoniër*, 1927 (6), 180–9. *504.*

VIII. Missionary Methods

Evangelization

See *458* (India), *508* (Korea).

Christian Education

China

†CHRISTIAN SCHOOLS UNDER THE NATIONALIST GOVERNMENT. Six papers. *Educational Review*, 1927 (Apr.), 150–80. *505.*

Other Fields

DE DAAD BIJ HET WOORD: Jeugdwerk in Oost- en West-Indië. D. Crommelin, Padri, Dr H. C. Rutgers. 34 blz. Amsterdam: Commissie voor het Indische Jeugdwerk. 1927. *506.*

Medical Missions

†PREVENTIVE MEDICINE AND MEDICAL MISSIONS. Ruth Young, M.B. IRM, 1927 (Oct.), 556–66. *507.*

†HOSPITAL EVANGELISM IN KOREA. A. G. Fletcher, M.D. MRW, 1927 (July), 515–7. *508.*

See also *465* (Leprosy in India), *558* (Missions and Hygiene).

General Discussion of Methods

BRENNENDE FRAGEN DER MOHAMMEDANER-MISSION. G. Simon. 19 S. Berlin: Friedenau, Lauterstrasse, 39. R.M. 0.30. *509.*
Discusses missionary work for Moslems in view of the modern situation.

MISSION ACTIVITIES: Considered in Relation to the Manifestation of the Spirit. Roland Allen. 33 pp. London: World Dominion Press. 1s. 1927. *510.*

See also *451–2* (Missions in China).

IX. The Church in the Mission Field

†DIE AKKOMMODATION IN DER MISSION DER ZUKUNFT. Alfons Väth, S.J. *Die Katholischen Missionen*, 1927 (Mai), 133–8; (Juni), 175–8; (Juli), 209–14; (Aug.), 235–41; and following numbers. *511.*

†DIE MISSIONARISCHE AKKOMMODATION IM GOTTESDIENSTLICHEN VOLKSGESANG. Theodor Rühl, S.V.D. ZM, 1927 (2), 113–35. *512.*

†A PLEA FOR UNITY. William Paton. NCCR, 1927 (May), 276–83. *513.*

†NARAYAN VAMAN TILAK. Erna Wünsch. NAMZ, 1927 (Mai), 142–50; (Juni), 175–8. *514.*

DIE WAHRHEIT SUNDAR SINGHS: Neue Dokumente zum Sadhustreit. Friedrich Heiler. xiv+299 S. München: Reinhardt. M. 6.40. 1927. *515.*

†DER KAMPF UM SUNDAR SINGH. Gerhard Jasper. NAMZ, 1927 (Mai), 129–42; (Juni), 179–90. *516.*

THE NATIVE SEPARATIST CHURCH MOVEMENT IN SOUTH AFRICA. Allen Lea. Forewords by Principal Henderson and Professor Jabavu. Appendices. 84 pp. Johannesburg: Juta. 4s. 6d. 1927. *517.*

†CHRISTIANITY AND AFRICAN PUBERTY RITES. J. Raum. IRM, 1927 (Oct.), 581–91. *518.*

†JAHWE-NAME UND ZAUBERWESEN. Otto Eissfeldt. ZMR, 1927 (6), 161–86. *519.*

NEW PATHS FOR OLD PURPOSES. Margaret E. Burton. Bibliography. viii+211 pp. New York: Missionary Education Movement. $1. 1927. *520.*
Points out new implications for Christianity in industry and international relations.

†CORRESPONDENCE: The Use of the Term 'Indigenous.' F. J. Western. IRM, 1927 (Oct.), 597. *521.*

See also *523* (National Christian Council, China), *552* (Europeanization).

X. Comity, Co-operation and Unity

JERUSALEM AND CHRISTIAN MISSIONS: Bulletin 1. Introductory. New York: Foreign Missions Conference. $1 for the series. 1927. *522.*
Five bulletins will be issued between June 1927 and June 1928, dealing with developments preceding and following the Jerusalem meeting of the I.M.C.

THE NATIONAL CHRISTIAN COUNCIL: A FIVE YEARS' REVIEW, 1922–1927. 424 pp. Shanghai: 23 Yuen Ming Yuen Road. Free on request. 1927. *523.*

See also *513* (Church Unity).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

L'Ame Primitive. L. Lévy-Bruhl. 451 pp. Paris: Félix Alran. 1927. *524.*
The author continues his studies on well-known lines. The present work is a study of the primitive peoples' conception of their own personality.

The Mothers: R. Briffault. A Study of the Origins of Sentiments and Institutions. 3 Vols. I. xix+781 pp. II. xx+789 pp. III. xv+841 pp. London: Allen & Unwin. Each 25s. 1927. *525.*
The leading idea is that the original human grouping of society was matriarchal.

The Father in Primitive Psychology. Bronislaw Malinowski. 93 pp. London: Kegan Paul. 2s. 6d. 1927. *526.*

The Clash of Culture and the Contact of Races: An Anthropological and Psychological Study of the Laws of Racial Adaptability. G. H. Lane-Fox Pitt-Rivers. Frontis. 326 pp. London: Routledge. 18s. 1927. *527.*
The author holds that the endeavour to impose new culture-forms on primitive peoples leads to their extermination. Illustrated by reference, especially, to Pacific depopulation.

See also *456* (Malay), *461* (India), *495* (Melanesia), *518–9* (Africa).

Religions of Japan and Korea

†The State Cult of Modern Japan. Daniel C. Holtom. *Journal of Religion* (Chicago), 1927 (July), 419–46. *528.*

See also *440* (Japanese Traits).

Religions of China

Naturalization of Christianity in China: A Study of the Relation of Christian and Chinese Idealism and Life. Frank Rawlinson, D.D. viii+216 pp. Shanghai: Presbyterian Mission Press. $4 Mex. 1927. *529.*
A review is in preparation.

Chinese Ideas of the Supreme Being. Frank Rawlinson. 57 pp. Shanghai: Presbyterian Mission Press. $1.50 Mex. 1927. *530.*

See also *441* (Contemporary Thought), *537* (Buddhism).

Religions of India

Karma and Reincarnation in Hindu Religion and Philosophy. Paul Yevtić. 112 pp. London: Luzac. 5s. 1927. *531.*

Hindu Mysticism: Six Lectures. S. N. Dasgupta, Ph.D. xx+168 pp. Chicago: Open Court. $2. 1927. *532.*
A brief outline of some important types, indicating their mutual relations.

See also *457* (Literary and Religious Survey), *459* ('Mother India'), *533–6* (Buddhism).

Buddhism

The Life of Buddha. N. J. Krom. Illus. The Hague: Nijhoff. 17s. 6d. 1926. *533.*

Barhut Inscriptions. Edited by B. Barua and K. G. Sinha. 141 pp. Calcutta: University Press. Rs. 3. London: Kegan Paul. 5s. 6d. 1926. *534.*
Important for study of early Buddhist art and language.

Asoka Edicts in New Light. B. Barua. Calcutta: University Press. Re. 1. 1926. *535.*

†Modern Buddhism in Ceylon. C. H. S. Ward. NCCR, 1927 (June), 339–47; (July), 428–36. *536.*

Buddhistenhimmel und Buddhistenhölle: Zwei Proben aus der chinesisch-buddhistischen Erbauungsliteratur. Übersetzt von Marie Scholz. 47 S. Berlin: Evang.-Missionsgesellschaft. M. 0.30. 1927. *537.*

Islam

The Encyclopædia of Islam. Edited by M. Th. Houtsma, A. J. Wensinck, T. W. Arnold, W. Heffening and E. Lévi-Provençal. No. 34. Kirgiz-Ḳubbat al-Ṣakhra. 1025–88 pp. London: Luzac. Leyden: Brill. 5s. 1927. *538.*

Die Geschichte des Islams in der arabischen Volksliteratur. (Philosophie und Geschichte, Heft 13.) R. Paret. 26 S. Tübingen: Mohr. M. 1.50. 1927. *539.*
As history this Arabian literature has no value; as an aid to understanding Moslem mentality it is well worth study.

Die Welt des Islam einst und heute. Richard Hartmann. 47 S. Leipzig: Hinrichs. M. 1.50. 1927. *540.*
A concise, clear statement of Moslem development.

†Dr Taha Hussein and his Critics. S. A. Morrison. *Egypt and Sudan Diocesan Review*, 1927 (Jan.), 13–5; (Feb.), 47–50; (Mar.), 99–104; (Apr.), 137–41. *541.*

†Hedendaagsche Vragen in de Wereld van den Islam. H. G. van Beusekom. MZW, 1927 (2), 97–115. *542.*

Het Mohammedanisme op Midden-Celebes (Brieven van den Zendeling Dr A. C. K. en zijne echtgenoote. Nr. 74.) Alb. C. Kruyt. 2–11 blz. Leeuwarden, 1927. *543.*

See also *467* (Survey), *468* (Asia), *469–72* (Near East), *474* (Africa), *509* (Missionary Methods).

Judaism

The Jew and Christianity: Some Phases, Ancient and Modern, of the Jewish Attitude towards Christianity. Herbert Danby, D.D. vii+120 pp. London: Sheldon Press. 2s. and 3s. 6d. 1927. *544.*
A review is in preparation.

†YAHÔH [The true pronunciation of the Divine Name]. A. Lukyn Williams. *Journal of Theological Studies*, 1927 (Apr.), 276–83. *545.*

See also *498* (Jewish Missions), *499* (Jews and Christianity).

Other Religions

†DIE ZUFLUCHTSFORMEL DES BON-RELIGION DER TIBETER. A. H. Francke. NAMZ, 1927 (Mai), 150–8. *546.*

General

THE EVOLUTION OF ETHICS AS REVEALED IN THE GREAT RELIGIONS. Edited by E. Hershey Sneath, Ph.D., LL.D. viii+370 pp. New Haven, Conn.: Yale University Press. $4. 1927. *547.*

Intensive studies prepared by specialists, each essay embodying the results of enquiry into the ethical content of one religion. Bibliographical footnotes, but no index.

†THE GOSPEL APART FROM GOD. R. O. Hall. IRM, 1927 (Oct.), 530–41. *548.*

†IS HET CHRISTENDOM RELATIEF OF ABSOLUUT ONDERSCHEIDEN VAN DE NIET-CHRISTELIJKE RELIGIE? D. K. Wielenga. *De Macedoniër*, 1927 (7), 193–203. *549.*

XII. Social and Political Relations of Missions

SURVEY OF INTERNATIONAL AFFAIRS, 1925. Vol. II. C. A. Macartney and Others. 500 pp. London: Oxford University Press. 25s. 1927. *550.*

Deals with Locarno Conference, League of Nations, International Rivers, West, North and South-East Europe, the Far East and the American Continent.

SUPPLEMENT: A CHRONOLOGY OF INTERNATIONAL EVENTS AND TREATIES, 1920–25. 250 pp. London: Oxford University Press. 12s. 6d. 1927. *551.*

A supplement to *Survey of International Affairs, 1925, Vol. II.*

DAS CHRISTENTUM UND DIE VÖLKER: Die völkischen und rassenmässigen Ausprägungen des Christentums. Martin Schlunk. 32 S. Berlin: Furche-Verlag. M. 1. 1927. *552.*

Shows the Europeanizing tendency of missionary work in former days.

CHRISTIANITY AND NATIONALITY (Burge Memorial Lecture, 1927). Ernest Barker. Address by the Archbishop of Canterbury. 32 pp. London; Oxford University Press. 2s. 1927. *553.*

ORIENTAL EXCLUSION: The Effect of American Immigration Laws, Regulations and Judicial Decisions upon the Chinese and Japanese on the American and Pacific Coast. R. D. McKenzie, Ph.D. 200 pp. New York: Institute of Pacific Relations, 129 East 52nd St. $1. 1927. *554.*

Gives data for discussion at the Honolulu Conference, July 1927. Good charts and statistical tables.

†HAS THE UNITED STATES A CHINESE POLICY? Stanley K. Hornbeck. *Foreign Affairs* (New York), 1927 (July), 617–32. *555.*

†EASTERN INDUSTRIALISM AND THE CHRISTIAN MISSION. William Paton. IRM, 1927 (Oct.), 542–55. *556.*

†LE PROBLÈME DE L'ORGANISATION MODERNE DE LA FAMILLE EN EXTRÊME-ORIENT. Georges Bois. *Le Christianisme social*, 1927 (Avr.), 340–61. *557.*

†ZENDING EN HYGIENE. H. F. Tillema. MZW, 1927 (2), 124–33. *558.*

See also *443a–4* (China), *467* (Islamic World), *480–2* (E. Africa), *483–5* (S. Africa), *491* (Orientals in America), *492* (Haiti), *493* (Chile), *496–7* (Pacific), *500* (Far Eastern Ores), *520* (Industry).

ABBREVIATION OF MAGAZINE TITLES

CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die Evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
IRM = *International Review of Missions*
JCQ = *Japan Christian Quarterly*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NAMZ = *Neue Allgemeine Missionszeitschrift*
NCCR = *National Christian Council Review*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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QUARTERLY NOTES

BEING THE BULLETIN OF THE

INTERNATIONAL MISSIONARY COUNCIL

The International Conference on the Christian Mission in Africa

Le Zoute, Belgium, September 14th to 21st, 1926

ACCOUNTS of the Conference have appeared widely in the recent religious press, and an article written by Mr J. H. Oldham will be found in the current issue of *The International Review of Missions*. The official report was published in December [1] and is having a wide circulation. For the convenience of readers of *Quarterly Notes* who have not seen the report, and especially for missionaries in countries other than Africa, who may find much that is helpful and suggestive in the recommendations of the Conference, a condensed summary of the resolutions and recommendations is here appended.

Evangelism

The spirit of evangelism should permeate all work. Likeness to Christ is the only adequate moral standard. Spiritual forces are alone regenerative. Knowledge of the vernacular is essential for a true approach. Africa will be best evangelized by Africans. The training and guidance of such evangelists is of the utmost importance. Everything good in the African's heritage should be conserved and ennobled. Care should be taken not to create artificial sins. African Christians should be encouraged to build up a body of Christian custom, true to their genius and covering all life. Christian family life is the foundation of Christian society and its ideal can only be realized in monogamy.

Discipline in the Church should make for edification, not for destruction. Those under discipline should be shepherded. Better co-operation in church discipline is needed between neighbouring missions. Opportunity should be provided for the study by missionaries—at home and on the field—of Native languages, custom and religion, with specialized work for Moslem areas.

Education

Christlikeness is the supreme moral achievement. The highest and most comprehensive aim of education is to fashion character after that of Christ.

The formulation and general direction of educational policy, the general administration of the educational system and the supervision of all educational institutions are among the proper functions of Government. An advisory

[1] *The Christian Mission in Africa.* E. W. Smith. London: 2 Eaton Gate, S.W.1. Price 3s. 6d. Also obtainable at 25 Madison Avenue, New York. Price $1.00.

board of education should be established in each territory. Government, missionaries, Natives and European non-officials should be represented on the board to secure co-operation among all bodies concerned with education.

Government school inspectors should be competent educators, in sympathy with missionary work and able to speak one or more vernaculars. Visiting teachers of the Jeanes type should be appointed, to work under direction of missions, or, in special circumstances, of Government.

Village, intermediate and secondary schools and teacher training should in general be entrusted to missions. Higher and technical education in colleges and in industrial, agricultural and medical institutions should ordinarily be conducted by Government, missions being represented on the governing bodies.

Government financial assistance should be determined in consultation with advisory boards. Expenditure on government schools and grants to aided schools should be adjusted to give the latter opportunity of attaining to the standard of efficiency aimed at in the former. The general revenue of the country should be the main source for educational expenditure. Additional local contributions should be spent in the districts in which they are raised.

The curriculum of all types of school should be drawn up with complete awareness of the life of the community. Character development based on religion should colour every educational activity. Health and hygiene should be emphasized in every school subject. Agriculture and industry, the building up of a sound home life and the value of recreation should be both taught and practised. The curricula in higher institutions should be based on the same principles, together with an historic treatment of citizenship and economics. Adequate provision for religious instruction during school hours is essential in government codes. Education of girls should be developed simultaneously and in full co-ordination with that of boys.

Education should be conducted through the medium of the vernacular at least during the early stages. In small language group areas the language of a neighbouring larger group might be made the medium, if acceptable. The teaching of a European language should be begun in classes beyond the primary.

It is vital to the missionary cause that education should be based upon and infused with religion. The religious instruction and practice must therefore be raised to the highest level of efficiency.

The following points should engage the attention of the International Missionary Council through a commission of survey: The aim of religious education and its relation to present theory and practice; the technique of religious instruction, its translation into practice and training in worship; the religious implications of the school as a community centre; the problems of non-residential village schools; methods of training missionaries and teachers and supervision on the field; the production of literature; the setting apart in the principal areas of a person or group to study local problems and encourage experiment.

Language and Literature

Some portion of the Bible now exists in 243 African languages. In 190 of these other literature also exists. The existing vernacular literature is quite inadequate to the need. A definite plan of production in selected important languages is necessary. African authorship should be discovered and encouraged, and a greater mastery of African speech and thought attained by missionaries. An immediate and rapid increase in production is essential,

Co-operation with the International Institute of African Languages and Cultures is commended to all missions, as rendering service in linguistic problems, the choice of orthography, the preparation of school text-books, the promotion of understanding of the African peoples, the bringing about of a sympathetic attitude of Governments towards the vernaculars and valuable elements in the African heritage.

Consideration without delay of the minimum programme of publication, including pictures, in each language area, and co-operation in production, is essential. The establishment and strengthening of vernacular periodicals, including a section devoted to women's interests, is strongly advised. The preparation of a book bearing on different aspects of home life, for women, is recommended to the Committee for Christian Literature of the Conference of British Missionary Societies. Literature to inform the African Church upon Islam and to give inspiration and guidance in evangelizing Moslems is needed.

An assignment for literature in the budget and a setting apart of writers is urged upon mission boards. The appointment of a full-time organizer of African Christian Literature is suggested. New missionaries should have an introduction to phonetics and the principles of African language study before sailing.

Health and Native Welfare

The problems of health and population are basic for the sound development of Africa. That missionaries should have a clear understanding of their responsibility in health ministry is of the utmost importance.

The necessary machinery for the teaching and practice of hygiene exists in the village schools and the importance of utilizing it is stressed. Health education should be an integral part of the daily curriculum. Of primary importance are subjects concerning housing, food, personal and moral hygiene, sanitary habits and simple measures against disease. All teaching should be simple, practical and illustrated by object lessons.

In higher education centres the elements of mother craft, first aid and responsibility for the sick may be undertaken. Such teaching postulates the training of Native teachers in the normal schools. Simple primers in the vernaculars will be needed. The establishment of maternity and infant welfare centres wherever possible is recommended.

The desirability of establishing an international medical advisory board for survey, co-ordinating medical work and training an African medical staff is recommended to the International Missionary Council. Missionary societies assure Governments of their willingness to render all possible assistance in forwarding measures of public health.

Economic Questions

1. Land.—Guarantees to Natives that their land tenure is secure are essential to peace and the basis of the promotion of welfare. All Native lands, therefore, should be clearly delimited and protected by title-deed or trust. Sufficient land for economic cultivation, breeding and other agricultural work should be secured to the Native community.

2. Labour.—The future of Africa is bound up with the moral, physical and intellectual development of Africans. The increasing demands for Native labour may prejudice the healthy growth of tribal communities, especially when the work is at a distance from the Native reserve. This whole question should be made the subject of careful enquiry by competent authorities. The estab-

lishment by the International Labour Office of a commission of experts, to advise concerning questions of labour, recruitment and protection, is welcomed.

Forced labour for private enterprise is inadmissible in any circumstances. It is also inadmissible for public enterprises except in the case of national emergencies such as flood and epidemic and for reasonable communal labour in accordance with Native law and custom.

American Negroes and Africa

I. Findings as to Facts

No legislative restrictions exist, but most African Governments oppose the sending of American Negroes to Africa. Opposition is mainly due to unrest caused by certain movements believed to be encouraged from America, to past antagonism to Government of some American Negroes in Africa and to the past failure of certain of them.

The present time is not considered auspicious for pressing for a change in policy which would admit American Negroes in large numbers. The number of such missionaries may be increased gradually. The securing of permission for further Negro missionaries may be made easier through the increasing respect won by certain Africa-Americans now doing devoted work in Africa. A large number of American missionary societies desire to send additional Negroes to Africa, as an outlet for zeal for service and to aid the cause of African welfare.

II. Recommendations

The number of Negro missionaries from America should be increased as qualified candidates are available and as those already in the field gain public confidence. There should be co-operation between white and Negro missionaries.

Negro missionaries should go out under the auspices of recognized and well-established missionary societies, and exceptional care should be taken in their selection. American Negro missionary societies not now represented in Africa should work as far as possible through well-established societies already in Africa, giving special attention to unevangelized districts. When such well-established societies are unable to secure the admission to Africa of American Negroes needed and qualified for important work, the friendly offices of the International Missionary Council may be used.

Statistics of the Conference

	Delegates	Consultative Members
Africa	7	4
America	57	15
Belgium	2	8
Brazil	..	1
Denmark	2	..
Egypt	1	..
Finland	1	..
France	5	..
Germany	10	2
Great Britain	69	11
Holland	2	..
Norway	2	..
Portugal	..	1
Sweden	9	..
Switzerland	6	1
International Missionary Council	5	..
Total	178	43=221

The Registration of Mission Schools and Colleges with the Chinese Government

UNDER the above title Mr F. H. Hawkins, LL.B., has written a pamphlet of twenty-four pages (obtainable from the Edinburgh House Press, 2 Eaton Gate, London, S.W.1., price 3d.), giving a statement of facts bearing on this question, including the action taken by a number of missionary boards.

The last page contains the following official interpretation of the fifth regulation, issued by the Ministry of Education in Peking :

In answering the petition for an interpretation of Clause Five of the *Regulations Concerning the Recognition of Schools Established with Contributions made by Foreigners*, as to whether the Clause solely emphasizes the aim of the school or whether it is inconsistent with the freedom of religious faith and of the propagation of religion, etc., our official answer is hereby given that Clause Five of the said Regulations as promulgated means that when an educational institution is established it should have as its aim the educational aim which is formulated and proclaimed by the Ministry. It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites and ceremonies. It sets no limitations whatever upon liberty of religious faith and the liberty of propagating religion.

Sixth of July in the fifteenth year of the Republic of China.

By order of the Minister of Education.

(*Translation by Dr Timothy Lew.*)

The fifth regulation in question runs as follows :

The institution shall not have as its purpose the propagation of religion.

Mr Hawkins writes that Christian educators in China regard this interpretation as satisfactory.

National Christian Council of China

A FULL report of the recent meeting of the Council had not been received at the time of going to press, but in a letter dealing with the main issues of the meeting Dr Hodgkin wrote :

I feel very definitely that the main burden of carrying forward the work has been shifted from foreign into Chinese hands, or rather that the Chinese have voluntarily taken hold of the Council's work and mean to see it through. The chief thinking on the big questions which came before the Council was done by Chinese. Every large issue was presented to the Council in Chinese and by a Chinese speaker. The type of work and the kind of organization needed are shifted in the direction of something which is more distinctly in accordance with the Chinese idea of what such a group as ours can do.

In order that the secretaries may be set more free for travel and for thought on the large issues of the work, it has been thought essential to appoint an office secretary for the Council. This work is being undertaken early in the year by Mr C. L. Boynton, formerly connected with the China Continuation Committee.

The World Call to the Church

DURING the year which has passed since the missionary convention was held in Westminster, summoned by the Missionary Council of the National Assembly of the Church of England, the movement of prayer and work for missions has been steadily increasing and widening. An article in the current

issue of the Review, by the Bishop of Salisbury, describes the growth of the Jerusalem Chamber Prayer Fellowship, which is closely related to the world call.

There has been a great demand for literature on prayer in connexion with the movement, and latterly a demand also for schools of prayer, where those who are carrying the message of the call into the parishes may themselves enter more deeply into the spirit of prayer. One such school was organized at Norwich in November of last year.

Altogether 154 central schools and 300 local schools have been held, to prepare those who were to carry the message. It has been carried by numbers of volunteers, including more than 300 undergraduates and other students. At every one of these preparation schools a considerable proportion of the time was spent in prayer.

The Report on Britons domiciled overseas, which was not prepared and presented at the convention with those on India, the Far East, Africa and Moslem lands, is under preparation and will be presented during the early months of the present year. An account of the movement during 1926 is also in preparation and will be issued shortly.

The Anglican missionary societies have received many offers of service but have still a number of specific posts for which men and women are needed.

M. M. U.

Conferences on the Presentation of the Christian Message to the Jews

CHRISTIAN responsibility to the Jewish people is among the least realized aspects of the work of the Christian Church. The subject received but scant attention at the Conference at Edinburgh in 1910 which gave such impetus to missionary work in other fields, and plans which were under discussion in 1914 were shattered by the outbreak of war. Now, once more, an attempt is being made to restudy the many and intricate problems involved and to focus upon their solution thought and prayer of experienced leaders from all parts of the world.

Two Conferences have been arranged, each to number about one hundred members—one to be held at Budapest from Thursday, April 7th, to Wednesday, April 13th, the other at Warsaw from Tuesday, April 19th, to Monday, April 25th, 1927. A sidelight upon the intricacy of the problems to be met is thrown by this necessity for holding two Conferences where apparently one would serve. This is enforced by the political and racial situation of Eastern Europe which makes it impossible to gather the required personnel at any one place.

At each Conference the members will include representatives of Jewish mission boards in Great Britain and Ireland, Canada, the United States and the Continent of Europe, representatives of local Churches and of various Christian bodies in Great Britain, Europe and America, and missionaries among Jews from different fields.

The programme of the Conferences will include discussion of the types and distribution of the Jewish people and the extent and distribution of missionary agencies; present-day movements in Jewry; the Jewish mind of to-day and the presentation of the Christian message to meet its need; literature; the training of workers and methods of work; possibilities of co-operation and much besides. Introductory papers on some of these questions are in course of preparation and will be issued to delegates beforehand, but the aim of the Conferences is deliberation and the free interchange of opinion.

L. M. S.

The Neuendettelsau Meeting of the Deutscher Evangelischer Missionsbund

THE Missionsbund (German Evangelical Missions Federation) met from September 23rd to 25th, 1926, in Neuendettelsau, the sacred site of the labours of Wilhelm Löhe. It had before it for consideration the return of German missionaries to their fields of work, especially to India, and questions arising out of their return; the Africa Conference in Le Zoute; and (by the Far East Committee) the missionary situation in China. At the Conference the election of new members of the Deutscher Evangelischer Missions-Ausschuss [1] took place. The following officers were appointed for the next four years: President, Missions-Direktor Dr Schlunk; Vice-President, Professor Dr Julius Richter; Secretary, Missions-Direktor Dr Baudert. It was further agreed to increase the number of representatives on the International Missionary Council to six.[2] The Ausschuss had already chosen Missions-Direktor Dr Ihmels as successor to Dr Würz on the Council, and it was left to the same committee to appoint the two remaining members.

The session closed with a day of public missionary meetings in Nürnberg, in which a large number of the evangelical community took part. An inspiring demonstration was given of the progress of missionary work. M. S.

The All-Persia Inter-Mission Conference of 1926

THE Conference in Teheran in August was attended by forty-five delegates. Dr and Mrs Zwemer were present, having just completed a three months' tour of Persia. Each session was opened with devotional services, and the spirit of prayer and intercession continued throughout the day. The interest and unity of response formed a strong bond for work and prayer together.

Some of the subjects discussed were: Christian literature, the needs and plans for preparation; missionary preparation, training of workers and instruction of enquirers; religious freedom; Christian opportunities; the various sects and how to reach them; and co-operation with the Council for Western Asia and Northern Africa. The Conference was marked by mutual sympathy and understanding evidenced in the meetings and by fellowship at all times.

F. E. M.

Roman Catholic African Social Course

A SOCIAL course is being arranged in East Griqualand, at Lourdes from December 30th to January 4th and at Mariazell from January 9th to 15th. The motto of the organizing society: 'Better Homes, Better Fields, Better Hearts,' indicates the inclusive programme of the course. The day's work begins with Holy Mass with address at 5 a.m., and closes with Night Prayer at 8.30 p.m. The mornings are devoted to the study of such topics as: 'Principles and Methods of Co-operative Credit Societies,' 'Agricultural Economics' (for men) and 'Domestic Economy' (for women); the afternoons to manual work such as bookbinding, basketry, woodwork, cooking or spinning. A period after supper is given to discussions and debates. The course is led by missionaries and is the fifth of its kind.

[1] The Ausschuss is the Standing Committee of the Missionsbund.

[2] The Missionsbund has from the first been entitled to six places on the Council, but has not up to the present been able to avail itself of the full number.

Editorial Changes

As announced in the current issue of the Review, some changes in the editorial staff are about to be made. After being associated with the magazine during the fifteen years of its existence, and carrying during recent years the chief burden of editorial responsibility, Miss Gollock is resigning from the staff.

The Rev. William Paton, Secretary since 1922 of the National Christian Council of India, has received an invitation from the International Missionary Council to become one of its secretaries, one of his major responsibilities being the editorship of the Review.

Miss M. M. Underhill, who has been on the staff for three years, has been appointed Associate Editor.

Notes and News

Place of Women in Churches on the Mission Fields.—Miss K. E. Vaughn, who prepared the statement based on reports from American mission stations, has been lent by the National Board of the Y.W.C.A. (U.S.A.) to write the report on China which is to be issued shortly.

Uganda Mission Jubilee.—The Church Missionary Society will commemorate during the year 1927 the founding of its Uganda Mission in 1877. Special missions will be held throughout the diocese. It is also hoped to raise a fund to be devoted to work in the diocese, to the C.M.S. and the British and Foreign Bible Society.

The International Missionary Council.—Plans are being made for the Council to meet next in Jerusalem, March 19th to April 1st, 1928.

The Madras Representative Christian Council.—The Council has received a report on industrial conditions in the City of Madras from its Committee on Industrial Problems. The Committee began its work in 1925 by making wide enquiries in order to obtain reliable information on actual conditions. The present report, printed in the October issue of *The National Christian Council Review*, is a first instalment of the undertaking. How large is the field to be surveyed is seen in the fact that the census taken in 1921 showed a population for the city of 526,911, of whom nearly 150,000 are engaged in industry, commerce and miscellaneous occupations.

Universal Week of Prayer.—The World's Evangelical Alliance have organized a week of prayer for the beginning of January, as they have done for many years. The week is widely observed throughout the world.

Chinese Roman Catholic Bishops.—The Roman Catholic Church has recently appointed six of its Chinese priests to bishopries. The bishops designate proceeded to Rome to receive consecration at the hands of the Pope. They are the first Chinese to be raised to the episcopate of the Roman Catholic Church.

The Contents of the July number of *The International Review of Missions* are as follows: Some Present-Day Trends in the Life of the Orient, by John R. Mott; —The Unfinished Task in Japan, by William Axling; The Christian Mission in Africa, by J. H. Oldham; —Impressions of Le Zoute, by A Consultative Member of the Conference; —The Indigenous Church, by William Paton; —The Contribution of Hinduism, by R. L. Pelly; —The Jewish Situation in America, by J. S. Conning; —The Soul of an African Language, by Carl Meinhof; —Moral Sense among the Bantu, by H. A. Junod; —The Nias Revival, by Ed. Kriele; —Chinese Diaspora: the Chinese Church of Malaya, by A. S. Moore Anderson;—Can I give my Life to Christian Missions?, by R. C. Hutchison; —The Jerusalem Chamber Fellowship of Prayer, by the Bishop of Salisbury; —Correspondence; —Editorial Changes; —Reviews of Books;—International Missionary Bibliography.

Quarterly Notes, being the Bulletin of the International Missionary Council, is in no sense an official organ of the International Missionary Council. It is intended to be a brief record of the facts of national and international missionary co-operation. It is issued *gratis* as an insert in the *International Review of Missions* and also separately. National organizations and missionary societies who desire to put it into the hands of committee members or missionaries can order it from the International Missionary Council, Edinburgh House, 2 Eaton Gate, London, S.W.1, at 8d. (15 cents) per 10 copies, post free. Applications for single copies should be made to the Mission Houses.

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QUARTERLY NOTES

BEING THE BULLETIN OF THE

INTERNATIONAL MISSIONARY COUNCIL

International Institute of African Languages and Cultures

THE International Institute of African Languages and Cultures was established in June of last year at a meeting held in London at which the following bodies were represented :

Académie des Sciences Coloniales (Paris).
Ecole des Langues Orientales Vivantes (Paris).
Institut d'Ethnologie de Paris.
Société Française d'Ethnographie.
Advisory Committee on Native Education in Tropical Africa (London).
African Society (London).
Royal Anthropological Institute (London).
School of Oriental Studies (London).
Deutsche Gesellschaft für Anthropologie, Ethnologie und Urgeschichte (Berlin).
Seminar für Afrikanische und Südseesprachen (Hamburg).
Seminar für Orientalische Sprachen (Berlin).
Staatliches Völkermuseum (Berlin).
Anthropos Internationale Zeitschrift für Völkerkunde und Sprachenkunde (Moedling-Vienna).
Akademie der Wissenschaften (Vienna).
Naturhistoriska Riksmuseum (Stockholm).
Université Coloniale d'Anvers.
Société Royale de Géographie d'Egypte.
National Research Council (U.S.A.).
Advisory Committee on Bantu Studies, Education Department (South Africa).
Missionary Society of Lyons.
Missionary Society of the White Fathers.
Society of Jesus.
International Missionary Council (four members).

The objects of the Institute are to study the languages and mental culture of the African Native ; to give advice and aid in the publication of studies on African languages and culture ; to institute a bureau of information for bodies and persons interested in linguistic and ethnological researches and in educational work in Africa ; to promote an understanding of African languages and social institutions, with a view to their protection and use as instruments of education ; to assist in the production of an educational literature in the vernacular ; to encourage international co-operation in all questions connected with the mental development and technical advancement of the people of Africa ; to bring about a closer association of scientific knowledge and research with practical affairs ; and to undertake such other activities as may be deemed incidental or conducive to the attainment of the foregoing purposes.

The Institute is declared to be non-political, and will not interfere in matters of policy and administration. Though its methods must be strictly scientific, it will not be a purely scientific body. Its aim is to make available to all the results of individual study and research, since there is a vast body of information in most languages which is not at present generally accessible. It will provide a link between science and practical work in Africa.

It was agreed that the Associations represented at the meeting in London should constitute the Governing Body together with representatives from the following additional bodies if they should decide to co-operate :

Scuola Orientale University of Rome.
Reale Istituto Orientale in Napoli.
Società Africana d'Italia.
Museo Ethnologico Missionario in Laterano (Rome).
American Anthropological Institute.
Social Science Research Council (U.S.A.).
Oxford University.
Cambridge University.
Deutsche Orientalische Gesellschaft (Berlin).
Seminar für Afrikanistik (Vienna).
University of Cape Town.
University of the Witwatersrand (Johannesburg).
Fort Hare College (South Africa).
Missionary Society of the Holy Ghost.

The members of the Executive Council of the Institute are the following : Rt. Hon. Sir Frederick Lugard (Chairman) ; Colonel Derendinger ; Rev. Father Dubois ; Professor Lévy Bruhl ; Major Sir Humphrey Leggett (Hon. Treasurer) ; Professor Meinhof ; Mr J. H. Oldham ; Rev. Father Schebesta ; Rev. Father Schmidt ; Professor Seligman ; Rev. E. W. Smith ; Professor Van der Kerken ; and Professor A. Werner. Professor Maurice Delafosse (Paris) and Professor Diedrich Westermann (Berlin) were appointed Directors of the Institute, and Major Vischer (the Secretary of the Advisory Committee on African Education at the Colonial Office) as Vice-Director and Secretary. Unhappily, Professor Delafosse, who was ill at the time of his appointment, died a few months later. Monsieur Labouret, who has succeeded Professor Delafosse in his Chair at the School of Languages in Paris, has been appointed Director in his place.

The Institute has already taken in hand the following activities :

1. A statement is in preparation setting forth the principles on which a simple and practical orthography for literature in African languages should be based. It is hoped that it will be possible to obtain agreement amongst expert phoneticians in the different countries in regard to these principles.

2. Assistance is being given by the Institute in the application of these general principles to particular African languages in response to requests which have been received from different parts of Africa. Professor Westermann is at present in the Gold Coast at the request of the Gold Coast Government to assist in the solution of linguistic problems in that Colony.

3. A study is being undertaken in regard to certain important languages in which literature exists in several dialects, with a view to ascertaining which of the dialects, in virtue of its expansive power and of the literature it already possesses, is best fitted to be the sole literary dialect of the language in question.

4. The Institute is engaged in the preparation of a bibliography of (*a*) all publications in African languages, (*b*) works in European languages dealing with African vernaculars and (*c*) works dealing with African cultures.

5. An investigation is being undertaken of school text-books and of existing literature on such subjects as hygiene, mothercraft and agriculture, with a view to ascertaining how far they are adapted to African life and ideas, and to what extent use is made in such literature of African proverbs, riddles, folklore and traditions.

6. A beginning is being made in the study of African music.

7. The Institute is giving careful consideration to the kind of work that can be undertaken with greatest advantage in the field of ethnological study.

8. It is proposed to issue a quarterly journal, the first number of which will be published, it is hoped, in July.

The fee for membership (either for associations or individuals) was fixed at £1 annually. Members will receive the journal and certain other publications of this Institute.

The headquarters of the Institute are at 22 Craven Street, Strand, London, W.C.2. J. H. O.

Conferences on the Presentation of the Christian Message to the Jews

Budapest, April 7th to 13th ; Warsaw, April 19th to 25th

THE two important conferences arranged to consider the subject of Jewish evangelization take place in Budapest and Warsaw this month. Their object is to concentrate thought, prayer and experience on this intricate missionary enterprise ; to study closely the great questions involved ; and to awaken, by fresh and well-considered presentation of the issues, a new interest in Jewish problems in the evangelical Churches throughout the world.

The gatherings, which are international and interdenominational in character, are under the auspices of the International Missionary Council, and it is expected that Dr John R. Mott will preside. An arrangements committee has been at work for over eighteen months, with Dr J. Macdonald Webster of the United Free Church of Scotland Mission to the Jews as secretary. Very special efforts have been made to secure a thoroughly representative attendance of the Churches in Great Britain, in America and on the Continent of Europe, as well as of leaders in Jewish mission affairs.

A set of topics, for discussion at the conferences, has been carefully prepared on matters of vital importance along the following lines : the present situation ; the Christian Church in its attitude to the Jews ; evangelization ; missionary methods ; training and welfare of workers ; Christian literature ; co-operation and comity ; some special problems ; the spiritual dynamic ; follow up of the conference.

Under each of these headings a series of questions has been prepared, bearing upon all aspects which might arise under discussion, some of which will be selected for consideration at the session devoted to that particular subject. Special papers have also been written by experts on several of the topics. These, with the questions referred to, and a summary of answers from many workers in various areas to an elaborate questionnaire, have been circulated to the delegates, so that each may come to the conferences fully prepared to take an active part in the discussions. K. M.

Jerusalem Meeting of the Council

A MEETING of the officers of the International Missionary Council was held in New York from January 21st to 28th, at which plans were worked out for giving effect to the decisions arrived at by the Committee of the Council at Rättvik last summer, with regard to the preparations for the next meeting of the Council to be held in Jerusalem in April 1928. The communication which has been issued to members of the Council will be found on pp. 278–87 of the Review. A hearty response has been received from the National Christian Councils in Asia to the proposal that the membership of the Council at its next meeting should be enlarged with a view to making possible the participation in largely increased numbers of representatives of the younger Churches overseas.

It is hoped that, in connexion with the enquiries which are being undertaken, groups may be formed in different countries with which members of the Council may keep in touch and to which they may report fully the results of the meeting in Jerusalem. J. H. O.

Foreign Missions Conference of North America (United States and Canada)

THE thirty-fourth annual meeting was held January 11th to 14th, 1927, at Atlantic City. The meeting was attended by 352 registered delegates and corresponding members. Fifty-seven missionary boards were represented at the gathering.

One whole day was given to a discussion of co-operative missionary enterprises, with special reference to the policies and program of the Foreign Missions Conference and its standing committee, the Committee of Reference and Counsel. Much attention was given also to the consideration of a more united presentation of foreign missionary work in the American Churches. For this purpose a joint meeting with the Federation of Women's Boards was held.

The situation in China was described in a series of addresses, present-day Moslem problems were discussed and missions in Africa and in Latin America were considered.

An important statement on schools for American missionary children was made by Dr Paul Monroe of Teachers College, Columbia University, who has recently completed a thorough survey of these schools.

Dr John R. Mott gave a report of the International Missionary Council, and presented a detailed statement of the plans for its next meeting to be held in Jerusalem. The conference unanimously adopted resolutions approving these plans and elected its delegates to that meeting.

A feature characterizing this annual meeting was the place given to united prayer. The daily periods of prayer were led by Dr C. R. Watson, and were times of deep heart-searching and of great spiritual uplift. The conference united on two evenings in a service of intercession, led by Dr C. H. Patton, who used a specially prepared form of service. Dr Patton also led a discussion on the cultivation of prayer for missions, in which reference was made to the topics for united prayer agreed upon by the Committee of the International Missionary Council at its meeting at Rättvik. The conference was deeply

convinced that ' only as new tides of spiritual life begin to flow within the Church can the waiting tasks be fulfilled.'

Preceding this conference, the annual meeting of the Federation of Women's Boards of Foreign Missions of North America was held on January 8th to 11th. Its general theme was ' The Family of Nations in the Kingdom of God.' At one session opportunity was given to a number of young people to speak of their interest in the missionary movement. Dr Timothy T. Lew of Peking gave the closing address on ' One in Christ.' In this conference, too, the periods of united worship were deeply spiritual. A. L. W.

National Christian Council of India and Ceylon

Meeting at Calcutta, November 6th to 11th, 1926

THE Council had a number of questions before it calling for thought and action. Among them was the proposal to establish a Christian School of Islamic Studies in India, the lack of which has greatly weakened the Christian approach to Islam. The school will probably be developed gradually at Lahore.

As an outcome of the investigation, carried out during the last year, into methods of Scripture and Christian teaching, it was decided to convene a small conference to discuss the question of religious education in all its bearings. The memorandum on religious education presented by Miss Gordon to the Council revealed that a widespread dissatisfaction exists with the present condition of things.

An interim report by Dr Rose Greenfield of the survey of Christian medical work in India was presented. One striking section of the memorandum—that dealing with efficiency—stated that only one-half of the 49 mission hospitals already visited could be entered as even fairly adequate as regards financial position and staff; as regards equipment only 19 of the 49 were described as being even fairly adequate. As the report says, this is not satisfactory. A list of equipment considered essential for a fifty-bed hospital is being prepared, and will set up a standard to be aimed at.

The report presented by Miss Gordon on rural education showed that the work, initiated three years ago, of stimulating missions and the general public to relate primary education to rural conditions is beginning to yield encouraging results. ' The Government has viewed with considerable interest and growing appreciation the work which missions are doing, and looks to them to initiate further advances.'

Generous financial help sanctioned by the Institute of Social and Religious Research in North America has enabled the Council to go forward with a scheme which was first contemplated some time ago, namely, that of making a scientific investigation of industrial conditions. The services of Miss M. Cécile Matheson, a distinguished expert on social and industrial problems, have been secured for a period of two years. Two Indians will be associated with her, to learn scientific methods of industrial investigation and so to continue the work she initiates.

Following a speech by Dr S. K. Datta, on the duty of Christians in the present critical situation arising from communal tension, the Council adopted a statement calling all Christians in India to special prayer and self-examination and, where necessary, readjustment of position and attitude towards communal and racial relationships.

The Rev. N. Macnicol, D.Litt., missionary of the United Free Church of Scotland in Poona and well known throughout India, was appointed secretary of the N.C.C. in place of the Rev. W. Paton. Miss A. B. Van Doren, of the American Arcot Mission, was appointed to take the place of Miss E. A. Gordon, who, her term of service as a secretary of the Council being concluded, has reverted to her work in Poona with the United Free Church of Scotland.

M. M. U.

The National Christian Council of China

THE following is an excerpt from 'A Call to those who seek Christ's Way of Life,' which was issued after the last meeting of the Council in October 1926, at Shanghai. The 'Call' has been issued as a leaflet, obtainable from the offices of the Council (23 Yuen Ming Yuen Road, Shanghai):

. . . As Chinese and foreigners together we have been meeting during October 1926 in Shanghai at the fourth annual meeting of the National Christian Council. After days of deliberation when we have faced this situation we have reached a common mind, seeing one way and one only whereby the needs of the people may be met and the Church revived. It is to live according to Christ's way of life, firm in will and pure in aim. . . . What do we mean by Christ's way of life? Inwardly it means spiritual union with Christ. Outwardly it means the manifestation of His Spirit in all our life and contacts. How can we attain to His way of life? Of many methods we wish to mention a few which seem to us most pressing at this time. In them we see God's call to Churches and all other Christian bodies at work in China. . . .

In the Inner Life.—As we clearly see the importance of finding Christ's way of life, we are brought back freshly to the need for Bible reading and prayer as first essentials.

The Bible contains the record of God's love and its manifestation in the life of Jesus Christ. Therefore to know God and to find Christ's way we must study the Bible. . . . But in reading the Bible we need to pray. Prayer leads us into fellowship with the Father and with His Son, Jesus Christ. It generates limitless power, hope and courage, given us through faith in Christ. Its chief value is not in asking for particular things, not even in seeking guidance for our life. It is the maintenance of the most intimate union between the divine and human spirits.

In the Family Life.—In the family we have the natural sphere for the expression of the Christ life. The progress and development of religion is dependent upon the seed sown in the home; and here it is that we can immediately apply the principles of Christ. . . . The home is the place where the religious teaching of the young must begin. . . . At this moment when religious education in the schools is being challenged it is indeed an urgent matter to see that it is well given in the home. If we fail here what is our hope for religion?

In Wider Relationships.—Every human relationship must, for the Christian, be determined according to Christ's way of life. This is an unavoidable implication of our faith. It is utterly impossible to separate religion and daily life. The man who would live the Christ life must be for ever applying his principles to his environment. He must build and he must destroy. He will bring the Christ spirit into each sphere, school, social life, politics, international relations, etc., so that Christ may be seen in these as a real power. He will also seek to overthrow social evils such as opium—seeing these as enemies of Christ to be fought with unswerving determination. As Christ cleansed the temple, so let us cleanse the nation's life.

In Witnessing.—Seeing Christ's way of life as the goal wherein we may achieve all that is best and worthiest, we shall through life and death hold fast to this faith. . . . As Christians we shall know that to save ourselves is not enough. To all who will attend we bear witness that they also may find the true Source of love and life. . . .

We believe that the needs of this very hour in China may be met as we seek to live the Christ life and work it out along these lines. We send out this call to our

fellow-Christians in the hope that the elders and brethren in Christ, irrespective of racial, sectarian or theological distinction, may join in the one service. . . .

At the above meeting Dr David Yui was appointed Chairman, and Dr C. Y. Cheng General Secretary of the N.C.C.

The death of Miss Fan, formerly a Secretary of the Council, is deeply regretted.

M. M. U.

Publishing Day—and After

THE *International Review of Missions* as it issues from the press travels far and wide. It would be of no small interest were it possible to learn the destination of every copy, to classify all who read the Review. But for reasons which will appear in a moment no such complete examination of subscribers' names can be made.

When the sheets come off the machine and have passed through the binders' hands, the completed numbers pass out through three channels of distribution: North America absorbs 35 per cent of the edition; the Oxford University Press takes 26 per cent; the remainder is distributed through the office of the Review at Edinburgh House.

1. Active agencies at the office of the Foreign Missions Conference of North America make the Review known in that continent, enlisting fresh subscribers and reminding old subscribers to renew. From this office lists—long, detailed and eagerly scanned on arrival—are sent to Edinburgh House (remittances following), where postal labels are typed. These wait at the printers until the first copies of the Review are ready for immediate individual despatch. Less than 2½ per cent of the copies with American imprint are sent in bulk to New York. The working time-table which holds both editors and contributors in its grip is governed by the American mail.

2. The Oxford University Press receives a certain number of individual subscriptions, but its great service is in supplying the Review to 'the trade.' Booksellers, who may receive individual orders either from their own locality, or from anyone, anywhere, send to these great publishers for their supplies. Many copies go through this channel to missionaries, who continue to use the local bookseller near their former home to supply their magazines and books.

3. Turning to Edinburgh House, from the busy office on an upper floor, 20½ per cent of the total quarterly issue is sent to European countries and to the mission fields; 12 per cent go direct to subscribers in Great Britain (in addition to all the copies ordered through the Oxford University Press); and over 5 per cent are sent out as free copies by the editorial department, for press use, or in exchange for other magazines, or to the office of societies which constitute the International Missionary Council, or to contributors to the pages of the Review.

A fact which gives special encouragement to the central staff is that about 12 per cent of the quarterly issue of the Review is purchased by missionary societies and sent out free to their stations abroad. Of that number, British societies are responsible for 7 per cent, those of the United States for over 3 per cent, Scandinavia for over 1 per cent; the fractional remainder is taken by the Swiss and Paris Missions.

The card index which contains the names of individual subscribers is an interesting study. It is on record that a discouraged Editor went to examine it one day and alighted first on the name of the Archbishop of Canterbury.

G. A. G.

Notes and News

International Missionary Council Officers.—Mr J. H. Oldham paid a short visit to New York in January, returning to London in February. The Rev. W. Paton joined the staff in London in March as an additional secretary of the Council.

International Review of Missions.—The month of January saw the resignation from co-editorship of Miss Gollock, who has been associated with the Review almost since its inception. In March the Rev. W. Paton took up his duties, one of his major responsibilities being the editorship of the Review.

Uganda Mission Jubilee.—The celebrations of the Jubilee of the Church Missionary Society's work in Uganda include a public meeting in London in January, followed by meetings in the provinces in February and March, and a festival to be held in June in Kampala, the capital of the Protectorate.

American Board of Commissioners for Foreign Missions.—The three regional Women's Boards have merged with the A.B.C.F.M. to form one united Board from January of this year.

The Contents of the April number of *The International Review of Missions* are as follows: Roman Catholic and Protestant Missions in China: Some Comparisons, by K. S. Latourette;—The South African Race Problem in the Light of General Hertzog's Proposed Legislation, by Edgar H. Brookes;—The Educational Value of Initiatory Rites, by the Bishop of Masasi;—New Tendencies in Islamic Religious Thought, by S. A. Morrison;—The Persian Shi'as, by J. D. Frame;—Missionaries and Christian Social Service, by Mary A. Dingman;—Uganda, Masasi and the Upper Nile, by Georgina A. Gollock;—Father Schmidt's Theory of Culture Groups, by Otto Dempwolff;—The Use of the Term 'Indigenous,' by Roland Allen;—A Breeze and Some Straws, by B. D. Gibson;—The Jerusalem Meeting of the International Missionary Council;—Correspondence;—Reviews of Books;—International Missionary Bibliography.

Directory Notes

Deutscher Evangelischer Missionsbund.—Secretary, Missions-Direktor Dr Baudert. Hamburg 23, Blumenau 144.

National Christian Council of China.—General Secretary, Dr C. Y. Cheng; Office Secretary, Mr C. L. Boynton, 23 Yuen Ming Yuen Road, Shanghai.

National Christian Council of Japan.—The office has been removed to National Y.M.C.A. Building, 10 Omote Sarugaku-Cho, Kanda, Tokyo.

National Christian Council of India.—The office has been removed to 1 Staveley Road, Poona.

New York Offices.—The International Missionary Council and Foreign Missions Conference are removing their office to 419 Fourth Avenue.

Quarterly Notes, being the Bulletin of the International Missionary Council, is in no sense an official organ of the International Missionary Council. It is intended to be a brief record of the facts of national and international missionary co-operation. It is issued *gratis* as an inset in the *International Review of Missions* and also separately. National organizations and missionary societies who desire to put it into the hands of committee members or missionaries can order it from the International Missionary Council, Edinburgh House, 2 Eaton Gate, London, S.W.1, at 8d. (15 cents) per 10 copies, post free. Applications for single copies should be made to the Mission Houses.

PRINTED BY MORRISON AND GIBB LTD., EDINBURGH

No. 15 July 1927

QUARTERLY NOTES

BEING THE BULLETIN OF THE

INTERNATIONAL MISSIONARY COUNCIL

The Jerusalem Meeting of the International Missionary Council

Some Preparations

Germany.—The Missions-Bund, at its Herrnhut week, to be held this year from October 9th to 14th, is arranging to discuss some of the chief questions which will be brought forward at the Jerusalem meeting. The editors of *Neue Allgemeine Missionszeitschrift* are making plans for their paper with the meeting in view. A group of missionary leaders resident in Berlin is meeting fortnightly to study the message of Christianity, as presented by Jesus, St Paul and St John ; and also in relation to animism, Hinduism and Buddhism.

A suggestion has been made that the continental delegates to Jerusalem might meet together in Switzerland, on the journey out, for a preliminary discussion of the more important matters.

Scandinavia.—Representatives of Sweden, Norway, Denmark and Finland, at a recent conference of the Northern Missionary Council in Oslo, included the Jerusalem meeting among the subjects agreed upon for joint missionary intercession. Information about the meeting is being disseminated in all the four countries through addresses and articles in the religious press.

Japan.—Following prolonged consideration, Japan's delegates to the Jerusalem meeting have been appointed ; of the eight delegates, seven are Japanese. In order that they may thoroughly inform themselves on the whole range of questions which are to be considered at Jerusalem, and that they may secure a far-circled reaction of the Christian community in Japan in regard to these problems, study groups have been formed in different parts of the Empire. The findings of these groups will furnish the basis for the material and convictions submitted from Japan to the gathering at Jerusalem.

China.—Elaborate plans for electing the quota of twenty members to represent Christianity in China were ready early in the present year and are being carried through.

The National Christian Council has prepared and submitted to the International Missionary Council a memorandum embodying suggestions of topics for preliminary consideration. The Council accepts the four main subjects proposed for consideration by the I.M.C., viz. the Christian Life and Message in Relation to Non-Christian Systems ; Religious Education ; the Relation between the Younger and Older Churches ; the Christian Mission in the Light of Race Conflict, Industrial Developments and Rural Needs, and suggests certain topics under the four headings, and also plans for following up the meeting.

India.—The twenty members allotted to India, Burma and Ceylon have

been appointed. They include men and women representing widely varying schools of thought and activity. Fourteen of the number are Indians.

Groups are being formed to study the Christian message in relation to the non-Christian religions, and the subject of religious education, in preparation for the Jerusalem meeting. The industrial survey, reference to which was made in the April *Quarterly Notes*, will be related also to the consideration at Jerusalem of industrial questions in the East.

World Conference on Faith and Order

THIS long-planned conference is to meet in Lausanne in August, when it is expected that several hundred leaders of all Churches—other than the Roman Church—will meet to consider the subject of Christian reunion. The conference will have great significance for the Churches of the East and in Africa founded by missions.

The preamble to the programme is as follows :

> We, the members of the World Conference on Faith and Order, whose names are hereinafter written together with those of Churches which have sent us here or to which we belong, are met in the name of God. We believe that the Holy Spirit is moving the hearts of Christian people far and wide to deplore our divisions and to desire the oneness of Christ's people. We accept with gratitude the call which has brought us together ; we commend our work most humbly to the guidance of the Holy Spirit ; and, in reliance upon His leading, we pass to the consideration of the subjects prepared for our conference.

The subjects to be considered are seven, viz. The Call to Unity, the Church's Message to the World, the Nature of the Church, the Church's Common Confession of Faith, the Church's Ministry, the Sacraments, the Unity of Christendom and the Relation thereto of Existing Churches. These subjects were drawn up by the preparatory committee which met in Switzerland last summer and, as will be seen, include matters of vital importance.

The Christian Message to the Jew

TWO conferences have recently been held, at Budapest, April 7th to 13th, and at Warsaw, April 19th to 25th, under the auspices of the International Missionary Council, to discuss the presentation of Christianity to the Jewish race. Dr Mott presided at both conferences, which were attended by representatives of diverse countries and Churches, including a number of Hebrew Christians.

Among the points which emerged most clearly were the following : The Church as a whole, in its individual membership, is not yet awakened to a living interest in Jewish evangelization, it is only too common for the local Churches to neglect the needs of large groups of Jews living within the area of their service ; there should be greater co-operation among the different organizations carrying on evangelistic work, and, in particular, literature should be provided from a common source ; at the present time many Jews are giving up their own religion, with its strong sanctions, and there is the greater need of bringing to them the Christian message ; there is a call to approach the whole enterprise from a new angle and to use modern methods of work, such as the cinema and radio.

An afternoon at Warsaw was spent on the discussion of ' What does Jesus Christ bring to men that they do not and cannot find in Judaism ? ' In the answering of that question lies the whole future of Jewish evangelization.

All-India Women's Conference on Educational Reform

Poona, January 5th to 8th, 1927

THE conference was of great significance, being the first occasion on which Indian women as a body have become articulate on questions chiefly affecting women. For some years past, Indian women of education in all communities have been beginning to take a share in public life. This conference was a landmark. From now onwards women's influence, which has always been so great in domestic life, will be brought increasingly to bear on public questions also. The Maharani of Baroda in her presidential address dwelt on the necessity for educated women to combat such evils as child marriage and the *parda* system.

The membership of about sixty represented the Hindu, Moslem, Parsi, Christian and Jewish communities, including a few Europeans. Speeches were made in several languages, but proceedings were carried on chiefly in English.

The need of ' moral training based on spiritual ideals,' of training for home life and for social service, and also the need of physical education and of primary education for all girls—these and other questions came up for discussion, and the speeches showed that Indian women are forming definite opinions on the education they wish their daughters to receive. It was recognized that there is urgent need for the creation of a public opinion which would make it possible for an unmarried woman to take up educational, social welfare or other work more freely than is possible at the present day. The conference also passed a resolution urging the Government to raise the legal marriageable age of girls to sixteen, and heartily supporting Sir Hari Singh Gour's Bill which proposes to raise the age of consent to fourteen.

It is proposed to hold a second conference at Delhi early in 1928, while the Legislative Assembly will be discussing the Bill mentioned above, which, it is believed, would by this means gain additional support.

M. M. U.

Japan

Bill of Religions.—Owing to stout opposition to the Bill on the part of representative Christian bodies, the Committee of the House of Peers has withdrawn the Bill, which will not reappear during the present session. The Bill was outlined in *Quarterly Notes* for October 1926, pp. v–vi.

The Staff.—In order to cope with its ever-increasing work, the National Christian Council has engaged the part-time service of Mr K. Matsuno and Mr M. Kobayashi. Mr K. Takenaka has also been elected as a secretary. His chief work will be in the field of social welfare and reform.

China

A MEETING of the Executive Committee of the National Christian Council was called in February to consider what service the Council might render to Christians in China during the present time of unrest. It was agreed to arrange for the immediate production and circulation of literature calculated to encourage and sustain.

It was also proposed to arrange for deputations of Chinese leaders and missionaries to England and America, to interpret the significance of the present situation in China as a whole and within the Christian movement, and to make constructive suggestions as opportunity should offer. It has been considered, however, that such deputations are not advisable at the present time and the proposal will not, therefore, be carried out.

The annual meeting of the Council was fixed for May 12th to 19th, at Shanghai. At the time of going to press the editors of the Review had not received information about that meeting.

At such a time of confusion as the present, when feelings run high and passions are easily aroused, misunderstandings are only too liable to occur, and the Council should receive the sympathy and the prayers of the Church in all parts of the world for their difficult task of trying to hold together the different elements—Chinese and foreign—of the Church in China.

A representative group of Chinese Christians in Shanghai has issued a letter to missionaries containing a statement of the present situation and the attitude of Chinese Christians towards missionaries and their work.

The situation is described as being a gigantic upheaval of which the main characteristics are : ' A struggle for a stronger and freer national life ; a struggle for a fuller and richer content in the life of the masses ; a struggle for a more worthy place in the family of nations ; and a struggle towards a new cultural expression which will unite the best in our intellectual and spiritual life with the best in the modern scientific civilization.'

The letter goes on to speak of the hope and spirit of adventure animating Chinese Christian leaders, in spite of anxiety and perplexity, and their desire to maintain faith, courage and wisdom equal to the demands of the hour that they assume responsibility for carrying on the Christian movement. It continues, ' In this crucial experience through which we are passing, we need the continued co-operation of the older Christian communions of the West and of our missionary co-workers in China.'

Christian Missions in China, a small booklet (31 pp.) issued by the Foreign Missions Conference of North America (419 Fourth Avenue, New York), contains short papers, compiled from recent material, dealing with the future of missions, education and the Church in China, together with suggestions for prayer.

Union Mission Educational Institutions

PROFESSOR R. D. WELLONS, formerly of Lucknow Christian College, at the request of the International Missionary Council, has been prosecuting a study the results of which he has just published under the title of *The Organization set up for the Control of Mission Union Higher Educational Institutions* (New York : 419 Fourth Avenue, $1 ; London : 2 Eaton Gate, S.W.1. 4s.). The study is in three parts. Part I ' presents a statement of the factors which influence the character of the problem of the control ' of the institutions under survey. Part II deals with details of organization and Part III gives the significance of the five types of organization described in Part II. Ingenious charts illustrate the different types of organization.

Comparative Missionary Finance

THE following table shows, as in former years, the aggregate income of the missionary societies which co-operate in the national missionary organizations represented in the International Missionary Council. It has been prepared by the Rev. A. L. Warnshuis in accordance with the minute passed at the Oxford meeting of the I.M.C. in 1923 (Minutes, pp. 15, 18).

The column of rates of exchange shows the value of £1 sterling in the currencies of each country.

		1923.	1924.	1925.	Average.	Rate of Exchange, 31st Dec. 1925.	Average Aggregate Income reduced to Sterling.
Australia . . .	£	270,829	277,144	332,886	293,619	..	293,619
Belgium . . .	Fr.	59,000	83,342	90,135	77,492	174·50	444
Denmark . . .	Kr.	2,523,508	2,477,279	2,521,000	2,507,262	18·20	137,762
Finland (3 societies)	M.	4,746,488	5,046,714	4,990,038	4,927,746	193·	25,532
France . . .	Fr.	1,797,000	1,660,500	2,799,000	2,085,500	122·50	17,024
Germany . . .	M.	[1]	3,023,804	3,799,158	3,411,481	20·40	167,229
Great Britain . .	£	2,370,845	2,421,489	2,180,541	2,324,292	..	2,324,292
Netherlands . .	Fl.	1,148,789	1,142,361	1,327,961	1,206,370	12·13	99,453
New Zealand . .	£	86,521	90,172	97,118	91,270	..	91,270
U.S.A. and Canada .	$	38,865,932	39,000,000 [2]	38,927,339	38,931,090	4·85	8,027,028
Norway . . .	Kr.	3,890,976	4,367,995	4,102,556	4,120,509	19·20	214,610
Sweden . . .	Kr.	3,907,684	3,824,770	3,863,943	3,865,466	18·15	212,973
Switzerland . .	Fr.	1,466,300	1,477,450	1,499,335	1,481,028	25·10	59,005
South Africa . .	£	..	..	100,000	..	..	..
							£11,670,241

[1] It was impossible in 1923 to express the aggregate income of German societies in terms of foreign currency.
[2] Estimated.

A. L. W.

German Missionaries

SINCE the last report in *Quarterly Notes* (July 1926, pp. iv–v) of the return of German missionaries to their former fields, the following further developments have taken place :

In India.—Both the Leipzig and Basel missions have now been ' recognized ' and missionaries of both societies have taken up their work. The Hermannsburg Mission has raised with the Ohio Synod (at present in occupation) the question of their return to the Madras Presidency.

In Africa.—The recognition of the Moravian Church has been completed by the formal inclusion of its German Province among ' recognized societies,' and the United Free Church of Scotland has handed back to it the work on the northern shore of Lake Nyasa for which the Scottish mission had been caring during recent years.

Dr Johannsen, of the Bethel Mission, has gone to North-west Tanganyika Territory, to work out with the Wesleyan Missionary Society of South Africa a plan for delimiting the areas of the two missions, as the Bethel Mission hopes to resume work at Bukoba.

Missionaries of the Neukirchen Mission have returned to Kenya Colony, but

' recognition ' of the mission is delayed pending a settlement of the question of mission property.

In New Guinea.—The Neuendettelsau Mission has received permission for its missionaries to re-enter the territory on obtaining individual sanction from the Administrator.

In Hongkong.—The objections to the return of the Basel Mission have been withdrawn.

Notes and News

Dr Mott.—During the spring Dr Mott met with groups of missionary leaders in Great Britain, France, Holland, Germany and Switzerland, also with representatives of the Scandinavian countries in Denmark, giving special attention to preparations for the Jerusalem meeting.

Missionary Survey.—It is proposed to issue in the *International Review of Missions* for January 1928 a survey of ' The World in 1928.' This will be of special interest to all delegates attending the Jerusalem meeting of the International Missionary Council.

National Missionary Council of New Zealand.—Nine organizations appointed delegates to the first meeting of the newly organized Council in New Zealand in February last. The Bishop of Nelson was appointed President, and the Rev. David Calder, Honorary Secretary. The Council will be represented by two delegates to the Jerusalem meeting of the I.M.C.

Semaine de Missiologie of the Roman Catholic Church.—It is proposed to hold the fifth session at Louvain in August 1927. Those who have read the reports of the earlier meetings will watch with interest for an account of the proceedings of the forthcoming *Semaine*. The Committee is proposing to conduct a tour of study in Islamic territory, and the Archbishop of Carthage has invited members of the *Semaine* to meet in Tunis in September for this purpose.

Institute of Pacific Relations.—The second meeting of the Institute has been arranged for the present month, July, in Hawaii, Honolulu.

Subjects for Intercession.—Readers of the *International Review of Missions* will have noted the absence, from the April and July numbers, of the leaflet *Guide to Intercession and Thanksgiving*. In its stead, on pp. vii–viii of *Quarterly Notes*, will be found subjects for intercession in relation to the work of the International Missionary Council. It is believed that these suggestions will be found more profitable than the *Guide*, which was based wholly on the current number of the Review.

Requests for I.R.M.—Miss Edith Wardo, Lakenheath, Brandon, Suffolk, would be most grateful if readers of the Review, who are willing to pass on their copies to missionaries of the Universities' Mission to Central Africa, would communicate with her.

The Contents of the July number of the *International Review of Missions* are as follows :—The Future of Christianity in China : I. by Edward H. Hume ; II. by Stewart Yui ; III. by A. H. Bray ;—The Agreement between India and South Africa, by C. F. Andrews ;—The Relation of Missions to Native Society, by M. Schlunk ;—The Tribal Initiation Ceremony of the Lokele, by W. Millman ;—Methodists look at their Policies in India, by R. E. Diffendorfer ;—The Bible in the Religious Education of Africa, by E. W. Thompson ;—Tendencies in Missionary Giving in the United States, by C. H. Fahs ;—Surinam, by W. Burkhardt ;—In the Nile Delta, by I. M. Scott Moncrieff ; —Correspondence ;—Reviews of Books ;—International Missionary Bibliography.

Directory Notes

National Missionary Society of New Zealand.—Secretary, the Rev. David Calder, P.O. Box 930, Wellington, New Zealand.

Subjects for Intercession

International Missionary Council

Meeting at Jerusalem, March 24th to April 8th, 1928

THE members of the International Missionary Council have associated themselves in prayer for spiritual revival as expressed in eight definite objectives. These have been set forth in a leaflet already issued. It is believed that the members of the Council and many others who recognize the possibilities of the meeting in Jerusalem will desire to unite in prayer for this gathering, for the activities carried on in preparation for it, and for the new and vital activities that may grow out of it. We invite those who join in prayer to unite with us in particular in the requests which follow.

JOHN R. MOTT, *Chairman.*
J. H. OLDHAM,
W. PATON,
A. L. WARNSHUIS, } *Secretaries.*

THE PURPOSE OF GOD

THE FULFILMENT OF GOD'S PURPOSE.

The meeting will touch many interests. It will cover a wide range of subjects. But however far thought may stretch, it needs continually to return to the centre, and that centre is God's purpose—a purpose higher than any of our human purposes, to be humbly learned and faithfully obeyed. Let us ask—

That the meeting and all activities connected with it may contribute to the fulfilment of God's purpose; and that to this end Christ may be the centre, the touchstone and the inspiration of all that is thought and written and spoken.

THE WORK OF PREPARATION

THE SPIRIT OF LEARNERS.

If there is to be in our day a new creative act of God and a breaking forth of fresh energies of life, men must be willing to think new thoughts, to form new habits and to walk in new ways. Let us ask—

That members of the Council, all who take part in the work of preparation, the mission boards and the Churches overseas may be given an open and childlike mind, readiness to receive new ideas and willingness to venture forth on untried ways.

THE SPIRIT OF EXPECTANCY AND PRAYER.

What is needed for the fulfilment of the Christian Mission is something that goes far beyond anything that can be accomplished with existing resources, something that God alone can bring to pass. Let us ask—

That there may be given a spirit of expectancy; and that members of the Council and all engaged in the Christian Mission, recognizing the disproportion between its demands and the capacity of human resources to meet them, may give themselves increasingly to prayer, and may gain in prayer a new confidence and joy in the wealth of God's goodness, love and power.

THE SPIRIT OF UNDERSTANDING AND FELLOWSHIP.

Those who are seeking to co-operate belong to many folds, national and ecclesiastical. Widely different races will be represented at the meeting. Let us ask—

That there may be given to all the desire and the power of imagination to understand, and the readiness and generosity to welcome truth from every quarter; and that in fellowship and mutual sharing those from East and West may realize and demonstrate their vital oneness in Christ.

THE OUTCOME OF THE MEETING

THE GIFT OF INSIGHT.

Enquiries are being undertaken in regard to questions of vital import for the Christian Mission. Let us ask—

That fresh light may be gained regarding :

The Christian Life and Message in relation to other ways of life and thought ;

The principles and practice of religious education ;

The relation of the older Churches of Christendom to the younger Churches oi seas ;

The Christian responsibility in regard to relations between races, industrial relations and the life of rural communities ;

The future of international missionary co-operation.

THE GIFT OF INTERPRETATION.

The world is waiting for a word of power. Let us ask—

That out of the work done in connexion with the meeting that may be spoken and written which will kindle a flame in the hearts of men.

THE GIFT OF COURAGE AND ACTION.

The methods of conference are writing and talk. These have reality and power only when they are the expression of life. Christ in His teaching laid the emphasis on action. He Himself lived His teaching. He gave Himself. Let us ask—

That there may be given to the International Missionary Council, to mission boards and missionaries and to the Churches overseas the spirit of daring adventure, the power of resolute action and the capacity for willing sacrifice.

When Thou hadst overcome
The sharpness of death
Thou didst open
The Kingdom of Heaven
To all believers.

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No. 16 October 1927

QUARTERLY NOTES

BEING THE BULLETIN OF THE INTERNATIONAL MISSIONARY COUNCIL

The Present Situation in China [1]

Missionary Personnel

ACCORDING to estimates made in the Missionary Service Bureau at Shanghai, of the 8000 missionaries normally working in China approximately 3000, *i.e.* 37·5 per cent, still remain. Of the remaining 5000, a number are working temporarily in Korea and Japan.

The fact that nearly 1500 missionaries are at present in Shanghai—whereas normally the number does not exceed 700—indicates that missionary societies are holding a certain number of their staff in China in the hope of their return to stations at present evacuated.

From missionary leaders comes a practically unanimous expression of appreciation of the love and sympathy shown by their Chinese colleagues in the present crisis, and of confidence in them.

Christian Colleges

The following information, while incomplete, may be of interest to readers of *Quarterly Notes*:

Shantung Christian College. A Chinese staff is carrying on work with a limited number of students. The school is not yet registered.

Yenching University is running as usual, registered with the Northern Government.

Peking Union Medical College is also running as usual, registered with the Northern Government.

Yale-in-China. Both college and medical school are closed.

The Lutheran College, in Hunan, is also closed.

The Central China University is carrying on regular work. The school has been reorganized and is conforming to government regulations; it will apply for registration when conditions in the Wuhan district permit.

Ginling College. Regular work was suspended in March. A group of Chinese faculty and students remain and carry on some work. No definite announcement is made regarding registration.

University of Nanking. The College of Arts and Science and the College of Agriculture and Forestry are carrying on with a limited number of students; the latter College registered with the Ministry of Education at Peking in 1921. The University has practically met all the requirements of the

[1] We are indebted for much of this section to *The Bulletin of the National Christian Council*, No. 24.

Nationalist Government for Chinese management and for religious exercises on a voluntary basis.

Soochow University is carrying on with the Chinese staff. Foreigners have not been able to return. It has not been registered.

Hangchow Christian College is also carrying on with the Chinese staff. It has not been registered.

Shanghai Baptist College. The foreign staff are carrying on classes, but are not in residence.

St John's University is closed until September 1928.

Fukien Christian College. Most of the foreign staff are at work with about two-thirds the former number of students.

Lingnan University (formerly Canton Christian College) was proposing to reopen during the summer. It is registered with the Southern Government.

West China Union University is carrying on with a much limited foreign staff and about two-thirds the former number of students. Registration with the Szechwan Government is contemplated.

National Anti-Opium Association

The Association—of which the National Christian Council Anti-Narcotic Committee is an active constituent—has recently issued a report in which it is stated that its representatives presented eight demands to the Wuhan Government. These included: the prohibition of poppy cultivation; a time limit for the total suppression of illicit traffic in and sale of opium; compulsory ameliorative asylums for addicts; a strict guard at the ports against foreign importation of opium, morphine, etc.; and educational propaganda in the schools.

The Association is endeavouring to stir up a stronger public opinion, and an 'Anti-Opium Week' is planned for October 2nd to 9th, with appeals on successive days to different sections of the public, to students, merchants, farmers, labourers and others.

Greetings to the National Christian Council

The Council has been much cheered by recent friendly greetings from other countries. Cables or letters have been received from the Federal Council of the Churches of Christ in America (in February), from the Congregational Union Council and London Missionary Society (in April), from the National Christian Council of Japan (in April) and from the Fellowship of Reconciliation.

M. M. U.

Congo Missions Jubilee

IN connexion with the Jubilee of Protestant missions to Congo, special meetings are being planned, to be held at Leopoldville in September 1928. The regional conferences of Africa have been invited to send representatives. It is hoped that there may also attend representatives from America and Great Britain of the mission boards which work in the Congo.

It has been proposed to hold a 'post Le Zoute' conference for West Africa immediately following the Jubilee celebrations, also at Leopoldville. Enquiries have been made both of steamship and Congo river boat companies, and if plans for transport and accommodation can be made the conference will probably take place.

A history of Protestant missions to Congo is being compiled, and will be published in due course.

India

Conference on Evangelism [1]

BETWEEN thirty and forty missionaries and Christian leaders met for a retreat and conference at Benares from April 22nd to 24th. Among those present were Dr Macnicol, Dr Chitamber and Dr Stanley Jones; Babu Shree Prakash, a Hindu; the Rev. B. C. Sircar and the Rev. J. C. Winslow, both of whom are experimenting on Indian lines in the establishment of Christian *ashrams*.

Much of the time was spent in meditation and devotion. The discussions were centred on such subjects as: India of to-day and what she is thinking; is there to-day a movement in India towards Christ?; the objective of evangelism; what is the place of baptism and church membership in connexion with this objective? The first condition for effective discussion of such subjects would be a frank facing of facts, a condition which was amply fulfilled, as the following comments show: 'There was an openness to new truth which was very striking.' 'We discussed great things; we were not talking in the air.' 'We had actual concrete problems and cases in mind.'

The aim of the conference was not to pass resolutions or even to arrive at conclusions, but to share experience of doubts and problems and to get a vision of tasks and opportunities; and this aim was attained.

The conference was closed with a Love Feast, or *Agape*, on Sunday evening, when the Lord Himself came into the midst and seemed again to say, 'As the Father has sent me, even so send I you.'

Industrial Investigation

Miss M. Cécile Matheson is due to arrive in India early in October. Associated with her in her investigations of industrial conditions are Miss Iris Wingate of the Y.W.C.A., and, it is hoped, Mr Reuben David of the Y.M.C.A., a welfare worker in the Nagpur mills.

It is proposed to study conditions of labour in connexion with the production of tea, cotton, jute, coal, steel and iron.

St Andrew's Missionary Training College, Madras

A college in India, for Indian and western women students to train together for the service of India, is an experiment which has been talked of for some time, and which is now about to be put into practice. The opening of St Andrew's in the near future marks an advance. Miss D. J. Stephen has been appointed Warden. The governing body is a committee of Indians and Europeans in Madras, and has the goodwill and support of the Madras Christian Council and the Indian Churches. The scheme has also the support of a committee in London, of which the secretary (Mrs Popley, 12 Farquharson Road, Croydon, Surrey) will be glad to reply to any queries.

[1] A full report of the conference can be obtained from the Rev. H. A. Popley, Y.M.C.A., 5 Russell Street, Calcutta. This account has been taken from the *National Christian Council Review* for July 1927.

Future Policy in Regard to Eastern Africa[1]

A PAPER with the above title has been presented to Parliament by the Secretary of State for the Colonies. In the paper the announcement is made that the British Government have authorized the Secretary of State to send to East Africa a special commission with the following terms of reference :

1. To make recommendations as to whether, either by federation or some other form of closer union, more effective co-operation between the different Governments in Central and Eastern Africa may be secured, more particularly in regard to the development of transport and communications, customs tariffs and customs administration, scientific research and defence.

2. To consider which territories could either now or at some future time be brought within any such closer union, and, in particular, how best to give effect to Article 10 of the Mandate for Tanganyika Territory, which provides that the mandatory may constitute the Territory into a customs, fiscal and administrative union or federation with the adjacent territories under its own sovereignty or control, provided always that the measures adopted to that end do not infringe the provisions of the Mandate.

3. To make recommendations in regard to possible changes in the powers and composition of the various Legislative Councils of the several territories (*a*) as the result of the establishment of any Federal Council or other common authority ; (*b*) so as to associate more closely in the responsibilities and trusteeship of Government the immigrant communities domiciled in the country ; and (*c*) so as ultimately to secure more direct representation of Native interests in accordance with (4) below.

4. To suggest how the Dual Policy recommended by the Conference of East African Governors (*i.e.* the complementary development of Native and non-Native communities) can best be progressively applied in the political as well as the economic sphere.

5. To make recommendations as to what improvements may be required in internal communications between the various territories so as to facilitate the working of federation or closer union.

6. To report more particularly on the financial aspects of any proposals which they may make under any of the above headings.

Of these terms of reference numbers 3 (*c*) and 4, being concerned with the future status of the Natives, command the particular attention of all interested in missionary work in East Africa.

The Commission will probably start in December next and their work may take about six months.

The concluding paragraph of the paper contains the following statement :

His Majesty's Government wish to make it clear that they adhere to the underlying principles of the White Paper of 1923 entitled ' Indians in Kenya ' (Cmd. 1922), both in regard to the political status and other rights of British Indians resident in East Africa, and also as regards the Imperial duty of safeguarding the interests and progress of the Native population as trustees for their welfare until such time as they can take part more fully in their own Government and in the common affairs of all races inhabiting the territories. . . .

[1] Cmd. 2904, obtainable from H.M. Stationery Office, price 2d.

International Missionary Council

Preparations for the Jerusalem Meeting

ACTIVE preparations are going forward in connexion with all the topics to be discussed at the Jerusalem meeting. In most of the countries which will be sending delegates groups have been formed for the study either of the Christian message in relation to the non-Christian faiths, or of religious education, or of both. In Germany, France, Holland and Switzerland, and in the Scandinavian countries, group work is being done, and special efforts are being made to ensure that the point of view of Continental Europe is worthily represented at the meeting. It is possible that a small preliminary meeting may be arranged at which the Continental delegates may familiarize themselves with the topics to be discussed.

In North America and in Great Britain influential groups have been formed for the discussion of the two subjects above mentioned, and also of the relation of the missionary movement to the development of industrialism in the East.

In India, China and Japan more definite preparations are on foot than elsewhere in the East, owing to the existence of National Christian Councils in those countries. All three countries have filled up their quota of delegates, and are relating them to the different subjects of the meeting through groups and correspondence.

Mr J. H. Oldham and the Rev. W. Paton are planning to leave England on October 22nd for America, to join with Dr Mott and Dr A. L. Warnshuis in concluding the preparations for the meeting.

Days of Prayer for Missions

A Call to Prayer: St Andrew's Tide, Nov. 29–Dec. 6, 1927.—The foregoing is the title of the reminder, for the present year, of the season which is observed by many throughout the world as a time of prayer for missions. The leaflet points out the effects in the East of the impact of modern knowledge, and asks especially for prayer for the Jerusalem meeting of the I.M.C. It may be obtained from Edinburgh House, 2 Eaton Gate, S.W.1 (single copies, 1d.; 3s. 6d. per 100; 25s. per 1000; and £6 per 5000).

Roman Catholic

In a petition recently presented to the Pope by the Supreme Council of the Propagation of the Faith the following clause was included:

> That throughout the whole Catholic world a Sunday be appointed, namely, the last but one in October, as a day of prayer and preaching on behalf of the missions.

By a rescript of the Sacred Congregation of Rites, dated April 14th, 1926, the petitions were granted, the application to each diocese depending upon the prudent judgment of the Bishop of the diocese. Further, in a letter dated May 1st, 1927, the Director of the *Annals of the Propagation of the Faith* was informed that it had been decided that, from 1928, the last Sunday but one in October should be kept as a Missionary Sunday for the purpose of prayer and awakening interest.

Missionary Training Courses

Sweden.—The Swedish Missionary Council held a training course in Holsbybrunn, Småland, from August 16th to 28th, under the leadership of Mr Jakob E. Lundahl, secretary of the Northern Missionary Council. It was attended by about one hundred and thirty missionaries and candidates. Bible study and devotional meetings were held, and lectures by university professors and missionary experts were given.

Great Britain.—The annual summer vacation course, organized by the Board of Study for the Preparation of Missionaries, was held in London from July 23rd to August 6th. The Rev. E. S. Daniell, who succeeds Miss Gollock as Secretary, was present. The membership was thirty-eight, representing sixteen societies (British and Continental). Lectures were given on language, religion, education and problems of the mission field.

A new feature was the combination of a special English course with the vacation course, for the benefit of the Continental members. This special course was continued for a second fortnight.

Notes and News

The Annual Conference of British Missionary Societies met in June at Swanwick. A full report has been prepared, and can be obtained from Edinburgh House.

Institute of Pacific Relations.—The second session was held at Honolulu in July. The subject of foreign missions had a satisfactory place. It is hoped to publish an article, based on the session, by Sir F. Whyte, in the January number of the Review.

World Conference on Faith and Order.—The Conference met in Lausanne from August 3rd to 20th. There has not been time before going to press to obtain any report, but it is hoped to publish an article on Church Re-Union, based on the Conference, by the Rt Rev. the Bishop of Bombay, in the January issue of the Review. The existence of church union in the mission field was repeatedly referred to in the discussions.

Foreign Missions Conference Bulletin. The Foreign Missions Conference of North America (new address 419 Fourth Avenue, New York) has issued the first numbers of a four-page bulletin with the above title. It is planned to fulfil two purposes: (*a*) to make available information regarding the work of the Conference and of its Committee of Reference and Counsel, and (*b*) to make known facts of general missionary importance in other lands. The Bulletin first appeared on June 1st, 1927, and is to be published every two months. The price is 25 cents per annum.

The January Number of the *International Review of Missions* will be a special double number, and will contain a Survey of the World Situation in January 1928. Single copies will be priced at 5*s*., but subscribers for a year will receive the double number without extra cost.

The Contents of the October number of the *International Review of Missions* are as follows: Missionary Problems in Turkey, by James L. Barton;—The Moslems of South-Eastern Europe, by S. M. Zwemer;—Modern Jewish Missions, by A. E. Garvie;—'Sojourners of the Dispersion,' by Ruth Rouse;—The Gospel Apart from God, by R. O. Hall;—Eastern Industrialism and the Christian Mission, by William Paton;—Preventive Medicine and Medical Missions, by Ruth Young;—British Students and Foreign Missions, by J. O. Dobson;—Christianity and African Puberty Rites, by J. Raum;—In the South Pacific, by V. A. Barradale;—Correspondence;—Reviews of Books;—Bibliography;—Index of Vol. XVI.

Obituary

On July 30th, in New York, of pneumo-coccus meningitis, Dr J. E. Kwegyir Aggrey, of the Prince of Wales' College, Achimota, Gold Coast Colony. Memorial services were held in New York on Monday, August 1st, at Achimota on Sunday, August 7th, and in London on Friday, August 19th.

On May 31st, after a long illness, the Rev. G. E. Downton, Secretary of the United Missionary Council of Australia.

Directory Note

Council for Western Asia and Northern Africa.—The recently constituted Council has appointed as its Executive Secretary Robert P. Wilder, D.D., who takes up his duties this autumn. His office address is Y.M.C.A., Sharia Nubur Pasha, Cairo, Egypt.

Subjects for Intercession

Unity

'That they may all be one'

Let us continue in prayer for the Jerusalem meeting of the International Missionary Council, March 24th to April 8th, 1928 :

That there may be given to all the desire and the power of imagination to understand, and the readiness and generosity to welcome truth from every quarter ; and that in fellowship and mutual sharing those from East and West may realize and demonstrate their vital oneness in Christ.

Let us pray for the Christian Church in India :

That the will of God may become increasingly revealed in the matter of establishing closer relations between the United Church of South India, the Anglican and the Wesleyan Churches ; and that in all the discussions to that end the compelling sense of His guidance may continue to be felt.

Let us pray, concerning the Lausanne Conference on Faith and Order :

That the delegates may each and all be inspired to carry its message back to their own people ; and that the measure of agreement achieved may be conserved and may promote a fuller measure in days to come.

Let us pray for the members of the Christian Church throughout the world :

That we all may attain to a willingness to believe in the integrity of our fellow-Christians of whatever communion ; and that we ourselves may apprehend with clarity of vision the fullest possible measure of the truth which God is ready to reveal to us.

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Quarterly Notes, being the Bulletin of the International Missionary Council, is in no sense an official organ of the International Missionary Council. It is intended to be a brief record of the facts of national and international missionary co-operation. It is issued *gratis* as an inset in the *International Review of Missions* and also separately. National organizations and missionary societies who desire to put it into the hands of committee members or missionaries can order it from the International Missionary Council, Edinburgh House, 2 Eaton Gate, London, S.W.1, at 8d. (15 cents) per 10 copies, post free. Applications for single copies should be made to the Mission Houses.

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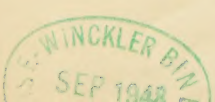
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